



WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

Acts 26:25

VOLUME 17

FRIDAY, JANUARY 2, 1981

NUMBER 1

A Word Of Caution

God, in his infinite wisdom, has ordained that we sing as an act of worship. There are many passages we could cite as proof of this. The two most familiar would be Ephesians 5:19,20 and Colossians 3:16,17. Colossians 3:16,17 points out that in singing we are "teaching and admonishing one another." Therefore, what we sing must be truth. It would be just as wrong to sing false doctrine as it would be to preach false doctrine (II Timothy 4:1-4; Galatians 1:8,9).



RON HARPER

We need to take extreme caution that we do not sing songs that teach false doctrine. There are two songs which teach false doctrine, that brethren have had a tendency to use a great deal in the last few years. One of these is the song "Jesus Is Coming Soon." This is a song that is false to the core. The basic idea that the song expresses is a false one. Simply from observing the title it can be seen that the idea is the return of the Lord is very near. We realize that some say Jesus may come soon. We do not doubt that. He could come before you finish reading this article. That, however, is not what the song states. The song states in very plain language that "Jesus IS Coming Soon." Then one may say, "Well, if he waited a thousand years that would be soon in a comparative sense." A thousand years is not soon no matter how you look at it. All we have to do to see that such is not the case is to notice the dictionary definition of the words "is" and "soon."

Concerning "is" Webster says, "The third person singular, present indicative, of be." The implication is that when this word is used as it is in this song the thing spoken of is definitely the case. Concerning the

word "soon" he states that it means "in a short time; promptly; quickly." The whole point is that we cannot truthfully say, from the Bible, that "Jesus IS coming SOON." That is something that the Bible says we cannot know (Matthew 24:36,42,44).

To demonstrate even further that the idea expressed by the song is unscriptural notice the words of the song, particularly the second verse. "Love of so many cold, losing their home of gold, This in God's word is told, evils abound. When these signs come to pass, nearing the end at last, It will come very fast, trumpets will sound." Notice that several bad things are mentioned and then the statement is made that "When these signs come to pass, nearing the end at last, It will come very fast..." These things are given as signs of the end of time. This, of course, is based on a false interpretation of Matthew 24. Verse 12 of this chapter mentions the very things cited in the song. Yet this is not talking about the end of time. It is speaking of the destruction of Jerusalem. A careful study of verses 1-34 will show this to be the case. In closing this part of the chapter Jesus said, "This generation shall not pass, till all these things be fulfilled" (V. 34). Concerning the end of time Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (v. 36).

Our brethren have fought premillennialism for years. Many years ago there was a split in the church over this issue. Let us be careful that we not teach this false doctrine by singing unscriptural songs!

Another song we need to avoid is the song, "Just A Little Talk With Jesus." This song very plainly teaches that we pray to Jesus. The third verse of the song says, "I go to Him in prayer." The fact is that we do not pray to Jesus. We pray to our Father in heaven. This is what Jesus taught his disciples when he taught them to pray, "Our Father which art in heaven" (Matthew 6:9). It is a false Pentecostal doctrine that states that we pray to Jesus.

There is another idea in the song that is false. The song teaches that we can correct our wicked lives simply by having a "Little Talk With Jesus." Notice

the words of the first verse: "I once was lost in sin, but Jesus took me in, And then a little light from heaven filled my soul; It bathed my heart in love and wrote my name above, And just a little talk with Jesus made me whole." The verse begins with the affirmation that the person was once lost in sin. The verse closes by declaring that it was just a little talk with Jesus that saved that person from sin. That idea is as false as it can be. The Bible teaches that faithful obedience to the gospel saves the alien (II Thessalonians 1:7-9). Faith, repentance, confession, and baptism are involved in obedience to the gospel. That is much more than "Just a Little Talk With Jesus." A fallen child of God must confess his sins, repent and pray (Acts 8:22; James 5:16). That too, is much more than "Just A Little Talk With Jesus." Actually the song teaches "mourners bench" salvation. There are enough devious brethren who would teach Pentecostalism openly without our teaching it in the songs we sing.

There are, no doubt, many more songs that we should be warned about. These two, however, seem to be more widely used. I realize that many of the songs that we use are written by denominational people. That in itself does not make a song unscriptural. However, we must exercise more caution in this matter. The next time we hear some denominational quartet sing some foot stamping song with a rhythm we happen to like we need to consider the words of the song before we decide to use it in worship to God.

It is unfortunate that some well-meaning brethren will lead these songs in the worship of God's people. It is even more unfortunate that brethren who ought to know better would include them in the song books that they compile.

Brethren, we need to be careful lest we teach false doctrine unawares. — 1501 6th Avenue Jasper, Alabama 35501.



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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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"What Is A Man Profited.."

Profit and loss — this is the basis for business and trade. Yet Jesus points out that this is also a consideration of life. "What is a man profited if he gain the whole world and lose his own soul, and what shall a man give in exchange for his soul" (Matthew 16:26).

THE SOUL CAN BE LOST. It is secure in the grace of Jesus, yet it can be lost. This salvation is "in Christ" (Galatians 3:26-27). Those "out of Christ," therefore, are lost.

THE SOUL IS OF GREAT VALUE. We all have a system of values. We, if we have children, have largely taught them their system of values. What value do we place on the soul. It comes from God, will return to God and will live forever. If we are not giving the right priority to the things that pertain to the soul — we are placing something of lesser value above it. We are making a bad deal. We are exchanging the greatest for the least.

WE CANNOT HAVE EVERYTHING. This is a known truth. However, we need to learn that we cannot have our soul and everything that will hinder us from being God's children. We must make a choice; we must live by that choice.

THE GREATEST LOSS IS THE LOSS OF THE SOUL. The soul is unique. We have only one. If it is lost, we have lost our greatest treasure.

Here is a test. Make a list of the things that are in your life that hinder your relation with God. After making this list, put at the top, "I Have Traded My Soul For These." Look at the list; have you made a good trade? — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



ANCIL JENKINS

Why Preachers Choose To Move

In our most recent issue of *Words of Truth* we discussed some reasons why preachers get fired. On the light side, we could list getting fired as the first point in this article on why preachers choose to move. Unfortunately, some preachers who get fired choose not to move. Their own personal pride or selfish interests become more important to them than the welfare of the cause of Christ, and they decide to stay and split the church. I do not wish to be misunderstood in this matter. If an entire congregation is about to lose its identity as a church of Christ, and the preacher who has been fired because of his faithfulness to the truth can save part of the church by staying, he should stay. But, brother, be sure such is the case before you allow your staying to bring about a division in the ranks of God's people.

In this article we plan to deal briefly with some of the reasons preachers decide on their own to make a change. Most brethren who are aware of what is taking place in the brotherhood know that there is a constant shifting of preachers from one congregation to another. It would likely stagger the imagination to know just how much money is spent each year by churches in moving preachers. There is literally no end to the expense involved when one preacher decides to make a move. Think of it: When one preacher moves out to work with another congregation, another one is going to move in to take his place. And then another one is going to have to take that one's place, and on, and on it goes. There is literally no end. Think of the expense! What if all that money could be spent doing mission work?

If we could eliminate the causes for all these moves, then we could eliminate the moves. Not only would we eliminate the great expense of the moves, but we likely could make the average preacher more effective in his work. This is true for the simple reason that it takes time for a preacher to become familiar with the congregation and the community in which he works; and it takes time for the congregation and the community to learn to have confidence in the preacher. When a preacher leaves a work after two or three years, he is leaving at the time when he is just getting ready to do his greatest work. At the next place he goes it will take two or three years to reach the point of effectiveness he now enjoys at the place he is leaving, and it will take that long for the next man who comes in to become as effective as the man who is leaving.

What if doctors, lawyers, and other professional people moved around from place to place as much as preachers do? Suppose one needs to see a doctor, and he can choose between two. One has been in the community for fifteen or twenty years, and is known by the people of the community to be reliable. The other is a man who has just moved to town with good references. During the past fifteen or twenty years he has moved from town to town eight or ten times. Which doctor would one choose? Chances are if he went to see the latter it would be because the first one



BOB DUNCAN

was so busy he could not get in to see him.

Then why do preachers choose to move? No doubt there are some reasons we will overlook and fail to list. The following are some of the reasons preachers choose to move:

Some preachers move because they know their preaching has become stale and ineffective for lack of study. It is easier to find a new congregation to which to preach those old sermons that it is to study and prepare fresh sermons for that same old congregation. I am not suggesting that a preacher should try to come up with new ideas which people have never heard before. This will get him and the church into trouble. What I am suggesting is that he study diligently and stay ahead of the congregation in his Bible knowledge. This will enable him to preach sermons that are fresh and full of good sound teaching that will be appreciated by his hearers. The preacher who grows in knowledge will generally stay in the same congregation longer, and the preacher who stays in the same congregation will generally grow in knowledge.

Sometimes a preacher will move because of some problem which has arisen in the congregation, and with which he does not wish to deal. In some cases it is a problem which the congregation had before his arrival and concerning which he was not aware. Perhaps the last preacher left because of this same problem, and it will still be there when the next one comes.

Some problems cannot be dealt with successfully and with satisfactory results. However every congregation has its problems, though we realize that some problems are much worse than others. If a congregation is to deal with a problem, it is usually better to do so with the help of a preacher who has been part of the congregation for several years than with one who is brand new. Leaving a problem for someone else to solve may be the easiest thing to do, but it may not be the most honorable. Preachers should remember that they knew when they decided to preach that there would be problems.

A preacher may choose to move because of personal or family problems. If the problems hinder his influence in the church or the community he would do well to move, and then resolve to avoid such problems in the new location. A preacher whose family will not live as God would have them live so as to enable him to have a good influence will be greatly hindered in his work. This has been the cause of many preachers' going into other areas of work.

A preacher may choose to move because of financial considerations. Contrary to what some pretend to believe, not many gospel preachers are preaching for money. There just is not that much of it in preaching. In fact, most preachers I know who enjoy any degree of success in preaching could be making a great deal more money doing something else. So often brethren fail to increase their preacher's salary in a way that is commensurate with the ever-increasing cost of living. When inflation is running between ten and twenty percent per year, a token increase of the preacher's salary each year is hardly enough. He feels he owes it to himself and his family to make a decent living. In the business world nobody would blame a man for moving from one job to another if he could increase his income by several thousand dollars a year.

The sad part about this is the fact that the

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Creation Or Evolution – The Fossil Record Speaks

No. 1

(Editor's note: In 1977-78 *Words of Truth* published a series of articles by Bert Thompson on the subject of evolution. The series was entitled, "Science and Nature: Two Votes for God." The fossil record was not discussed in length in that series, but brother Thompson did promise to write another series dealing with the fossil record. Bert Thompson is a scientist who holds the M.S. and Ph.D. degrees in food microbiology from Texas A&M University. He is qualified to write on this subject. There are fourteen articles in this series. We commend them to you.)



BERT THOMPSON

If the theory of evolution⁽¹⁾ is a true account of the origin of life on earth, it is obvious that the record of gradual development of plant and animal forms to higher forms should be found embedded in the crust of the earth in successive layers. This record should directly correspond to the evolutionary development of the various species up to our present time. Dr. Legros Clark, the famous evolutionist, stated it this way:

"That evolution actually did occur can only be scientifically established by the discovery of the fossilized remains of representative samples of those intermediate types which have been postulated on the basis of the indirect evidence. In other words, the really crucial evidence for evolution must be provided by the paleontologist whose business it is to study the evidence of the fossil record."⁽²⁾

The evolutionist claims that geological and paleontological research does indeed provide proof that life has developed gradually — the produce of millions or billions of years of organic evolution. He claims that the fossils are arranged in such a manner as to prove evolution true. Creationists have, for many years, backed fearfully away from an investigation of the fossil record, perhaps fearing that here evolutionists have "too strong a case to refute." (??) Hopefully, however, those days are gone forever. Why should we fear the truth? If our faith will not stand up to terse, critical examination, then we will be forced to admit that it was not a faith worth having in the first place.

The question creationists must ask themselves is this: *Has God written in the rocks what He wrote in the Book?* The evolutionist says, "Definitely not!" The creationist says, "Definitely so!" YES! God has written in the rocks what He wrote in the Book. True geology and paleontology (as opposed to evolutionary geology/paleontology) *do* agree with the Biblical account. Evolutionary geology ("science falsely so-called," I Timothy 6:20), of course, does not. What, then, does the fossil record show? What are the "facts of the case?" Before we examine the facts at hand, we must first know what the creation and evolution models would predict in the fossil record. And so let us examine the fossil record in light of the predictions of the two models.

The Evolution Model

In the evolution model, we would predict that the oldest sedimentary rocks that bear evidence of past forms of life would contain fossils of the most primitive forms of life capable of fossilization. As successively younger rock strata were searched, we

would expect to find a gradual change of the simple forms of life into the more and more complex forms. We would, in the evolution model, predict large numbers of transitional forms that actually had lived in the past would have numbered into the hundreds of millions. This is, in fact, exactly what Charles Darwin predicted in his book, *The Origin of Species*, when he said:

"The number of intermediate and transitional links between all living and extinct species must have been *inconceivably great*."⁽³⁾ (emp—BT)

The fossil record should produce many, many examples of transitional forms, and should show a gradual increase in organization and complexity as the strata go from older to younger.

The Creation Model

In the creation model, we would predict that the fossil record would show a sudden and explosive appearance of very diverse and highly complex forms of life. We would predict that the major animal and plant kinds would appear in the fossil record abruptly with no evidence that they arose from preceding forms. We would predict a regular and systematic *absence* of transitional forms between the higher categories of plants and animals — that is the categories that conform to the creationists' "kinds" (e.g.: the sheep kind, the horse kind, the cow kind, human kind, etc.). There would be no evidence of transitional forms between kinds, because such forms never existed.

How Are Fossils Made?

Since we are about to embark on an in-depth study of the fossil record, it would certainly benefit us first of all if we understood how fossils are made. People today need to realize that it is not easy to form fossils. As Dr. Thomas F. Heinze says in his book, *Creation Versus Evolution*:

"I am sorry, but it is awfully hard to become a fossil anymore. To be fossilized, you must be preserved in some way from the decomposition which starts immediately after death and continues until an organism is completely decomposed. A glance at the methods by which fossils have been preserved is enough to show that there have been some changes in the circumstances which don't go well with the uniformitarian viewpoint of geology."⁽⁴⁾

Does a fish die, sink to the bottom of the ocean and become a fossil? No, certainly not! Bacteria decompose it or scavengers devour it long before it can fossilize. What about the buffalo that were killed in such large numbers on the prairies and plains of the United States those many years ago? Did they become fossils? No! Enzymatic and bacterial degradation set in and laid waste the carcasses, and predators ate the flesh and carried away the bones. And so it is increasingly difficult to become a fossil. That is to say, fossils are not now being made in any great numbers. Dr. Henry M. Morris in his book, *The Bible Has The Answer*, states the issue in these terms:

"It is significant that fossils, especially of large animals, such as the dinosaur, must be buried quickly or they will not be preserved at all. Furthermore, the sediments entrapping them must harden into stone quickly, inhibiting the action of air, bacteria, etc., or else they will soon be decomposed and disappear. The very nature of fossilization thus seems to *require catastrophism* (emp—BT). Most certainly must

this be true of the great dinosaur beds, the massive fish-bearing shales, the tremendous deposits of elephants and other animals in the Arctic regions, and the great numbers of other 'fossil graveyards' with which the geologic column abounds."⁽⁵⁾

It requires catastrophism to make fossils! Fossilization is not the "natural" thing to happen. Rather, it is most unusual. The question must now be raised: What kind of catastrophe could have caused fossils to be formed, in large numbers of every kind of plant and animal, over the whole earth. Fossils are found on all seven continents. Why? How? What *kind* of world-wide catastrophe is known which could produce such effects? Answer: the global, universal, world-wide flood of Noah, of course (cf: Gen. 6-8). But we shall have to save that important topic for yet another series of lessons. Next, we need to turn our attention to the location of the fossils, and their alleged "simple-to-complex" order. (to be continued)

FOOTNOTES

1. In this series of lessons, the term "evolution" will be used, unless otherwise noted, to refer to the General Theory of Organic Evolution (Cf: G. A. Kerkut, *The implications Of Evolution*, Pergamon Press, New York. 1960. p. 157).

2. Clark, W. LeGros. *Discovery*. January 1955. p 7.

3. Darwin, Charles. *The Origin of Species*. First edition. 1859. (p 293 in 1970 Penguin Books edition)

4. Heinze, Thomas F. *Creation Versus Evolution*. Baker Book House. Grand Rapids, Michigan. 1973. p 35.

5. Morris, Henry M. *The Bible Has The Answer*. Baker Book House. Grand Rapids, Michigan. 1971. p 10. — P.O. Box 1111, Cookeville, Tennessee 38501.

Why Preachers Choose To Move

Continued from page 2

congregation allows the preacher to leave because some other congregation has offered him a substantial increase in pay, and then it begins looking for a replacement. It finds a replacement, which it knows is not as good a man as the one it lost, and pays the replacement more than enough to have kept the man it had to begin with.

Some preachers move because they believe the congregation does not appreciate their work. A failure to give the preacher much-needed and well deserved raises in pay is one thing which leads the preacher to think his work is not appreciated. Continually criticizing his shortcomings and finding fault with the things he does, while neglecting to commend his good points will also give him this idea. Most preachers I know can tolerate a great deal provided they are convinced that they do is appreciated. I could name some preachers who actually resigned their work and agreed to move elsewhere, thinking they were not appreciated, only to learn after it was too late that they really were appreciated. If only the brethren had let them know!

Occasionally a preacher will move because he believes his opportunities for doing good will be increased in the new work. This is as it should be. All of us should want to be as useful in the service of God as possible.

Misunderstood Bible Words

One of the obvious causes of religious division and error is the misunderstanding of certain words. This writer is not among the number who holds the view that one must know Greek and Hebrew truly to understand the Bible; he does admit that it is certainly helpful to know the original languages in which God's word was written. This article is not written to deal with words that were mistranslated but with words that should clearly be understood but apparently are not.

1. The word "church" is obviously one of the most misunderstood words in the Bible. To many, the word means, "the saved of all the denominations." To



S. G. GRAY

others it means, "any denomination or all denominations." Some use the word in reference to a religious meeting house. Only a few have a biblical concept of the word as referring to the called out of God's people; the congregation of the saved; the body of Christ; or, the family of God (I Tim. 3:15; Acts 2:47; Eph. 5:23).

2. Next we consider the word "Baptist." It is unfortunate that the word, as used in connection with John, begins with a capital letter. In the minds of many, the word is used to refer to a religious order to which John belonged. To these people, John was the charter member of that order if not the founder. Actually, the word simply means, "one who baptizes." Had John been a carpenter by trade would people conclude that he was a member of a religious order called the "carpenters?" (Matt. 13:55). Why has no one thought this to have reference to a religious order and spelled carpenter with a capital C? Actually, John was an immerser, one who immersed people, or, as the K.J.V. and other versions

transliterate the word, a baptizer.

3. Another word we shall consider is the word, "edify." The actual meaning is "to instruct or improve morally"; "To be improved or enlightened." To some, the word includes any form of recreation, entertainment and bribes, that are designed to attract new members or to hold the old ones. The building of recreational facilities are "justified" as a means of "edification." The promises of trips and rewards are used as incentives to attract children, especially, and "justified" as a tool of edification. Truly the Bible teaches us to edify one another (I Thess. 5:11). The Bible also specifies tools and methods of edification (Eph. 4:11-12; Rom. 14:19). Neither entertainment, recreation or promises of physical rewards come under the category of edifying.

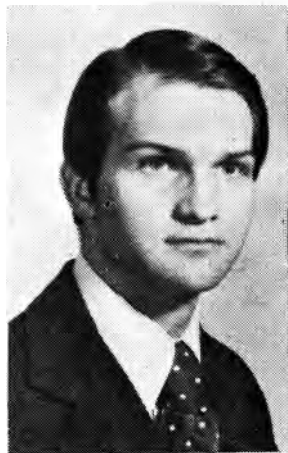
Many other misunderstood Bible words could be listed, but these should suffice in emphasizing the point that misunderstood (or abused) Bible words is the cause of much religious division, confusion and error. — 704 Cleveland Avenue Gadsden, Alabama 35901.

The Godhead

Many Bible students admit difficulty in understanding the subject of the Godhead. I once heard of a bewildered man who charged preachers with inventing the doctrine of the Godhead in order to confuse their hearers. Such a charge is unjustified.

The term "Godhead" is a biblical word, appearing three times within the pages of our English New Testaments. First, Paul informs the idolatrous Athenians on Mars' hill of the nature of the Godhead. "Forasmuch then as we are the offspring of God, we ought not to think that the GODHEAD is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). Second, that same apostle writes the Roman brethren concerning the Godhead. "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" (Romans 1:20). Finally, Paul speaks of Christ in his epistle to the Colossians by stating, "For in him dwelleth all the fulness of the GODHEAD bodily" (Colossians 2:9).

This Godhead is made up of three Divine Personalities. Each of these three Divine Personalities possesses the nature of God. The apostles were commissioned to teach all nations, "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19, ASV). The apostle to the Gentiles concludes his second letter to the Corinthian church with these words: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (II Corinthians 13:14). Again, these three members of the Divine Godhead are mentioned together in Ephesians 4:4-6. Paul writes, "There is ... one Spirit... one Lord... one God and Father of all, who is above all, and through all, and in you all." The King James Version contains an additional passage of scripture to compliment the foregoing, in which the three Divine Personalities are mentioned together. "For there are three that bear record in heaven, the Father, the Word, and the Holy



DALTON KEY

Ghost: and these three are one" (I John 5:7).

The Bible clearly teaches that all three of these Personalities possess the nature of God. There is God the Father (Ephesians 4:6). There is God the Son, also called the Word (John 1:1-18). There is God the Holy Spirit (Acts 5:1-4). While the word "God" may be used to refer to the Father exclusively (Philippians 1:2; Colossians 1:3; etc.), it is most often used as a family name, referring to all three members of the Godhead. Moses begins the Old Testament with these impressive words: "In the beginning, God created the heavens and the earth" (Genesis 1:1). Yet, John declares that Christ, as the Word, was in the beginning and created all things (John 1:1-3). Furthermore, that first chapter of Genesis also records the Holy Spirit moving upon the face of the waters (Genesis 1:2). It comes as no surprise, then, to read the plural pronouns describing God in Genesis 1:26: "And God said, Let US make man in OUR image, after OUR likeness..." Yes, we may find reference made to the Godhead as far back as the first chapter of the book of beginnings.

But the question comes forth, "How can there be

three individual Personalities within the Godhead when the Bible teaches there is but one God?" Let us remember that the word "God" is often used as a family name. There is but one divine family of God. Someone asks, "Yes, but did not Jesus say that he and the Father were one in John 17:21?" Indeed he did. Just as husband and wife may be one in purpose, in desire, in unity, in direction; yet still remain as two distinct individuals (Genesis 2:24; Matthew 19:5) — so the Godhead, comprised of three distinct Divine Personalities, is one in purpose, in desire, in unity, and in direction. "These three are one" (I John 5:7). James writes, "Thou believest that there is one God; thou doest well" (James 2:19). Yes, there is but one God (Deuteronomy 6:4). Yet there are three Divine Personalities which possess this nature of Deity, this nature of God — yea, there are three members of the one Godhead.

The foregoing has been written in reply to a reader of WORDS OF TRUTH who wrote in asking that I deal with the subject of the Godhead within the pages of this fine journal. It is my sincere desire that good has been done. — Box 126, Aurora, Mo. 65605.

A Minute For The Master



BARRY H. CUNNINGHAM

A great day is coming in the which all people of all nations will be judged. "For we shall all stand before the judgment seat of Christ" (Rom. 13:10).

Included in the events of this great day: (the sound of the trumpet, the coming of Jesus) will be the individual reckoning of our past lives. "Every one of us shall give account of himself to God" (Rom. 14:2).

The way to be saved in that day will be through the knowledge and application of the standard of judgment, God's Word.

Jesus said, "The word that I have spoken, the same shall judge him in the last day" (Jn. 12:48).

We have been warned. There will be a judgment. God's word will be the standard of judgment. Knowledge and application of it will save. Are you ready? — P.O. Box 652, Elizabethtown, Ky. 42701.



Words Of T. 'h

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"I am not mad, most noble Fe
the Words of Truth and sobernes.


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*I am not mad, most noble
Fools but speak forth the Words of
Truth and soberness* — Acts 26:25

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FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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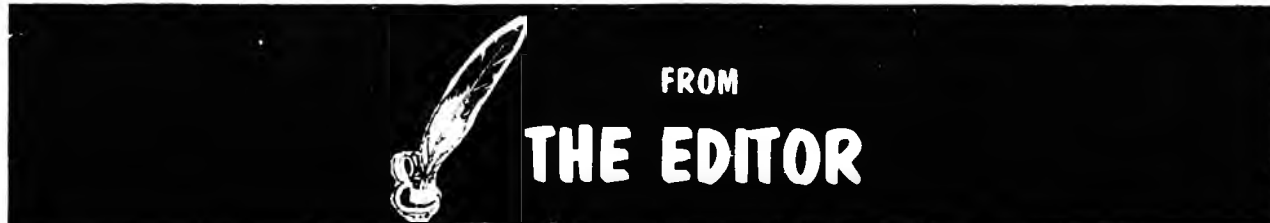
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Building A Doctrine Upon An Obscure Passage

One of the rules of Bible study forbids the interpretation of any passage in any way as to cause it to contradict any other passage. Difficult and obscure passages are to be interpreted in the light of plain passages. One of the major blunders of the Premillennialist lies in his efforts to twist plain passages to make them fit his false interpretation of certain obscure pas-



BOB DUNCAN

sages. Faithful gospel preachers down through the years have pointed out the folly of building a doctrine upon an obscure passage of scripture, especially when that doctrine contradicts certain plain passages.

It is our opinion that much of the present controversy over God's marriage law could have been avoided had brethren been more careful to observe these rules of interpretation. Numerous passages reveal that God's universal law governing husband and wife requires that marriages continue until death. Romans 7 cannot be overlooked in this connection: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (verses 1-3). It is true that Paul was using marriage to illustrate matters pertaining to the relationship of the law of Moses to Jewish Christians; however, what he here states concerning marriage is

true. Matthew 19:3-9 indicates that, whereas God tolerated divorce under the law of Moses, his will concerning marriage has not changed since the beginning. This latter passage also names one exception to God's law of marriage and divorce. "Whosoever 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." In this one verse is stated both the rule and its exception. The rule is, "Whosoever shall put away his wife... and shall marry another, committeth adultery." The exception is, "except it be for fornication." This passage, along with others on the subject, is plain. (Cf. also Matthew 5:32; Mark 10:11, 12; and Luke 16:18.)

But an interpretation has been placed on I Corinthians 7 which negates the clear teaching of these passages, and makes them apply only to those who have become Christians. I Corinthians 7:12 is made to say that what the Lord said in Matthew 19 and other passages simply does not apply to the case of the believer married to an unbeliever. It is alleged that in such cases "for fornication" is *not* the only exception to the rule that says, "Whosoever shall put away his wife... and shall marry another, committeth adultery." We are asked to believe that every passage in the New Testament concerning marriage, except what Paul wrote in I Corinthians 7:12-15, is a "covenant passage" (applicable only in cases where both marriage partners are Christians).

Is such an interpretation the only possible meaning of the clause, "But to the rest speak I, not the Lord"? If it were, perhaps such drastic treatment of these many other passages would be justified. But it is not. Several other very reasonable possibilities have been advanced by different writers, which we will not discuss in this article. The purpose of this article is to warn against building a doctrine upon an obscure passage of scripture. It seems that this is precisely what some brethren have done with I Corinthians 7:12-15.

Words Of Truth Editor To Speak At Voice Of Freedom Breakfast

Robert R. Taylor, Jr.

For about a dozen years now it has been my yearly privilege to plan and promote the annual VOICE OF FREEDOM Breakfast at the F-HC Lectureship each February. The one this year will be at 6:30 on Wednesday, February 4, 1981. The place will be the East Room at Gano Dining Hall. The speaker will be Bobby Duncan, editor of WORDS OF TRUTH and outstanding preacher for the great Sixth Avenue congregation in Jasper, Alabama. Brother Duncan's speech will be a challenge to all of us who are interested in the great work that VOICE OF FREEDOM has truly pioneered in for nearly thirty

years. Please consider this as your special invitation to attend. We always have an enthusiastic meeting and some of the ablest preachers and writers among us have been our speakers across the years. They receive no fee for speaking. This service they gladly perform because they are interested in the work we are trying to accomplish through this great journal. Brother Flavil Nichols, Associate Editor of WORDS OF TRUTH, is a very busy man and yet he has been one of our most faithful attenders at these breakfasts across the years.

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Lofty Goals Set For 1981

This article is written during the closing days of 1980. This but means that the old year has about run its course and will have before this article is published. Any good we planned to do during 1980 is now completed or will be left incomplete as a new year is ushered in on January 1st. Thus a brand new year is upon our threshold. As we begin a new



Robert R. Taylor, Jr.

year with its challenges and opportunities why not set for yourself some lofty goals as ardent aims for 1981? An even dozen will now be given.

(1) I plan to learn *more* about the Bible in 1981 than any other year I have lived.

(2) I plan to pray *more* in 1981 than any year of my past.

(3) I plan to do *more* to make my home solid, secure, happy, holy and harmonious in 1981 than any year of my past.

(4) I plan to obey the gospel, if not already a Christian, immediately in order that 1981 may be a full year as a Christian servant and soldier for me.

(5) If now an unfaithful Christian, I plan to be restored immediately to my first love in order that I may begin a new year with the slate wiped clean and that a new challenging year may be mine to show the Lord I want to be firm

and fervent in his cause.

(6) I plan: to attend *every* service of the church each week and not miss unless it is just absolutely impossible for me to be present.

(7) I plan to be *more* active in each of these services than I have ever been.

(8) I plan to give the Lord priority in 1981.

(9) I plan to be an easier person to get along with and to show myself *more* friendly and lovable in 1981.

(10) I plan in 1981 to convert at least one alien to the Lord and reclaim at least one erring saint. Those succeeding in this will not quit with the two though but will seek *many* souls.

(11) I plan to grow *more* in the graces of the gospel during 1981 than any year of my past.

(12) I plan to give *more* of my time, talents and money to the Lord in 1981 than in any other year of my life as a Christian.

WHY NOT ACCEPT THE CHALLENGE OF THESE LOFTY GOALS FOR YOUR JOURNEY THROUGH 1981?—P. O. Box 464, Ripley, Tn. 38063.

WORD of GOD

Old Testament

Awake, O sword,
 against my shepherd,
 and against the man that is my fellow,
 saith the Lord: of hosts:

smite the shepherd,
 and the sheep shall be scattered:
 and I will turn mine hand upon the little ones.

Zechariah 13:7



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"I am not mad, most noble Festus; but the Words of Truth and soberness."

— Acts 13:25

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Is The Alien Sinner Amenable To God's Spiritual Laws?

There are those who contend that a person who is not a member of the Lord's church is not subject to God's spiritual law, the Lord's teaching for us today in the Christian dispensation. This contention is usually made with reference to the subject of marriage, divorce, and remarriage, and is advanced to defend adulterous marriages. The argument runs something like this:



HUGH FULFORD

"An alien sinner can marry, divorce, and remarry as many times as he wants to and since he is not in covenant relationship with God he is not viewed by the Lord as living in adultery. If and when he obeys the gospel, he can come into the church with whichever companion he is living with at the time he is baptized and continue to live with that companion. Of course, now that he is a member of the church, he is under the law of God and is now amenable to the Lord's teaching on marriage, divorce, and remarriage. However, before his baptism he was not amenable to that teaching." Let us examine this contention in the light of Bible teaching.

First, Jesus said: "And I say unto you, *Whosoever* (emphasis mine, HF) 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). The Lord said, "Whosoever." What does "whosoever" mean? Who does it include? Who does it exclude? If one has trouble understanding what "whosoever" means in Matthew 19:9 let him turn to John 3:16 and see if that verse will help him learn the meaning of the word!

Second, if the alien sinner is not subject to God's spiritual law then when the alien lies, steals, gets drunk, is an idolater, or commits adultery, he really

does not sin in the sight of God since he is not under the law of God which prohibits these things. If not, why not? Such inconsistency! But who among us can possibly believe that lying, stealing, drunkenness, idolatry, and adultery are not sinful when the alien sinner commits these things? If such were the case, how would one ever get to be a sinner? One is not born in sin. Sin is transgression of the law (I Jno. 3:4). **Whose law? God's law! And the Bible declares that "all" (emphasis mine, HF) have sinned, and come short of the glory of God" (Rom. 3:23). If all have sinned (and the Bible says they have), then all have transgressed God's law for that is what sin is! Hence, all people must be amenable to the law of God. Ignorance of what that law says on any subject, including marriage, does not excuse one from being amenable to it! (Acts 17:30).**

Third, Paul wrote to members of the church at Corinth and said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were* (emphasis mine, HF) some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (II Cor. 6:9). The people to whom Paul penned these words were now members of the church. They were *not now* guilty of the sins specified. They had now been washed, sanctified, and justified. But they *had* been guilty of these sins in the past. Where? In the church? No! In the world! But how could they have been *guilty* of these things as people of the world if they had not been amenable to God's law which prohibits such things? And please note that *one of the sins* they had been guilty of in the world was the sin of adultery. Obviously the inspired apostle Paul thought people of the world could be adulterers.

For further consideration of whether the alien sinner is subject to the law of God, consider the following matters.

1. A Mormon in Utah is married to two women (practicing bigamy). He later learns and obeys the

gospels of Christ. Since as a Mormon he was not a New Testament Christian and was not (as some among us contend) subject to God's law on marriage, can it be that his baptism into Christ will sanctify his bigamous marriage and he can come into the Lord's church and continue to live with both women?

2. A man in Africa is married to several women (practicing polygamy). He hears and obeys the gospel of Christ. Since (according to some) he was not subject to God's law on Marriage before he obeyed the gospel, does his baptism now sanctify his polygamous marriage and can he now come into the church and continue living with all of his wives?

3. A "hippie" in Taos, New Mexico is living in a "group marriage" arrangement—five men are all married to the same five women and all of them have equal marital privileges. The "hippie" learns the truth, obeys the gospel, and becomes a Christian. Since (as some say) he was not subject to God's law on marriage before he became a Christian, and since (as some say) he can continue, after baptism, in whatever state he was in before baptism, can he continue to practice a "group marriage" arrangement in the church?

4. Two homosexuals in St. Paul, Minnesota "marry"—two men "make a lifetime commitment to each other." One of them later learns the truth and obeys it. Can he, after coming into the church, continue his homosexual marriage? If he was not amenable to God's law on marriage before he obeyed the gospel and if baptism sanctifies the relationship, why couldn't he continue the homosexual marriage?

5. A man and a woman in Tennessee are living in an adulterous marriage. One or both of them have been married before and divorced from their previous mates for a reason other than fornication (Matt. 5:32: 19:9). Thus, according to the Lord, their marriage is an adulterous one. But, they learn and obey the gospel and come into the church. Can they continue their adulterous marriage? Does their baptism now make holy a previously unholy relationship? If baptism will not sanctify a bigamous marriage without repentance, if baptism will not sanctify a

Continued on page 2



Words Of Truth

(USPS 691-760)

I am not mad, most noble brethren, but speak forth the Words of Truth and soberness

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, AL 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Is The Alien Sinner Amenable To God's Spiritual Laws?

Continued from page 1

polygamous marriage without repentance, if baptism will not sanctify a "group marriage" without repentance, if baptism will not sanctify an adulterous marriage without repentance and if we can see that to repent of the bigamous, polygamous, "group," and homosexual marriages means getting out of those marriages, why do we have trouble seeing that to repent of an adulterous marriage means getting out of it?

True, our heart goes out in sympathy and in deep feeling for those who, in ignorance of God's law, have gotten themselves into adulterous marriages. But we must not, in sympathy for the parties concerned, refuse to teach them and tell them the truth about their situation. If I tell them they are alright and they go to the judgment and God tells them they were not alright, which is worse—for them to have broken up their adulterous marriage here on earth and lived separate lives, or to be banished forever from the presence of God in everlasting torment?

Brethren, we need to consider seriously these matters. The purity of the Lord's church is at stake, and, more importantly, souls are at stake.—101 Dow Dr. Shelbyville, Tenn. 37160.

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FROM THE EDITOR

"Have ye Not Read"?

When the disciples of Jesus were criticized for plucking and eating corn on the Sabbath day, Jesus answered the critics by saying, "Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?" (Matthew 12:3-5).



BOB DUNCAN

On another occasion Jesus said, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matthew 19:4, 5).

Actually the question, "Have ye not read. . .?" was asked by our Lord on several occasions. It is in Matthew 21:16; 22:31; Mark 2:25; 12:10, 26; and Luke 6:3 also. In each case it is asked in connection with what seems to be a misunderstanding on the part of someone concerning some particular matter.

This question contains several implications that are

worthy of note. It implies that the Lord expects us to make a practice of reading his word. Paul admonished Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine" (I Timothy 4:13). It is sad that many, even in the church, have never read the Bible through, even once. Every discerning person knows quite well that problems in the church could be minimized greatly by a fuller knowledge of the Bible on the part of Christians generally; and fuller knowledge can be gained only when Christians generally are willing to take the time and put forth the effort to read carefully again and again God's word.

The question also implies that reading God's word will help avoid misconceptions and misunderstandings. Paul indicated that the gospel of Christ could be understood by those who would read his inspired writings (Ephesians 3:2-5). The error of the Sadducees could have been avoided by a more thorough knowledge of the Scriptures (Matthew 22:29). A familiarity with the Scriptures would help us avoid many misconceptions and misunderstandings in our own time.

The question implies also, and quite clearly so, that the written word is reliable, and should govern our thinking. Those to whom Jesus said, "Have ye not read . . .?" were some whose thinking needed to be corrected. They were not thinking properly. If they would read the written word of God and allow it to govern their thinking, they would think correctly. There are some who know what the Bible teaches in certain areas, but they choose not to be governed by it. These may be heard to say, "I know what the Bible says, but I think . . ." They have never learned that the Bible is always right, and all thinking that refuses to be governed by the Bible is in error.

Do You Pray For The Hostages?

ROGER DAVIS, JR.

It has been 15 months since the students in Iran took 53 Americans hostage. Perhaps no event in this era of American history has so touched the hearts of the American people. We are reminded every day of this terrible situation by our news media. The Birmingham Post-Herald on January 5, 1981, related the following: "Former Secretary of State Henry Kissinger said yesterday that American military action against Iran is possible if the hostages are tried as spies, as Iranian authorities have threatened to do." It seems that the crisis in Iran has only changed, if any, for the worse.

As citizens we should be concerned with this situation, and as Christians we should pray for the hostages. We believe that most Christians do pray for the hostages, both privately and publicly. We believe there is a great concern in our brotherhood for the hostages in Iran. However, the question that we ask at this point is why are we so concerned with those who are in physical captivity, as we seem to have little concern for those in spiritual captivity?

Paul stated in Romans the sixth chapter that a man is held captive by whomever he chooses to obey. Jimmy Allen, in a sermon entitled, "What Sin Can Do," said, "If we live in sin, we will become enslaved to Satan and the works of evil." Peter wrote (II Peter 2:19): "of whom a man is overcome of the same is he brought in bondage." Also we find Jesus saying (John 8:34): "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Those who serve Satan are hostages of their sins: the only difference being that at first they all had a choice, whether to be in captivity or not. If a man lives in sin

long enough his desires and lusts will hold him captive, just like the iron bars of a prison. "Having eyes full of adultery, and that cannot cease from sin..." (II Peter 2:14). "She that liveth in sin is dead while she liveth" (I Timothy 5:6).

Are we concerned about these hostages? Brother A. D. Wright noted that in 1973 "thirty-six congregations took an average of nineteen members to each convert." Flavil R. Yeakley, Jr., in his book *Why Churches Grow* made the following comment: "That typical congregation, (around 160 members) therefore is baptizing only four permanent converts per year." The church is baptizing only one convert per year for every 80 members of the church and about half of these converts drop out of the church within five years after their baptism." If we are concerned, the record doesn't seem to show it!

Are we praying for the hostages under Satan's control? It is very hard to speak to God in prayer about those that we are not doing *everything* in our power to teach and convert.

We need not be pessimistic. As Flavil Yeakley has noted, "What would happen if the church of Christ were to start with its present membership in the United States and experience for the next few years the kind of growth that was experienced in the early church? The gospel of Christ would be preached to every person on earth by 1990. By the year 2000, the church could have a total membership of over one billion with members scattered throughout the entire world." Paul said in Philippians 4:13: "I can do all things through Christ which strengtheneth me."—2001 Fairview Road, Gadsden, AL 35901

Creation Or Evolution?—The Fossil Record Speaks

No. 2

Gradual, Simple-to-Complex Evolution or Explosive Creation?

Consider now the location of the fossil evidence, and the nature of that evidence. When we examine in the standard geologic timetable the Archeozoic and Proterozoic eras (the two bottom-most eras) we find no *undisputed* evidence of *multicellular life*. The oldest rocks in which *indisputable evidence of multicellular life* is present are the Cambrian rocks in the Paleozoic era. What do we find when we examine the pre-Cambrian rocks? Not a single *indisputable* fossil representing *multicellular life* has ever been found in these rocks. It can safely be stated without fear of contradiction that *if any of our ancestors to those found in the Cambrian rocks ever existed, they did so without leaving a single trace of recognizable fossil evidence!!* Some paleontologists claim that microorganisms have been found in pre-Cambrian rocks, dating 1.5 to 2.0 billion years *earlier* than the Cambrian fossils. It is extremely difficult to know, however, whether or not these mere "impressions" found in the pre-Cambrian rocks are indeed microorganisms (or are rather "impressions" made by water, or other means). But, what if the pre-Cambrian rocks *did* contain fossils of microorganisms? Then there are obviously tremendous gaps which exist between those fossils and the fossils of the Cambrian strata!! And this gap spans some 1-2 billion years of alleged geologic time! In the rocks of the Cambrian period are found millions of fossils of highly complex forms of life (e.g.: sponges, corals, jellyfish, worms, molluscs, crustaceans, etc.). Everyone of the major *invertebrate* forms of life have been found in Cambrian rocks. That is to say, *every major form* of life except vertebrates has been found in the Cambrian rocks. As Dr. John Klotz has stated in his classic work, *Genes, Genesis and Evolution*:

"All of the animal phyla are represented in the Cambrian period except two minor soft-bodied phyla (which may have been present without leaving any fossil evidence), and the chordates. Even the chordates may have been present, since an object which looks a fish has been discovered in Cambrian rock. It is hardly conceivable that all these forms should have originated in this period; and yet there is no evidence for the existence of many of them prior to the Cambrian period."⁶

Dr. W. A. Criswell, in his book, *Did Man Just Happen?*, states:

"Then come to the Cambrian layer and there life bursts suddenly into this world—without transition, without evolution. So all kinds of life, when you see them in geological strata, appear suddenly and then they all appear complete. The first bat is a true bat. The first whale is a true whale. The first shark is a true shark. The first anything is a true whatever kind it is. And it shows no evolving at all, no gradual

change from previous kinds. When you see it in the geological record, there it is, just the same as you see it today."⁷

Dr. Daniel Axlerod, professor of geology at U.C.L.A., has gone on record as remarking:

"One of the major unsolved problems of geology and evolution is the occurrence of diversified multicellular marine invertebrates in lower Cambrian rocks on all of the continents, and their absence in rocks of greater age. However, when we turn to examine the pre-Cambrian rocks for the forerunners of these early Cambrian fossils, they are nowhere to be found. Many thick—that is, over 5,000 feet thick—sections of sedimentary rock are now known to lie in unbroken succession below strata containing the earliest Cambrian fossils. These sediments apparently were suitable for the preservation of fossils because they are often identical with the overlying rocks, which are fossiliferous, yet no fossils are found in them."⁸

Dr. George Gaylord Simpson of Harvard University characterized the absence of pre-Cambrian fossils as "this major mystery of the history of life."⁹ Among the Cambrian fossils there are over 12-15 major "types" of animals. *Where are their forerunners???* And even if we were to grant that fossils of microorganisms have been found in pre-Cambrian rocks, the question still remains—where are the *inconceivably great* numbers of transitional forms ("missing links") between these alleged microorganisms and the highly complex fossils of the Cambrian period?

The creation model, of course, *predicts* sudden outbursts of life at a high level of complexity. The rocks actually show an *explosive appearance of life* which *disagrees* with the evolutionary model. The fossil record speaks—in favor of *creation!!*

Those Non-Existent Transitional Forms

We are told by evolutionists that transitional forms are demanded throughout the evolutionary model—yet though they are demanded *everywhere*, they are present *nowhere!* For example, we are told that invertebrates gave rise to a chordate (with a "notochord" not made of true bone, but rather of cartilagenous material). The chordate then gave rise to a true vertebrate (fish), or so we are asked to believe. There is no evidence from the fossil record that this actually occurred, however. The Life Nature Library, in the book, *The Fishes*, says:

"How this earliest chordate stock evolved, what stages of development it went through to gradually give rise to fish-like creatures, we do not know. Between the Cambrian when it probably originated, and the Ordovician, when the first fossils of animals with really fish-like characteristics appear, there is a gap of perhaps 100 million years which we will probably never be able to fill."¹⁰

One hundred million years *is an awfully long time to have NO TRANSITIONAL FORMS!!!*—don't you think?

The origin of flight should provide excellent evidence for the theory of evolution from the fossil record, especially since: [A] almost every major characteristic of a non-flying animal would have to be changed to equip it to fly, and; [B] Flying ability is supposed to have evolved in *four groups*, not just one—(1) birds (2) insects

(3) bats—a flying mammal, and (4) reptiles—e.g.: pterosaur, now extinct. Yet in *not one single case does the fossil record give any evidence of the slow evolution of flight!* Dr. E. C. Olson, evolutionary geologist of Stanford University, says in his book, *The Evolution of Life*:

"As far as flight is concerned, there are some very big gaps in the record."¹¹

"There is almost nothing to give any information about the history of the origin of flight in insects."¹²

There is absolutely no sign of any intermediate states."¹³

"It [*Archaeopteryx*—BT] shows itself to be a bird."¹⁴

"The first evidence of flight in mammals is in fully developed bats of the Eocene epoch."¹⁵

Archaeopteryx was claimed for many years by evolutionists, of course, to be the "missing link" between reptiles and birds. This claim was made because it: (a) possessed claws on the leading edge of its wings, (b) possessed teeth, (c) possessed vertebrae extending out along the tail unlike birds of today, and (d) possessed small sternum and thus is believed to have been a poor flier. *Archaeopteryx* has been completely destroyed as a "missing link" however. An article in *Science News* (September 24, 1977) reports the discovery of the remains of an undoubted true bird some 60 millions years *older* (by evolutionists' timetable) than *Archaeopteryx*.¹⁶ Dr. John H. Ostrom of Yale University was quoted as saying, "It is obvious that we must now look for the ancestors of flying birds in a period of time much older than that in which *Archaeopteryx* lived."¹⁷ And so another famous "missing link" turns out to be disproven. The origin of flight should thus have provided evolution with its most readily available evidence. Instead, it raises more questions than it answers. Rather, the evidence fits the creation model extremely well. And this type of evidence is the rule, not the exception. (to be continued).

FOOTNOTES

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12. *Ibid*.

13. *Ibid*. p 181

14. *Ibid*. p. 182.

15. *Ibid*.

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17. *Ibid*.—P. O. Box 1111, Cookeville, Tennessee 38501.

WORD of GOD

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.

Matthew 10:32-33

Our Giving Is A Spiritual Barometer

The biographer of the Duke of Wellington, we are told, did not have very much difficulty gathering material for the book on the Duke's life. He found plenty of material on what the Duke had done, but very little material on what kind of man he was. Finally, he found the Duke's old checkbook stubs. Upon examining these, he got a clear insight into the character of the Duke of Wellington. You ask, "Character in a checkbook?" Yes!



WENDELL WINKLER

For, the places and things for which our money goes is a definite barometer indicating the kind of person we really are. Truly, our giving is a spiritual barometer.

OUR GIVING IS A BAROMETER OF THE "SINCERITY OF OUR LOVE." In his discussion of the grace of giving, Paul writes, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (II Cor. 8:8).

OUR GIVING IS A BAROMETER OF OUR FAITH IN THE PROMISES OF GOD. God has promised, "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with

new wine" (Pr. 3:9, 10). He has assured us, "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Yes, if we really believe in the promises of God we will give: for, in so doing we cannot lose.

OUR GIVING IS A BAROMETER OF HOW INTERESTED WE ARE IN HEAVEN AND HOW EARNESTLY WE DESIRE TO GO THERE. Jesus exhorted, "Lay up for yourselves treasures in heaven...for where your treasure is, there will your heart be also" (Mt. 6:19-21). And, we lay up treasures in heaven by laying them down while on earth. Instead of leaving them behind when we die (I Tim. 6:7, we must send them ahead.

OUR GIVING IS A BAROMETER OF OUR CONCERN FOR THE LOST AND UNFORTUNATE. And, Oh how we need to be concerned! Jesus was concerned to the point that he wept (Luke 19:41). But, he did more than weep. He went down into the city and gave himself for them. Paul was concerned with the lost to the point that he, too, wept (Phil. 3:18). But, this was not some passive concern. He was rather willing to "spend and be spent" even "in spite of dungeon, fire and sword" (II Cor. 12:15).

OUR GIVING IS A BAROMETER OF OUR ESTIMATION OF THE GREATNESS OF THE LORD'S CAUSE. The noted Booker T. Washington, black educator, once went to the wealthy Mr. Andrew Carnegie and asked him to invest in the education of black people. At the close of the conversation, Mr. Carnegie gave Washington a check for \$1000 and told him of his great interest in the cause he represented. When Washington saw the check, he responded, "I have failed to impress you with the bigness of the cause I represent." At the close of the second conversation, Mr. Carnegie gave the black educator

\$1,000,000. When we take a look at the monetary contribution by the Lord's people on his day, does such reflect that we are deeply impressed with the bigness of the Lord's cause? The greatness of the cause of Christ can be seen in that (1) it is world-wide (Mt. 20:18-20), (2) it pertains to the eternal soul of man (Mt. 16:2-6), (3) it cost the blood of Christ (Acts 20:28) and, (4) it was eternally purposed by the Lord, (Eph. 3:10, 11).

OUR GIVING IS A BAROMETER OF OUR CONCERN AND INTEREST IN THE LOCAL CHURCH, ITS PROGRAM OF WORK, AND ITS GROWTH. All of us have seen families spend countless hours, much effort, and sizable sums in making their houses neat and attractive. Why? In this, they were interested. Even so, if we are interested in the local church and its program of work, we will willingly and happily invest our money, time, talent and selves in its work. Such was true of Epaphroditus (Phil. 2:25-30). How concerned and interested are we in the local church, its program of work and its growth? The stub of our checkbooks will tell the story.

OUR GIVING IS A BAROMETER OF OUR DEDICATION TO CHRIST. Why did Barnabas, having land, sell it and bring the money and lay it at the apostles' feet (Acts 4:36, 37)? Well, "for he was a good man [here is dedication]..." (Acts 11:24). Why did the Macedonians, though extremely poor themselves, give liberally (II Cor. 8:1-5)? Yes, why? The answer is found in verse 5: "And this, they...first gave their own selves to the Lord." This is it! They had given themselves! And, this is dedication. — P. O. Box 865, Hurst, Texas 76053.

"Think Of These Things"

In order for people to be happy their hearts must be filled with good things. In Phil. 4:8 Paul makes a list of six things upon which men should set their thought. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The human mind will always set itself on something and Paul wished to be sure that the Philippians set their minds on the right things.



WAYNE COBB

Most of the wonderful material blessings that we enjoy today are the result of somebody's taking the time to think. Benjamin Franklin took time to think of lightning which he saw crack across the sky and this led to the inventing of the lightening rod. In 1831, Michael Faraday found that as he moved a coil of copper wire near a magnet he created an electrical current in the wire. Faraday thus discovered the principle of induction. After giving great thought to this principle, a Frenchman invented the first generator. What is true in material things is equally true in the spiritual realm. We need to do some thinking and considering when it comes to our souls and salvation. "Thus saith the Lord of hosts: Consider your ways" (Haggai 1:7). "Examine

yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5).

First, man needs to think about God's marvelous Bible. The Bible is indestructible. Down through the centuries the Bible has had enemies. These enemies have done everything within their power to destroy it and every effort has failed. Why has it stood? There is only one answer — it is God's Word! Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Mt. 24:35). The prophet Isaiah said that the Word of our God shall stand forever (Isa. 40:8). There is only one book that can tell us the truth about ourselves, the Bible. Every person ought to have a place in his daily life for the reading and meditation of the Word of God.

Second, we need to think about the salvation of our soul. Jesus properly asks, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mk. 8:36,37) The things of upmost importance in life are the salvation and destiny of our soul. The loss of health, wealth, fame, honor cannot be compared with the loss of one's soul.

On one occasion a little girl was burned to death. The mother had gone out and left her three children at home. The eldest left the room and the remaining two began to play with the fire and set the place ablaze. When the youngest saw what she had done, she ran to her room and locked herself in. The other child ran to the door and knocked and knocked, crying to her to open the door and let her take her out of the burning house, but she was too frightened to unlock the door. This is the way thousands upon thousands are treating the Savior. Jesus stands and knocks but they have their hearts barred and bolted and refuse to let him into their lives. As Peter puts it in Acts 4:12:

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." There is just one way of escape, that is by Christ. It is salvation in Christ, or it is no salvation at all.

Finally, let us think about the judgment of Christ. There is no escaping judgment. Every person shall stand before the judgment seat of Christ. The inspired writer stated, "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Paul wrote in Romans: "For we shall all stand before the judgment seat of Christ... So then every one of us shall give account of himself to God" (Rom. 14:10,12). Death does not end all. When the time came for Hezekiah to die, the Lord sent him a message: "Set thine house in order, for thou shalt die and not live" (II Kgs. 20:1). That is God's message to every man. No man would continue to neglect the salvation of his soul if he seriously took the time to think that every time the sun rises he is brought nearer the judgment seat of Christ.

Unfortunately, it is a difficult matter to get people to take time to think on things of great importance. They will not stop to consider the warnings of God and look into the means God has provided for salvation. Don't be foolish enough to run through life and fail to think on these serious matters. As the poet penned:

Have you counted the cost, if the soul should be lost

Though you gain the whole world for your own?

Even now it may be that the line you have crossed,

Have you counted, have you counted the cost?
2110 Duncansby Dr. S.W. Decatur, Ala. 35603.



Words Of Truth

(USPS 691-760)

"I am not mad, most in
the Words of Truth and s

peak forth

Acts 26:25

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FRIDAY, JANUARY 23, 1981

NUMBER 4

The Great Need For The Christ And The Gospel

W. A. HOLLEY

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jeremiah 8:22).

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number" (Jeremiah 2:32).

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isaiah 1:2-4).

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

The foregoing passages are old but the truth they voice is ever new! Reality is reality! It never helps to deny facts. Facts are facts even if we hide our heads in the sand and refuse to see them. The purpose of this article is to call attention to some problems of our modern society, and to ask if you think that God is well-pleased with it, and to ask what should be done so as to meet the challenge of a world apparently set on its own destruction?

For example, just a few years ago we boasted of 116,000,000 church-goers in our nation. Today church attendance is declining in all churches except those which are evangelistic. The churches of Christ, once the fastest growing religious body in the nation, now splintered and fragmented, is declining in membership growth. Authorities claim that there are approximately 38,000,000 children who receive no religious training of any kind. Many of our fathers and mothers grew up without any real knowledge of the Bible.

How well I remember! Some forty years ago many religious people chose to rear their children according to Doctor Spock, not according to the word of God. This was a fatal decision! Today we have those warped personalities who reject all authority but their own; like some in ancient times—"but every man did that which was right in his own eyes" (Judges 17:6, Cf. Judges 21:25; Deuteronomy 12:8). The result has been sit-ins, love-ins, pot parties, civil unrest,

burnings and open stealing, a high degree of disrespect for law and order, a loss of patriotism for our country, and abortion on demand, marriage or no marriage without any restrictions—throw-away partners as the flesh may dictate. What a terrible price America has paid (and is still paying) for the abandonment of God and his way.

The word of God still upholds law and order. The eternal principle of capital punishment is still found in Genesis 9:6, or man has ceased to be in the image of God (Cf. Romans 13:1-7; I Peter 2:13-17; Luke 20:19-26).

That many citizens of the United States have abandoned God and his word can be observed from their attitude toward things sacred: Illegitimacy has increased 300 percent in the last ten years. The national crime rate is increasing eleven times faster than our population. The cost of our crime burden has now reached more than \$15.1 billion per year.

To our national disgrace, the American public is now purchasing more than \$2 billion per year in pornographic books, magazines and films. What a sad commentary! More, than \$40 billion per year is spent for alcoholic beverages, thus increasing wrecks and blood on the highways.

There are 86,623 more taverns than church buildings, temples, mosques, and synagogues—combined. Sadly, there are more bar-maids in saloons than girls on our college campuses. Does this tell you

anything?

Only God Almighty can save us. Man cannot save himself, alone. Any nation which exchanges morality for gross lust and immorality is hastening to its doom.

What can be done to remedy this situation? Well, we can return to God and Christ, and to the truth of the gospel. The gospel is God's power to save the believer (Rom. 1:16). The strongest soaps and detergents cannot wash America clean (Jeremiah 2:22). Only the precious blood of Christ can remove our sins (Matthew 26:28; Hebrews 2:9; 9:22; I John 1:6-7). How can one be washed in the blood of the Lamb so as to be made clean? He can believe that Jesus is the Son of God, repent of every sin, and be baptized into Christ, thus contacting his cleansing blood (Mark 16:16; Acts 2:38; 22:16; Romans 6:3-5; Galatians 3:26-27; I Peter 3:20-21).

Dear friends, one is washed in the blood of Jesus Christ, when he has been washed in the water of baptism, in the name of Jesus (Revelation 7:14; Ephesians 5:26; Titus 3:4-5; Acts 22:16; Acts 2:36-38).

Would you do your part in helping to return the United States of America to God? If you would, believe, repent of your sins, and be baptized in the name of Jesus Christ for remission of sins. To the extent that our citizens respond to the call of God Almighty, America will be made better.—P. O. Box 274, Parrish, Alabama 35580.

The Prayer Of A Scientist's Mother

ANCIL JENKINS

The following prayer is written by Theresa Greenwood:

"My son's a scientist, a bright searching young man. He's got things, but really nothing. The test tube is honors, but no honor. He's got charity, but no love. He's got things, but really nothing. The test tube in his church and carbolic acid, his revelation. Lord, open the eyes of my boy who's blinded by a thimble full of knowledge."


What a bad admission for a mother to make. Tragically the admission of this scientist's mother is

the admission of so many other parents. What can we, as parents do to keep from praying a similiar prayer over educated, lost children?

REMEMBER THAT EDUCATION BEGINS AT HOME. I would suspect this young man did not learn all of his attitudes in graduate school. The example and attitude of parents are the strongest educational force on a child. They will probably BE what they SEE.

EDUCATION MUST BE BALANCED. Luke 2:52

Continued on page 2



Words Of Truth

(USPS 691-760)

"I am not made, most noble Jesus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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The Prayer Of A Scientist's Mother

Continued from page 1

points out four areas of education—mental, physical, social and spiritual. None of these can be neglected. To emphasize one to the exclusion of the rest or to emphasize any three to the exclusion of one is a tragic mistake.

Spiritual education is so often neglected. If any one must be emphasized, it must be the spiritual. If one must be neglected, it cannot be the spiritual. This begins at home. It must be sustained throughout life.

Parents, what about your children's education? Right education now will help eliminate heartaches of the future.—1701 Gold Ave. S. E. Albuquerque, New Mexico 87106

The Parts That Make Up The Whole

What makes an automobile an automobile? The wheels? The motor? The drive shaft? The body? Which of these parts is not essential to an automobile's function as a mode of transportation? Junk car lots are filled with useless cars that have most of the essential parts necessary to make them useful, but one or more essential parts are inoperative, thus reducing the car to useless as a mode of transportation.

In the spiritual realm, the church of Christ is essential to salvation and should clearly be understood so, because every part that is associated with the church is essential to salvation. By seeing the essentiality of the parts one should see the

Continued on page 4



S. G. GRAY



"One Of The Best Men..."

I recently attended the funeral of a man who had been an acquaintance for a number of years. Though I knew he was a member of the Lord's church I really did not know him well enough to know just how dedicated he was. Two gospel preachers conducted his funeral. One of them had been his close personal friend for years, and is also a close personal friend of mine. He said something in the first part of his remarks that caught my attention. He said of the deceased that he was "good in every sense of the word." He had already pointed out that no man is good in the absolute sense (perfect), and so we knew what he meant. A few sentences later he said the deceased was one of the best men he had ever known. Knowing this preacher was not given to rash statements or exaggeration, I began to listen to see what there was about this man that would cause such statements to be made.

I think I have a greater appreciation for what constitutes goodness as a result of being present and hearing what this preacher said. He mentioned, of course, that the deceased was a Christian. It is true that some people are thought of as good, though they are not Christians, but Christianity will make good people better. There are many who call themselves Christians whose lives have actually been influenced very little by Christ. But those who are genuine Christians are made better as a result thereof.

Concerning this man who was described as "good in every sense of the word," the preacher also said that the "gospel had a profound effect on his mind." It occurred to me that the church is full of people whose minds have not really been affected by the gospel of Christ. In many cases the gospel has had enough effect upon one's mind to get him to be baptized, but not enough to get him to repent. It has had enough effect upon some minds to cause them to see the importance of attending the services on Sunday morning, but not enough to cause them to see the importance of attending on Sunday night or Wednesday night. It has had enough effect upon the minds of some to cause them to give token contributions to the Lord's cause, but not enough to cause them to give liberally, as God has prospered them. It has had enough effect on some to cause them to see the evils of drunkenness, but not enough to cause them to see the evils of social drinking. It has had enough effect on some to cause them to change the way they live on Sunday, but not enough to cause them to change the way they live Monday through Saturday. When one allows the gospel to have a profound effect on his mind—actually to control his thinking—he will be good "in every sense of the word."

The preacher further mentioned that this man was one who, like Mary in Mark 14:8, did what he could. He was a hard worker, both on his job and in the kingdom of God. Good people are those who give an honest day's work for a day's pay. He loved his family, and sacrificed in their behalf. This is what good people do. He put God first in his life, according to the instruction of Christ in Matthew 6:33. Those who are genuinely good are those who have their priorities properly arranged, with God at the head of



BOB DUNCAN

the list. There are some of us who are limited in what we can do, and none of us can do everything. But these are things all of us can do, and all of us should want to do what we can.

It was mentioned also that the deceased always "did his part." I am told that in the average congregation about ten percent of the people do about ninety percent of the work and contribute about ninety percent of the contribution. We realize these percentages would vary from congregation to congregation. But it seems in every congregation there are some who are parasites—who simply will not carry their share of the load, but are borne along by the others. Good people are not like that; they always want to do their part.

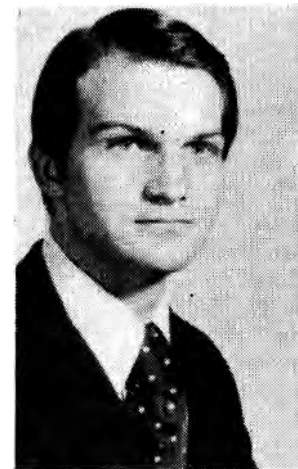
Near the close of his remarks, this gospel preacher used words like "gentleness," "humility," and "pleasant" in describing in deceased. Those who are rude, those who are arrogant, those who are grouchy are not usually thought of as being good.

We know, of course, that what the preacher may say at your funeral will have no effect upon your eternal welfare. It is the word of Christ, not the word of the preacher, that determines your destiny (John 12:48). But when your body is lying cold in the casket, and the preacher rises to speak, will he be able to tell the truth and describe you as being good?

Obeying From The Heart

God is concerned about our faithful obedience to his commandments. The wise man, Solomon, said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). Our Lord taught that only those who do the will of the Father would enter into the Kingdom (Matthew 7:21). We must not become lax in our complete obedience to God.

Yet God is also equally concerned with the spirit or attitude which prompts our obedience. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Our worship must be in truth. It must be authorized by the Word of Truth (Colossians 3:17), and from this doctrine we must not go onward (II John 9, ASV). But we must also worship "in spirit." We must offer our worship to God from the right heart. This same principle extends to the whole of our obedience. We must do what God said do, but we



DALTON KEY

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Creation Or Evolution?—The Fossil Record Speaks

(No. 3)

Those Non-Existent Transitional Forms (Continued)

As we consider the evolution model, which must have inconceivably great numbers of transitional forms, as opposed to the creation model, which predicts a regular, systematic absence of transitional forms, let us consider the following candid admissions from evolutionists. The following remarks of professor E. J. H. Corner of the Cambridge University botany school are refreshingly candid:



BERT THOMPSON

"Much evidence can be adduced in favor of the theory of evolution—from biology, biogeography and paleontology, but *I still think that to the unprejudiced, the fossil record of plants is in favor of special creation*" (emp—BT).¹⁸

The world's foremost evolutionary paleontologist, Dr. G. G. Simpson (now deceased), stated in his book, *Tempo And Mode In Evolution*, under the section entitled "Major Systematic Discontinuities of Record," that nowhere in the world is there any trace of a fossil that would close the considerable gap between *Hyrocotherium*, which most evolutionists assume was the first horse, and its supposed ancestral order Condylarthra. Dr. Simpson then goes on to say:

"This is true in *all* the thirty-two orders of mammals....*The earliest and most primitive known members of every order already have the basic ordinal characters, and in no case is an approximately continuous sequence from one order to another known. In most cases the break is so sharp and the gap so large that the origin of the order is speculative and much disputed*" (emp—BT).¹⁹

Dr. Simpson went on to say:

"This *regular absence of transitional forms* is not confined to mammals, but is an almost *universal phenomenon*, as has long been noted by paleontologists. It is true of almost all orders of all classes of animals, both vertebrate and invertebrate. A fortiori, it is also true of the classes, and of the major animal phyla, and it is apparently also true of analogous categories of plants" (emp—BT).²⁰

In his book, *The Meaning of Evolution*, Dr. Simpson, with reference to the appearance of new phyla, classes, or other major groups, states that:

"The process by which such *radical events* occur in evolution is the subject of one of the most serious remaining disputes among qualified professional students of evolution.... Possibility for such dispute exists *because transitions between major grades of organization are seldom well recorded by fossils. There is in this respect a tendency toward systematic deficiency in the record of the history of life. It is thus possible to claim that such transitions are not recorded because they did not exist...*" (emp—BT).²¹

If phyla, classes, orders and other major groups were connected by transitional forms rather than appearing suddenly in the fossil record with basic characteristics complete, it would not be necessary, of course, to refer to their appearance in the fossil

record as "radical events." Furthermore, it cannot be emphasized too strongly that even evolutionists are arguing among themselves whether or not these major categories appeared *instantaneously* or by gradual processes (Cf: "An Important Change In Evolutionary Thinking" by Jon Gary Williams in the *Gospel Advocate*, 1-10-80; Also, *Newsweek*, 11-3-80, pp 95-96). It is precisely the argument of creationists that these forms *did arise instaneously and that the transitional forms are not recorded because they never existed!!* In a more recent work, Dr. Simpson stated that: "It is a feature of the known fossil record that most taxa appear abruptly."²² In the same paragraph he states further that, "Gaps among known orders, classes, and phyla are systematic and almost always large."²³

Although we intend to do so, it would hardly be necessary to document further the nature of the fossil record. It seems obvious that if the above statements of Simpson were stripped of all presuppositions and presumed evolutionary mechanisms to leave the bare record—accepted without prejudice—they would describe exactly what is required by the creation model! The fossil record is woefully deficient, however, in the light of the predictions of the evolution model. No one has devoted himself more whole-heartedly than Simpson to what Dobzhansky²⁴ called "the mechanistic materialistic philosophy shared by most of the present establishment in the biological sciences." Simpson asserts that most paleontologists "find it logical, if not scientifically required, to *assume* that the sudden appearance of a new systematic group is not evidence for creation..."²⁵ Simpson has thus expended considerable effort in an attempt to bend and twist every facet of evolution theory to explain away the deficiencies of the fossil record. One needs to be reminded, however, that if evolution is adopted as an *a priori* principle, it is always possible to imagine auxiliary hypotheses—unproved and by nature unprovable—to make it work in any specific case.

At least Dr. E. C. Olson recognizes the *possibility* of another alternative, when he says:

"A third fundamental aspect of the record is somewhat different. Many new groups of plants and animals suddenly appear, apparently without any close ancestors. Most major groups of organisms—phyla, subphyla, and even classes—have appeared in this way....The fossil record which has produced the problem is not much help in its solution....Most zoologists and the majority of paleontologists feel that the breaks and the abrupt appearances of new groups can be explained by the incompleteness of the record. Some paleontologists disagree and believe that these events tell a story *not in accord with the theory and not seen among living organisms*" (emp—BT).²⁶

Dr. W. R. Thompson, in his scorching "Introduction" to Darwin's *The Origin of Species*, stated the matter quite clearly. He said simply:

"Therefore, if we found in the geological strata a series of fossils showing a gradual transition from simple to complex forms, and could be sure that they correspond to a true time-sequence, then we should be inclined to feel that Darwinian evolution has occurred, even though its mechanism remains unknown....That is certainly what Darwin would have like to report, but of course he was unable to do so. What the available data indicated was a remarkable *absence of the many intermediate forms required by the theory*; the absence of the primitive types that should have existed in the strata regarded as the most ancient; and the sudden appearance of the principle taxonomic groups....and I may note that the position is not notably different today. The modern Darwinian paleontologists are obliged, just like their predecessors, and like

Darwin, to water down the facts with subsidiary hypotheses which however plausible are in the nature of things unverifiable" (emp—BT).²⁷

Dr. Stephen J. Gould, Harvard's famous paleontologist and geologist, has said that "All paleontologists know that the fossil record *contains precious little in the way of intermediate forms; transitions between major groups are characteristically abrupt*" (emp—BT).²⁸ Dr. Gould stated in an earlier article:

"Contrary to popular myths, Darwin and Lyell were not the heroes of true science....Paleontologists have paid an exorbitant price for Darwin's argument. We fancy ourselves as the only true students of life's history, yet *to preserve our favored account of evolution by natural selection, we view our data as so bad that we never see the very process we profess to study*" (emp—BT).²⁹

Little wonder Dr. Olson (quoted above) stated that the evidence tells a story "not in accord with the theory and not seen among living organisms." That's what the creationists have been saying all along—based on the evidence!! (to be continued)

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- P.O. Box 1111, Cookeville, Tennessee 38501

Subscribe To The Words Of Truth

Obeying From The Heart

Continued from page 2

must also do what God said do prompted by the right spirit.

The apostle Paul spoke of the Roman brethren as having obeyed the doctrine of Christ; but not only this. He says they "obeyed from the heart" (Romans 6:17). They were much like the faithful Macedonians who "first gave their own selves to the Lord" (II Corinthians 8:5). These early Christians not only obeyed the Lord, they did so in the right spirit, from the right heart.

While men may look upon outward appearances, God looks upon the hearts of men (I Samuel 16:7). Because the God of heaven can look into the heart and

rightly determine our motives, he will "bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). His Word, as a two-edged sword, serves as a "discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:12, 13).

In view of the foregoing, should we not "examine ourselves" with respect to our spirit, our attitudes, and our motives (II Cor. 13:5)? Could it be that we, as individuals, are doing the right things, yet doing

them from the wrong type of heart?

What should be our primary motive for serving God? "Let all your things be done with love" (I Corinthians 16:14). "For the love of Christ constraineth us" (II Corinthians 5:14). "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Ephesians 4:15). "If ye love me, keep my commandments" (John 14:15). "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). —Box 126, Aurora, MO 65605

The Parts That Make Up The Whole

Continued from page 2

essentiality of the whole. Let us now consider some things associated with the church and their essentiality:

1. First, there is Christ as the head of the church (Eph. 1:22-23; Col. 1:18). Not only is Christ the head of the church, but as the head he is also the Savior of the church (Eph. 5:23-27). Furthermore, no one can go to heaven except by Christ (Jn. 14:6).

2. Then there is the blood of Christ which purchased the church (Acts 20:28; Eph. 5:25). The essentiality of the blood of Christ in salvation is clearly understood by all Bible believers (Heb. 2:9; Rom. 5:9; Matt. 26:28; Heb. 9:22; Rev. 1:5b).

3. Next let us consider the cross of Christ and its connection to the church or body of Christ. Paul explains that Christ reconciles both (Jew and Gentile) "Unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16). We all understand that "The Way of the Cross Leads Home."

4. Now let us consider the word of God and its

association with the church, or kingdom. Jesus explains that the seed of the kingdom is the word of God (Lk. 8:10-11). The Bible teaches unmistakably that the word of God, the gospel, is essential to salvation (Rom. 1:16; I Cor. 15:1-3; I Pet. 1:22-23; James 1:21).

5. To become a member of the church one must be baptized (Acts 2:23, 41, 47; I Cor. 12:13). Jesus explained it to Nicodemus as a birth of "water and of the Spirit" that puts one into the kingdom of God, which is the church (Jn. 3:5; Heb. 12:23, 28). The essentiality of baptism to salvation is clearly taught in the New Testament (Mk. 16:15-16; Acts 2:38; 22:16; Rom. 6:3-4; Gal. 3:26-27; I Pet. 3:21).

6. Sanctification is inherent in the meaning of the word church, "the called out." To be sanctified is to be "set apart." To be called out is also to be set apart. The essentiality of sanctification is taught in the New Testament (Eph. 5:26-27).

7. In the worship of the church we are made to see

the essentiality of the church. Jesus said that God "must" be worshipped (Jn. 4:23-24; Matt. 4:10). Eating the Lord's Supper is a part of Christian worship (Acts 2:42; 20:7; I Cor. 11:26-29). The Lord's Supper is to be eaten in the kingdom (Matt. 26:29). When Paul wrote to the church of God at Corinth he mentioned their eating the Lord's Supper (I Cor. 11:23-30). From reading what Paul wrote the Corinthians concerning the Lord's Supper, it is quite obvious that it is essential to spiritual survival and, thus, essential to salvation.

8. Finally, the church is required to assemble together (I Cor. 14:23; 11:20), and to function as a body (I Cor. 12:12-27; Rom. 12:5). The essentiality of the assembly is made clear from reading Hebrews 10:25-26.

On discovering that every part that relates to the church is essential to one's eternal salvation, it leaves no doubt as to the essentiality of the church. —704 Cleveland Av. Gadsden, Al. 35901

A New National Ethic?

Recently, a popular, nationwide television talk show host interviewed a psychologist who is considered an "authority" in child-development and child-discipline. The theme of the interview and discussion centered on the question, "Does a parent (or any other adult in authority) ever have the right, under any circumstances, to administer corporeal punishment to a child?" The guest with the credentials con-



PHILLIP GRAY

tended, "No! Absolutely not!" He went on to intimate that "society" has imposed on the ignorant masses (that would probably include you and me) the idea that physical punishment of a child (such as a slap on the hand, a belting on the seat of the pants, or a cane-switching on the legs) is useful and good in some cases. "But," says the Ph.D., "stop hitting people, and since children are people, stop hitting them—for any reason! This will only tend to make our society more violent."

While it is true that Bible-believing Christians can respect the learning and academic attainments of well-trained specialists in their fields, we must beg to differ with them when they offer unscriptural advice concerning ethical questions. The Bible is unequivocal in its emphasis on the need for physical punishment in the life of all children. Hear the

principles of the Lord on this question:

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24).

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (Proverbs 23:13).

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

Can there be any doubt, therefore, that those who advocate a "new national ethic," including new programs for training children prohibiting all physical punishment, stand in direct opposition to the disciplinary ethics of God's authoritative guide for life—the Bible?—Route 1, Paris, Tenn. 38242

A Minute For The Master



BARRY H. CUNNINGHAM

Is truth contradictory? According to some religionists it is. They say two different men can interpret the Bible in two different ways and get two different meanings and both be right. But is this really true?

Or is truth absolute? Meaning, that two different men must interpret the same truth in the same way and get the same meaning if both are to be right. Truth is absolute. Truth is understandable. The Apostle Paul taught, "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).

Unity among Religionists will occur only when the sole standard of authority is the Bible and it is interpreted in that light. —P.O. Box 652, Elizabethtown, Ky. 42701



Words of
Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

If The Church Does Not Matter

The above is just another way of saying "if the church is not necessary or essential". It seems to me that this statement raises more questions than it answers. One cannot just dismiss the church with a wave of the hand. It is not that easy. There are some questions that demand an answer "if indeed the church does not matter."

Does the word of Jesus matter? He did make some statements concerning the church. In



WINFRED CLARK

fact, he promised to build his church upon the foundation fact that he is the Son of God (Matt. 16:16-19). Does it matter whether Jesus did what he promised to do? Was that just an empty gesture on his part that really had no purpose or meaning? If he did what he promised to do would it really accomplish anything worthwhile? Surely so! He did what he said he would do and the first congregation was in (Acts 2:42-47). If one is going to say the church doesn't matter he would have to say "it wouldn't matter whether Jesus was as good as his word." That man doesn't dare say such if he has any respect for the sacred.

Does Jesus' position matter? Look at his relationship to the church as it is reflected in the Bible. He is the head of the body, the church (Col. 1:18) or head of the church the body (Eph. 1:22-23). Now, if the church doesn't matter then whatever and whoever is related to it doesn't matter. But Jesus is related to it as the head to the body. Does that really matter? I'd be afraid and ashamed to say that relationship did not matter. Since he is head, he is head of the body and it discredits his position as head to say that which he is head of does not matter. But "if the church doesn't matter" then his being head doesn't really matter. God forbid that one should even be so irreverent as to think such a thought, much less embrace a doctrine that would demand such a conclusion.

Does the blood of Jesus matter? One has but to read Acts 20:28 to see the price paid for the church. Paul made this statement to the elders of the church of Ephesus in person. He also wrote to that church and told all of them that Jesus gave himself for the church (Eph. 5:25). Am I to understand that the price Jesus paid to purchase the redemption of the saved does not matter? After all, the church is made up of the saved and it is only by his blood that they are redeemed (Eph. 1:7). Would one dare embrace a doctrine that demanded a conclusion that the blood of Jesus does not matter? There is surely a danger in having no respect for the sacrifice of Jesus (Heb. 10:29). But if the church does not matter then that which bought it does not matter. It would have no real value, for it would be wasted on something that did not really matter.

Does the Lord's Supper matter? A reading of Luke 22:29-30 will show you that Jesus placed the Lord's supper in the kingdom or the church. In case you doubt that this is true observe that the Lord's supper was in the church at Corinth (I Cor. 10:16; 11:23-34). This is as it should be for it is in the church that the Lord put his table. Now, if the church doesn't really matter, would that which is in it really matter? Are we ready to place the Lord's supper in a non-essential position and say "it really doesn't matter"? Surely, nobody would dare embrace a doctrine that would demand a conclusion that the Lord's supper doesn't really matter.

Yes, the church "matters." It is important and has an appointed place in God's scheme of man's redemption (Eph. 3:10-11).—506, Athens, AL 35611

Hostages Freed

The hostages are free! This event has brought to mind a great biblical truth, that is, the redemption of mankind by God from sin.

First of all, the human family belonged to God. He is the Creator of all mankind. In the beginning, man was in full fellowship with his God. It was not until sin entered the picture that a great separation occurred between man and God (Isaiah 59:1,2)

Second, all men, of the age of accountability, have gone astray into the country of sin. Paul declared that "There is none righteous, no, not one"; "For all have sinned, and fall short of the glory of God" (Romans 3:10,23). Like the prodigal son, we all have entered that far away country of sin (Luke

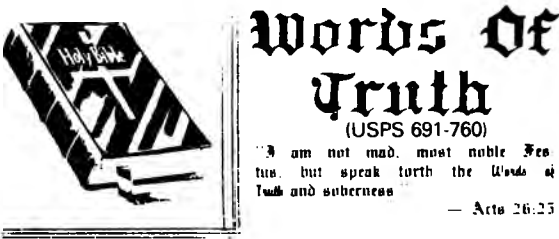


Raymond Elliott

15:11-32).

Third, God negotiated the terms for the release of man's captivity in the bondage of sin. The heavenly Father sent his only begotten son "to proclaim release to the captives" (Luke 4:18,19). "For the Son of man came to seek and to save that which was lost" (Luke 19:10). It was only in Jesus that freedom from this bondage could become a reality. "If therefore the Son shall make you free, ye shall be free indeed" (John 8:36).

Fourth, the ransom paid for the release of mankind from sin was the death of Jesus Christ. Paul wrote in Titus 2:14 that it was Christ "who gave himself for us, that he might redeem us from all iniquity." To redeem is to "buy back". God, through Jesus, buys one back from the bondage of sin. The purchasing price was the blood of Christ. "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Ephesians 1:7; Colossians 1:14). John wrote of the Lamb who "loosed



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tus, but speak forth the Words of
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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Hostages Freed

Continued from page 1

[washed] us from our sins by his blood" (Revelation 1:6; 5:9). In this transaction, monetary matters were not involved. "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from you vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (I Peter 1:18,19).

Fifth, in the case of the hostages of sin, the captives have to respond to the one paying for their ransom. One has to become a learner (disciple) of Christ in order to be set free from sin. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free" (John 8:31,32). There has to be obedience on the part of the individual seeking release from sin. "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. Being then made free from sin, ye became servants of righteousness" (Romans 6:17,18). That "form of doctrine" was and is the gospel of Christ. Jesus died for our sins, was buried and then was resurrected on the third day (I Corinthians 15:1-3; Romans 6:3,4). In obeying this "form" or likeness, man must die to sin in repentance and be buried with his Lord in baptism; then, he will be resurrected to "walk in newness of life" (Romans 6:1-6). "For he that hath died is justified [released] from sin" (Romans 6:7).

In Christ, there is freedom from sin and death. It is a joyous occasion for the captive being set free from the bondage of sin. O happy day when Jesus washed my sins away! — 809 Perry Store Rd. Opp., Ala. 36467.

Drinking To Avoid Alcoholism

An article in last Tuesday's *Birmingham Post-Herald* reported a new effort being put forth to help people avoid becoming alcoholics. Would you believe this new plan consists simply of teaching people how to drink? That's right! To avoid what some call excessive drinking, just teach people to drink "moderately." The suggestion is made that when a dinner party is given, serve everybody a few cocktails, and then

put the booze away and bring on the food. This way nobody gets too much to drink, and nobody becomes an alcoholic — at least not at *that* dinner party. The idea is to limit the amount each one drinks so that he becomes conditioned to drinking only small amounts. In this way he will always know exactly where the stopping place is. Isn't that smart? Why didn't somebody think of it before now?!

I think if I were the devil himself I could not think of a plan that would be more productive of alcoholism than this one. If I were trying to get people to become alcoholics, I think this is how I would go about it. In this manner I would demonstrate to them that there is really nothing wrong with drinking. See? The effects of drinking really are not so bad, are they? In this way I could prove to him that he has the ability to quit drinking before he gets drunk. He would have learned by this method that drinking is really not a thing to be feared!

I am sure this plan would work better than throwing a big cocktail party where each guest is prevailed upon to see who can drink who under the table. From this the harmful effects of alcohol would be quickly learned. The hangover, the headache, the remorse from such actions would likely cause many to resolve never to touch the stuff again.

If you should find an alcoholic who is really trying to maintain his sobriety, what do you suppose he would say if you asked him: "Don't you wish someone had invited you to more dinner parties where booze was served only in moderate amounts?" Or what would he say if you should ask him: "Hey, what happened to you? Did nobody ever teach you how to drink?"

Those who would propose such a ridiculous plan of helping people avoid alcoholism should read and believe Habakkuk 2:15: "Woe unto him that giveth his neighbor drink..." If he really wants to help one avoid alcoholism, let him persuade that one to follow the advice given in Proverbs 23:31-35: "Look not thou upon the wine when it is red, when it giveth his colour 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 shalt 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."

On the other hand, if this new plan works, I am sure we will have discovered a solution to all our major problems. We could end drug addiction forever just



BOB DUNCAN

by teaching everybody to use drugs moderately. Major crimes such as bank robbery could be brought to a halt by letting everybody knock off a few service stations and convenience stores.

When one tries to convince me that the way to avoid excessive amounts of sin is to encourage small amounts of it, I think of my two Bassett hounds. I have "taught" them to eat moderately. I have "taught" them this by enclosing them in a chain link fence, and not allowing them access to any food except that which I give them each day — in two separate places to keep them from fighting. Who believes that such "teaching" will guarantee that these hounds will never overindulge, regardless of the amount of food to which they have access?

Statistics reveal that more than ten percent of those who drink at all will become either alcoholics or problem drinkers. Statistics also reveal that no one ever becomes an alcoholic who does not drink at all.

An Appeal To Pentecostals

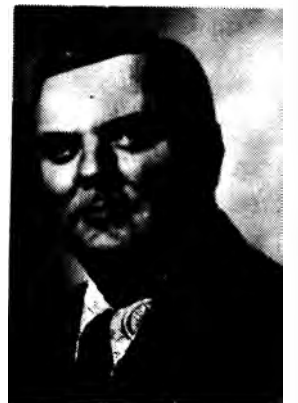
A symptom of our humanity seems to be that we often have difficulty in disagreeing with others without displaying a "disagreeable" spirit. Debates with our friends in Pentecostalism frequently result in considerable "heat" from both sides of the polemic platform.

One sad aspect of this is that we sometime appear unfriendly toward a people with whom we enjoy a mutual interest in a thus saith the Lord. Heated controversy often creates tensions and erects barriers between those who should remain friends despite their serious difference in religious matters.

It will be the design of this article to appeal to those who consider themselves Pentecostals as one would desire to appeal to a warm and personal friend. A careful and prayerful consideration by our friends of the things discussed is humbly requested.

Essential to identification with Pentecostalism, as our friends will readily confess, is the belief that one has received the baptism of the Holy Spirit. A great deal of real excitement is generated in revivals conducted by our friends in the various charismatic groups, and the exuberance with which they seek to propagate their convictions all might do well to imitate.

Inasmuch as these sincere people honestly feel they have received the same "power" as that poured



R. W. GRAY

Continued on page 4

Creation Or Evolution?—The Fossil Record Speaks

(No. 4)

Those Non-Existent Transitional Forms (continued)

When Charles Darwin authored *The Origin of Species* in 1859, he knew at that time that although the transitional forms so necessary for his theory to be true ought to be present, they simply were not. Nothing has changed in over a hundred years. As Dr. David G. Kitts puts it:

"Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. Evolution requires intermediate forms between species, and paleontology does not provide them." (emp—BT)³⁰



BERT THOMPSON

Lecomte duNouy, in his classic text, *Human Destiny*, was equally candid in his remarks:

"In brief, each group, order, or family seems to be born suddenly and we hardly ever find the forms which link them to the preceding strain. When we discover them they are already completely differentiated. Not only do we find practically no transitional forms, but in general it is impossible to authentically connect a new group with an ancient one."³¹

Moses, so many years ago, tried to tell us no less. He stressed (Cf: Genesis 1:11-31; Leviticus 11:13-23) that plants, animals, and humans *always* reproduce "after their kind." But, "professing themselves to be wise" (Romans 1:22) evolutionists have in the past pronounced that this is not the case, and that transmutations (across phylogenetic boundaries) have occurred not once but hundreds or thousands of times — giving us (by evolution) the marvelous variety we see around us today. It is interesting then, to say the least, to see such statements as these from Dr. O. Kuhn, in print:

"The fact of descent remains. However, descent beyond the typologically circumscribed boundaries is *nowhere demonstrable*. Therefore, we can indeed speak about a descent within types, but *not about a descent of types*." (emp—BT)³²

Rarely, ever-so-rarely, one comes across a quotation made by an evolutionist which shows beyond any doubt the true state of evolution with its "missing links." Such a quotation is the one below from the pen of Dr. A. H. Clark in the book he edited entitled, *The New Evolution: Zoogenesis*:

"No matter how far back we go in the fossil record of previous life upon earth, we find no trace of any animal forms which are intermediate between the various major groups of phyla... *Since we have not the slightest evidence, either among the living or the fossil animals, of any intergrading types following the major groups, it is a fair supposition that there never have been any such intergrading types*." (emp-BT)³³

If the reader will notice the footnote which accompanies the above quotation, it will be readily seen that the statement was penned in 1930. Nothing has changed! Creationists are still stating — based on the evidence — that there are no transitional forms. It is the creationists who insist upon empirical evidence

for those "missing links." It is abundantly clear to both evolutionists and creationists alike that the missing links are stilling "missing;" or rather it is not the "links" that are missing, but the whole chain! Ye through all this the inuendos hurled at the creationists are that *they* are the ones who "live by revelation, not reason!" Raup and Stanley, in their recent book on the principles of paleontology, remark: "Unfortunately, the origins of most higher categories are shrouded in mystery; commonly new higher categories appear abruptly in the fossil record *without evidence of transitional forms*." (emp—BT)³⁴

Only for the evolutionist is it a mystery; the creationist has an adequate (and correct) explanation. Evolution is false; the doctrine of special creation is true! The facts so state. If the evolutionists would simply read their own literature, it would become plainly obvious to them. D. V. Ager, an evolutionist, has said: "The point emerges that, if we examine the fossil record in detail, whether at the level of orders or of species we find — over and over again — not gradual evolution, *but the sudden explosion of one group at the expense of another*." (emp—BT)³⁵ Dr. Richard Goldschmidt of the University of California was a thorough-going evolutionist. If anybody wanted to find transitional forms, he did. If anybody would have admitted that a transitional form was indeed a transitional form, he would have. But concerning the fossil record, this is what Dr. Goldschmidt had to say:

"The facts of greatest general importance are the following. When a new phylum, class, or order appears, there follows a quick, explosive (in terms of geological time) diversification so that practically all orders or families known appear suddenly and without any apparent transitions." (emp—BT)³⁶

Boucot, the evolutionist, said: "Since 1859 one of the most vexing properties of the fossil record has been its obvious imperfection... The inability of the fossil record to produce the 'missing links' has been taken as solid evidence for disbelieving the theory."³⁷ And in that he is absolutely correct. Creationists do indeed "disbelieve in the theory" (of evolution) because the evidence simply isn't there!!

This seems to be such a unique turn of events. For so long the creationists were labelled as the "naive literalists" who took the Bible at its word. For so long we were called "bigoted ignoramuses" because we accepted what God said he did. Evolutionists, we were assured, were the ones who "had the facts." They were the folks who "stuck by the empirical evidence" — while the Christians "accepted revelation, not reason." Now examine the following quote from Dr. Stephen J. Gould, the famous paleontologist from Harvard:

"In fact, catastrophists were much more empirically minded than Lyell. The geologic record *does seem to require catastrophism*: rocks are fractured and contorted; whole faunas are wiped out. To circumvent this literal appearance, *Lyell imposed his imagination upon the evidence*. The geologic record, he argued, is extremely imperfect and we must interpolate into it what we can reasonably infer but cannot see. *The catastrophists were the hard-nosed empiricists of their day, not the blinded theological apologists*." (emp—BT)³⁸

All of a sudden it turns out that the creationists were right all along! What a unique turn of events! It seems that empirical evidence isn't so dirty a word to creationists after all. But then no one but the evolutionist is shocked to learn that. Creationists have always dealt with the facts — the facts from empirical science, and the facts from revelation. They compliment each other beautifully..Indeed, *God has*

written in the rocks what He wrote in the Book!!!

The major predictions of the creation model, in regard to the fossil record, are: (1) the abrupt appearance of highly complex and diverse forms of life with no evidence of ancestral forms, and (2) the sudden appearance of basic plant and animal kinds or the "created kinds" of Genesis, without evidence of transitional forms between these basic kinds. What does the fossil record reveal, as evidenced by the multitudinous quotations from the evolutionists' own writings? The fossil record reveals: (1) the abrupt appearance of a great variety of highly complex forms of life, with no evolutionary ancestors for these animals being found anywhere on the earth, and; (2) the sudden appearance of the higher categories of plants and animals with no evidence of transitional forms between these basic kinds. The historical, or fossil, record thus provides excellent support for special creation, but contradicts the major predictions of evolution theory. In answer to the question, did evolution really occur — the fossils shout a resounding NO!! (to be continued)

FOOTNOTES

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The Anniversary Of "Black Monday"

John M. Grubb

January 22, 1981 marks the eighth anniversary of the U.S. Supreme Court decision to legalize the killing of unborn babies. In this landmark decision the Court decided that the unborn child is not a person in any "meaningful" or "whole" sense, and therefore is not protected by the Fourteenth Amendment.

In the past eight years over seven million abortions have been reported. It is estimated that there have been a little over a million abortions performed this past year. Herod's killing of a few babies in Bethlehem is insignificant in comparison (Matthew 2:16-18). The Pharaoh who ordered the Hebrew male

Continued on Page 4

The Anniversary of "Black Monday"

Continued From Page 3

children slain to hold down the population is made to look like a modern-day ecology hero (Exodus 1:22). Each day, Nazi Germany gains respectability in the face of these atrocities.

We could say many things in this article concerning the scientific evidence that proves the existence of life in the womb. Evidence is abundant that shows life, human life, exists in the womb. Instead, we will examine what the Bible has to say about life before birth, and what we can do to fight this evil in our land.

What does the Bible have to say about life in the womb?

First, the word *brephos* is translated *babe* in reference to the unborn as well as the born babe. John the Baptist leaped in his mother's womb (Luke 1:41,44). The word *brephos* is the word translated *babe* in this passage. Jesus is referred to as a babe in

the manger (Luke 2:12,16). The same greek word is used in reference to Jesus outside of the womb as John the Baptist inside the womb — *brephos*!

Second, it is sinful deliberately to kill an innocent human life (Proverbs 6:17; Genesis 9:6). Murder is the deliberate taking of innocent life without just cause. Abortion is the *planned, intentional*, killing of a human life.

Third, the "Golden Rule" is violated by abortion (Matthew 7:12). Apply this rule and the abortion clinics would be closed for lack of business.

Fourth, God expresses his concern for the unborn (Jeremiah 1:4,5; Psalm 139:13-16). There is no question but that abortion kills innocent unborn human lives!

What can we do about this evil that exists in our land?

First, we can become informed. This information would include learning what the Bible has to say about abortion. Studying scientific data relevant to this subject will also be helpful. Much information can be gained from contacting the local *Right to Life* affiliate in your county.

Second, we must oppose and expose this evil (Isaiah 5:20; Ephesians 5:7,11).

Third, we must strengthen the home (Proverbs 22:6; Deuteronomy 6:6,7; 5:7,11).

With your help, we can expose and overcome this evil that exists in our society. Watch your newspaper, listen to your radio, and watch your television for advertisements concerning "Black Monday" this month. — 332 Karen St., St. Charles, Missouri 63301.

An Appeal To Pentecostals

Continued from page 2

out on Pentecost, we plead with them carefully to consider the Bible's description of that great outpouring. We all agree that the power thus received was identified in the Bible as a baptism in the Spirit (Acts 1:5-8; 2:1-4). The following manifestations were characteristic of it, according to Luke in Acts of the Apostles, chapter two:

(1) They were all with one accord in one place (Acts 2:1). (2) An audible sound came from "heaven" (Acts 2:2). (3) The audible sound was "as" that of a mighty rushing wind (Acts 2:2b). (4) The audible sound filled all the house where they were assembled (Acts 2:2b). (5) Cloven tongues that had the appearance of fire sat upon each of them (Acts 2:3). (6) They were all filled with the Holy Spirit (Acts 2:4a). (7) Being thus filled they were able to communicate with those of a "different" language without having studied that language, i.e., they could communicate instantly and miraculously with those of "other" tongues (Acts 2:4-8). (8) Since their "utterances" were Spirit directed the message they gave was inspired and infallible (Acts 2:4b; 1 Cor. 2:13).

We respectfully request of our Pentecostal friends that they consider each item numbered in the foregoing paragraph. (1) Is it the case that all those who honestly feel they have experienced the baptism of the Spirit are in "one accord," and do they all worship "together?" Or is there considerable bickering and lack of real fellowship between the various charismatic groups? (2) Was there an "audible sound from heaven" that accompanied the "baptism" believed to have been received by Pentecostals? Or was the "sound" generated by the excitement of the group assembled? (3) Did you actually hear a "sound" as of a rushing "mighty wind" when you received the experience you describe as a baptism in the Spirit? (4) Did the "sound" of wind fill the whole house when the "power" came? Or did the onlookers only hear the "sounds" coming from the worshippers themselves? (5) Were cloven (or forked) tongues that had the appearance of "fire" sitting upon the heads of all who claimed to have received the baptism? (6) Was each one claiming the "power" filled with the Holy Spirit? Were they thus miraculously inspired to teach infallible truth without study or forethought? (7) Are those thus "baptized" able to communicate with those of other "tongues" (or languages) just as did these described in Acts 2:4-8? Or is it the case that most, if not all, observing your "tongue speaking" fail to understand a single word spoken? (8) Do you consider yourself and others who received the

"power" to be infallible teachers? If so, how would you account for the conflicting doctrines taught by those who claim the "power?"

While this writer was never a member of a charismatic group he was brought up to believe that he had received the "baptism" in the Holy Spirit. However, having looked in on the Spirit's own description of a "baptismal experience," as we have just examined, it became apparent that no such experience had been mine. This led to further prayer and investigation on the entire theme of regeneration

and the baptism in the Spirit. If the questions raised in this article will be a means of causing my Pentecostal friends to re-think their claims, re-examine the doctrine of the Holy Spirit as revealed in the Bible, the effort in preparing it will be amply rewarded. In any case, we would wish to remain your friend. It would be a real thrill to hear from you if you are of the Pentecostal belief, and especially if you feel inclined to respond to the things contained in this article. May God be with us all in our investigation of his will. — P.O. Box 90236, East Point, Ga. 30344.

Watch For Newcomers In Your Community. Be The First To Welcome Them. Invite Them To Church. Introduce Them To Your Minister.

A Minute For The Master



BARRY H. CUNNINGHAM

In selecting a version of the Bible, one needs to know the difference in a translation and a paraphrase.

A Biblical translation, sticks as closely as possible to the original language in which the scriptures were initially written.

A paraphrase is a loose wording of the ideas of a passage, with little emphasis on a "word-for-word" rendering.

For greater certainty in knowing exactly what the original text said, one would do well to select a standard translation and not a paraphrase.

"Committee translations" like the King James Version or the American Standard Version are to be preferred over "individual translations" because of the greater number of scholars involved.

"Committee translations" are also better than the so-called "church translations" which often, are more concerned about advocating religious bias than divine truth.

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the Words of Truth and soberness."

VOLUME 17

FRIDAY, FEBRUARY 6, 1981

NUMBER 6

The Grace Of God

There is an old hymn that has been a favorite of mine through the years; the title is "Amazing Grace" and it is based on a poem written by John Newton some 200 years ago.

"Amazing grace, how sweet the sound that saved a wretch like me!

I once was lost, but now I'm found, Was blind, but now I see.

'Twas grace that taught my heart to fear, And grace my fears allayed.

How precious did that grace appear, When I His Word obeyed.

Thru many dangers, toils and snares, I have already come;

'Twas grace that bro't me safe thus far and grace will lead me home.

The Lord has promised good to me, His word my hope secures;

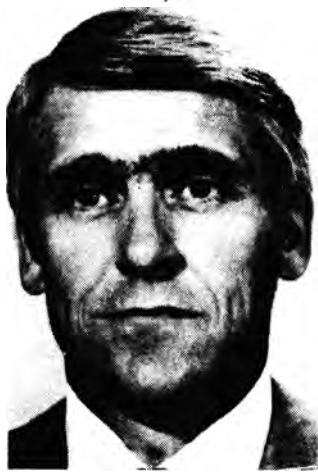
He will my shield and portion be, As long as life endures.

When we've been there ten thousand years, Bright shining as the sun;

We've no less days to sing God's praise, Than when we first begun."

The Greek word for grace "Charis" appears some 150-160 times in the New Testament and the word grace in the Old Testament occurs about sixty-six times. The definition common to most of us is "unmerited favor, the goodness and favor of God to man." But this definition does not convey adequately its full meaning. Maurice Lusk, Editor of the Southeastern Evangelist, wrote in the September 1975 issue:

"Ofentimes with the Greek language there are words that are hard to translate into English because many Greek words create a feeling when read as well as creating a thought. Such a word is 'charis' translated into English 'grace'.



JIMMY R. VEST

To the Greek, the word would excite a joy when read or heard that is not found in our English word 'grace'. We usually define grace as 'unmerited favor, the goodness and favor of God to man.' But 'charis' has a much deeper meaning than this. It is taken from an earlier word in classical Greek 'chara' which means: 'Joy, gladness, rejoicing, a deep feeling of pleasure and joy, of the excitement that comes from joy.' The idea of joy cannot be disassociated from the word, 'charis.' It is a meaning within a meaning. From the standpoint of God, grace is the unmerited favor He has bestowed upon man: From the standpoint of man, grace is the unspeakable joy and pleasure of being a recipient of God's unmerited favor."

Thayer's Greek-English Lexicon says: "The New Testament writers use 'Charis' pre-eminently of that kindness by which God bestows favor even upon the ill-deserving and grants to sinners pardon of their offences and bids them acceptance of eternal salvation through Christ. (Romans 3:24; I Cor. 15:10; Eph. 1:7)." Grace is something that we all need but do not deserve. We need the grace of God more than we need the air we breathe, the food we eat and even the love and support of our closest friends. We need God's grace because without it we are lost.

We need SAVING GRACE (Titus 2:11,12; Eph. 2:8,9) and God is the source of divine grace. We sometimes sing a wonderful song entitled "The Love of God" by F. M. Lehman. One stanza says:

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

Because of his magnificent love God grants His saving grace to men, (II Peter 3:9; II Cor. 5:21-6:1)

God's grace is a TEACHING GRACE (Titus 2:12; Romans 6:1,2a). It teaches us to put away sin in our lives denying ourselves ungodliness and worldly

lusts. It teaches us to put on lives of soberness, righteousness and godliness. A proper understanding of God's grace motivates us to abhor sin and walk in his righteousness (Romans 6:1,2a).


God's grace is a SINGING GRACE (Col. 3:16). God has given us something to sing about and the statements of Paul preceding the verse above are like the tap of the conductor's baton, then he breaks forth into music. The stress is on thanksgiving (Col. 3:15,17). Thanksgiving puts Christianity into a marching mood and supplies the marching music. Life is stripped of its highest joy when it has no music of thanksgiving to march by. David said, "Thy statues have been my song" (Psalms 119:54).

God's grace is SERVING GRACE (Hebrews 12:28,29). The path of service is the path of greatness in the Kingdom of our Lord. Perhaps we have too many "sons of Zebedee" who want positions of honor in the Kingdom without the service that leads to those positions. Oh, how we need serving grace!

It is easy to spoil the grace of men. How many times have the privileges of the whole been taken away because a few abused their privilege. But you cannot spoil God's grace! Every man has an equal opportunity to God's saving grace and one's privilege is not spoiled by the failing of another. The medium of God's grace is his beloved Son, Jesus Christ. "For of his fullness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:16,17).

We have saving grace, teaching grace, singing grace, and serving grace and we stand in awe of God's goodness and His amazing grace. — 131 West Oak Hill Drive Florence, Alabama 35630.

"A Family That Worships
Together Usually
Stays Together"



Words Of Truth

(USPS 691 760)

I am not mad, most noble King,
but speak forth the Words of
Truth and soberness.

Acts 26:24

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Unrecorded Bible Stories

The Bible was not written to satisfy man's curiosity. The things which are recorded in the Bible are sufficient to make the man of God perfect (II Tim. 3:16-17), and to give him all things that pertain to life and godliness (II Pet. 1:3). This article is not an attempt to delve into God's secret things (Deut. 29:29), nor is it a claim to any special revelation (Eph. 3:3). However, there are many events alluded to in the Bible that are not actually recorded. Due to limited space only a few of these stories will be examined and all from the New Testament.

Did you ever wonder how the thief on the cross came to know about Jesus and the coming kingdom? (Lk. 23:42). It is a fact that he knew something, having learned it from some source, as he spoke of it to Jesus as they were dying together on the cross. As a Jew he could have studied the prophecies of the Messiah and the coming kingdom (Dan. 2:44), and the thought could have suddenly occurred to him that Jesus met the requirements of the suffering Saviour (Isa. 53). Another possibility is that he was among the multitudes who heard John the Baptist (Matt. 3:1-5). There is also the likelihood that he heard one of the apostles (Matt. 10:5), or one of the seventy (Lk. 10:1). Another possibility is that he could have heard Jesus himself preach at any number of places (Mk. 1:14-15). How the thief came to know about the kingdom and anticipate that it was soon to come makes an interesting Bible story that is not recorded.

What do you suppose Saul of Tarsus was doing at Tarsus when Barnabas came for his help? (Acts 11:25-26). It is logical to assume that he was busy preaching as he had done at Damascus (Acts 9:19-20).

Continued on page 3



S. G. GRAY

Our papers are filled with articles concerning various departures and deviations from the faith once delivered. We are happy to see so much awareness on the part of so many with reference to these matters (John 8:32). We regret that so many seem not to be aware of what is taking place in the church; or perhaps they do not care. So long as this writer has a voice with which to speak and strength with which to write he will continue to oppose every unscriptural doctrine and practice as he seeks to help his fellow travellers to eternity walk in the narrow way (II Timothy 4:2).

We are certainly aware that Liberalism, Neo-Pentecostalism, Pseudo-Intellectualism, the New Unity Movement, et al., are threatening the very existence of the Lord's church on the earth. But there is another side to the coin. We refer to the fact that so many have left the narrow pathway in the area of morality, and not a great deal is being said about it. Oh, we preach against filthy television, abortion, and drunkenness. But how long has it been since you heard your preacher tell the congregation it is a sin for people to drink alcoholic beverages in any amounts (Proverbs 23:31)? How long since he told the ladies and girls they sin when they wear their shorts and bathing suits in the presence of the opposite sex (I Timothy 2:9)? How long since you heard him say that dancing is lasciviousness (Galatians 5:19-21)? If you are the preacher, how long has it been since your congregation has been plainly pointed to the truth about these matters?

There was a time when preachers of the gospel regularly spoke out against these evils, and in language which was clearly understood. This is what people came to expect, and even demand. But now sin is, more often than not, condemned only in general terms, so that those who may be guilty are never offended.

Heinous sins such as adultery, drunkenness, abortion, etc. need to be reprov'd. False doctrines need to be refuted. But how much real courage is required to stand before a congregation and refute some false doctrine which most present know little and care nothing about? Or how much intestinal fortitude does it take to condemn a sin which, though practiced by some, is admitted by all or nearly all to be a sin? Ah, but it is a different matter when one speaks out against wearing shorts, or social drinking, or dancing. These are more "respectable" sins, and some important toes may be stepped on. Sister Moneybags may say the preacher has been uncouth. Brother Climber will likely say he is narrow and unreasonable. Even worse, the granddaughter of brother Presbyterian may be offended. Could this be the reason we are not hearing much clear preaching with reference to these sins which are so common?

We are determined that Liberalism, Neo-



BOB DUNCAN

Moral Purity

Pentecostalism, Pseudo-Intellectualism, the New Unity Movement, etc. be refuted and the errors thereof be exposed. We are determined that the church be preserved in doctrinal purity for the next generation. To this task we are dedicated. But what good will it do to maintain the doctrinal purity of the church if we allow immorality to go unreproved? What good will it do to teach our children the evils of Pentecostalism if we are going to allow the evils of the dance to send them to Hell? What have we accomplished if we are successful in showing them the difference between the Lord's church and the denominations, but never bother to point out the difference between modest and immodest apparel?

Certainly the false philosophies we have mentioned pose a real threat to the very existence of the church, but so do the more "dignified" sins of immorality, such as drinking, dancing, and wearing immodest apparel. A great deal is being said about the former; not much is being said about the latter.

Preacher, you appear very bold in refuting false doctrines and reprov'ing the grossest sins of immorality. But where is that boldness when it comes to these other sins we have mentioned?

Faith vs Opinion

Often, when a point of doctrine is discussed, those who oppose react by saying, "that is just your opinion." It is evident many think faith can be based on opinions of men.

BIBLE FAITH IS DEFINED BY THE WRITER OF HEBREWS. "Now faith is the assurance of things hoped for, a conviction of things not seen" (Heb. 11:1). Assurance and conviction are based on evidence. Paul states the source of faith: "so belief cometh of hearing and hearing by the word of Christ" (Rom. 10:17). Therefore, matters of faith are established by commands, necessary inferences and approved examples found in the Bible. All humanity is duty-bound to accept and act in keeping with matters of faith. The Bible is divinely inspired (II Tim. 3:16-17; II Pet. 1:21; Eph. 3:3-4; Gal. 1:11-12).

OPINION IS DEFINED as "belief stronger than impression, less strong than positive knowledge; a belief; view, judgment" (Webster's New Collegiate Dictionary). "An opinion may be supported by inferential evidence, but inferential evidence, be it ever so seemingly strong, cannot be made a term of Christian communion. . . . The principle is and must ever be that a matter which may be true, conversely, may not be true. An opinion cannot be allowed as a condition of fellowship and communion. . . . (Fundamentals of the Faith, by Dr. Rex A. Turner.



W. EDWIN KEARLEY

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Unrecorded Bible Stories

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Since this was the home of his parents, most likely Saul was trying to convert them. There is little doubt that he was encountering opposition as he had at Damascus (Acts 9:20-25), and skeptics as he did at Jerusalem (Acts 9:26). No doubt, he was preaching the same gospel he preached at Corinth (Acts 18:8), and was receiving some of the same reaction he received at Thessalonica (Acts 17:6). It is most certain that he was not seeking to please men (Gal. 1:10).

What about the sermon of exhortation preached by Peter on the day of Pentecost? (Acts 2:40). The record says, "With many other words did he testify and exhort, saying, Save yourselves from this untoward generation." But what could these words possibly have been? Could it be that Stephen was following Peter's example on Pentecost when he later said to some of those same people, "Ye stiffnecked and

uncircumcised in heart and ears," betrayers and murderers of the Just One? (Acts 7:51-52). He could have said to them what Paul later said to governor Felix: "reasoned of righteousness, temperance, and judgment to come" (Acts 24:25). Since Peter was privileged to hear John the Baptist preach, is it not possible that he referred to his audience as a "generation of vipers?" (Matt. 3:7). It appears certain that whatever else Peter may have said, he urged them to accept the plan of salvation he had just given because 3000 gladly received his word and were baptized (Acts 2:41).

For one more Bible story that is unrecorded let us consider the life of the jailer at Philippi after becoming a Christian (Acts 16:33-34). The Bible does not refer to him after that eventful night when he was

baptized, but there is good reason to believe that he was faithful and active in the local church. In Paul's letter to this good church, no mention is made of any unfaithfulness, sin or problems in the church at Philippi. There is evidence that he suffered and endured persecution, along with his brethren there (Phil. 1:29-30). There is no reason to suspect that he withheld his part from the contribution that was sent to support the apostle Paul (Phil. 4:15). In Paul's absence, this jailer continued in obedience to God's will (Phil. 2:12).

Many, many other unrecorded Bible stories could be mentioned but these should suffice in making us search deeper into the stories that are recorded and try better to comprehend. "Search the scriptures." — 704 Cleveland Avenue Gadsden, Ala. 35901.

Faith vs Opinion

Continued from page 2

Sr., Pg. 65).

LET US CONTRAST EXAMPLES OF FAITH WITH EXAMPLES OF OPINION. These examples will help us to see the difference between faith and opinion.

THE GREAT COMMISSION IS A CASE WHERE THE DIFFERENCE CAN BE SEEN BETWEEN FAITH AND OPINION. The command "go ye into all the world, and preach the gospel" (MK. 16:15) concerns faith. The means of going and methods of preaching pertain to opinion. The obligation to "go preach the gospel" is enjoined by a direct command. The "how" has not been legislated by God.

THE DAY OF ASSEMBLY TO WORSHIP IS A MATTER OF FAITH. The first day of the week is the day to come together to worship (I Cor. 16:1-2; Acts

20:7; Heb. 10:25). The hour and place of worship have to do with opinion. The day of worship is imposed but the hour and place is a matter of expediency.

PERFECT ACCORD ON ALL POINTS ARE NOT CALLED FOR OR EXPECTED. The example is given in Romans 14 and I Corinthians 8 where Paul deals with Christian liberty. Eating meats sacrificed to idols created a problem. God had given no command about eating meat sacrificed to idols. The use of liberty in eating this meat sacrificed to idols was offending the consciences of other brethren. Paul taught: "Let not him that eateth set at naught him that eateth not and let not him that eateth not judge him that eateth. . . ." (Rom. 14:3). Paul's statement reveals the principle which governs all matters of opinion, expediency and Christian liberty. The apostle Paul stated, "All things

are lawful; but not all things are expedient." (I Cor. 6:12; 10:23). Disagreement on matters of opinion expediency and Christian liberty is allowed. However, opinions must be harmonized by the group. Division over preachers at Corinth was condemned (I Cor. 1:10-12).

A document written by Thomas Campbell and printed September 7, 1809 stated these principles in the following words:

"In essentials unity;
In non-essentials liberty;
In all things charity."

We must not bind that which is not bound nor loose that which is not loosed (Matt. 16:19; 18:18). Also we must respect the silence of the scripture (II John 9). Unity can and must be achieved. — Rt. 4, Buena Vista, GA 31803

Worthy Of Double Honor

Respect and honor, recognition and appreciation are all integral parts of Christian living and are expected of all who follow Jesus. Paul teaches us to give "honor to whom honor is due" (Rom. 13:7b).

Christians are instructed to honor all men (I Pet. 2:17). We are to honor our fathers and mothers (Eph. 6:2). Civil rulers are to be honored (I Pet. 2:17). In honor we are to prefer our fellow Christians (Rom. 12:10).

We are to "know them that labor among [us]...in the Lord...and esteem them exceeding highly in love for their work's sake" (I Thess. 5:12-13). Thus gospel preachers are to be honored. "Elders that rule well [are to] be counted worthy of double honor..." (I Tim. 5:17). It is the honor and respect of elders that we will devote the rest of our lesson to.

Elders are due our esteem for many significant reasons. They are charged of God to watch for our souls (Heb. 13:17). They must give account to God for our immortal souls. As our spiritual shepherds, they must feed, guide and protect us from those who would do us spiritual harm (Acts 20:28-31). Faithful elders labor in word and teaching (I Tim. 5:17). Theirs is no honorary office nor leisure pastime. It is a laborious job that is often demanding, painful and unthankful.

Let us be thankful for our elders in appreciation for



JOHN WADDEY

the many things they do for our benefit. For example, they plan and administer the programs and activities of the congregation so that we can come and be blessed by a rich diet of spiritual food and fellowship. They toil with members of the congregation who are new in the faith; those who are weak, discouraged and disheartened. Without their loving care and supervision many of those would be lost back to Satan. They handle hundreds of difficult problems that face the church that would be burdensome and painful to us the flock (if not for our elders). Elders give sacrificially of their time, special interests and family togetherness to make the church grow and to meet our special needs. They must watch lest error be taught in our classes or pulpit. When factious, troublesome brethren arise who would cause chaos and division, elders stand as buffers between them and the flock. By filling the office of bishop (overseer) and pastors they make it possible for preachers to give themselves to the study of the Word and evangelizing. When things go wrong, it is the elders who take the hard knocks and blame. They have to endure our pettiness, weakness and ignorance as they seek to lead us on to spiritual maturity. Few of us have realized the immensity of the burden they bear as they carry the responsibility for our spiritual welfare. Sadly many elders serve for years with little or no words of appreciation from those they have helped.

When we properly honor our elders some practical results will be evident. Elders who labor in word and teaching should receive generous financial support when needed (I Tim. 5:17). A grateful flock will follow their example and obey their leadership (Heb. 13:17). We should gladly cooperate with their programs to make the church grow. Faithful Christians will refuse

to hear unsubstantiated charges against their elders (I Tim. 5:19). Rather than hear the tale bearer we should reject him even as we would one who maligns our parents.

Honor for God's bishops must be taught. Observation tells us that it is not a natural response for most people. Paul taught Timothy to respect elders (I Tim. 5:17). He then was to teach it to other brethren (II Tim. 2:2). Parents, teach your children to love, honor and respect their elders just as you teach other spiritual principles (Prov. 22:6). Above all, show them how you respect your spiritual leaders. Never let them hear Mom and Dad criticizing and demeaning elders. Older brethren must teach this lesson to young disciples and to new converts.

Happy is that congregation blessed with faithful, competent elders who labor in the word and teach and watch for the souls of their flock. Blessed is that disciple that gives double honor to those spiritual leaders who are over him in the Lord. — Route 22, Beaver Ridge Road, Knoxville, TN 37921

A Youth's Prayer

Lord, teach me how
To have fun without folly,
To be cheerful without vanity,
To have self-respect without pride,
To be strict without fanaticism,
To be relaxed without laziness,
To be serious without gloom,
To be friendly and not fickle,
To be sunny and not silly,
Lord, teach me how.

—Copied

The Worship Of Idols: The Past and the Present

D. JULIAN METHENY

From the very beginning of time God has desired that all mankind worship him and only him. In the law that Moses received from God, the law that we commonly call the ten commandments, the first law was, "Thou shalt have no other gods before me" (Ex. 20:3). The second was, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:4). In the last chapter of the book of Ecclesiastes and the thirteenth verse, Solomon says, "Let us hear the conclusion of the whole matter: fear God and keep his commandments: for this is the whole duty of man." The whole duty of man is to fear God and keep his commandments, but man has failed to do this.

In Gen. 11:1-9, the account is given of a people as they built a tower: "They said, let us build a city and a tower, whose top may reach unto heaven...." These people were placing the tower before God. Their first love was for the tower, then what was left was turned toward God. Verse 7 and 8 tells of the punishment of God in that the people were scattered abroad.

In the third chapter of Daniel, and in the first verse we read of the Babylonians constructing an image 90 feet high and 9 feet wide at the base. The law was given that all who did not bow down and worship this image at the sound of the instruments, would then be cast into the fiery furnace. Daniel, Shadrack, Meshack, and Abednego all refused to worship this idol. Because of their stand for the almighty God, God did not allow them to be consumed by the fiery furnace.

Many of the nationalities of people had their favorite gods, in which they worshiped.

1.) The Phoenicians had the goddess "Ashtaroath" (I Sam. 7:3, 31:10; I Kings 11:33, II Kings 23:13).

2.) The Phoenicians and the Canaanitish tribes worshiped the male god "Baal" (Num. 22:14; Judg. 2:11, 8:33; I Kings 16:32; 18:19; 19:18; II Kings 10:18,28; 21:3; II Chron. 24:7; Jer. 2:8; 7:9; Hosea 2:8).

3.) The Moabites worshiped a god called "Baal-Peor" (Num. 25:3; Deut. 4:3; Josh. 22:17; Ps. 106:28; Hosea 9:10).

4.) The Moabites also worshiped the god "Chemosh" (Num. 21:29; Judg. 11:24; II Kings 23:13; Jer. 48:7).

5.) The chief god of the Philistines was "Dagon" (Judg. 16:23; I Sam. 5:2; I Chron. 10:10).

6.) The goddess of the Ephesians was "Diana" (Ac. 19:24,28,35).

7.) The god of the Ammonites was "Molech" (Lev. 18:21; II Kings 23:10; Jer. 32:35; Am. 5:26; Ax 7:43).

The people of old worshiped any number of things from people, to animals, to heavenly bodies, to images that they made of gold and other such costly metals and stones, to things that they visualized in their own minds. There has always been a craving in the mind of man for visible forms to worship. But today idolatry means not only the giving to any creature or human creature the honor which belongs to God almighty, but the giving to any human desire a precedence over God's will (I Cor. 10:14; Gal. 5:2; Col. 3:5; I Pet. 4:3).

Solomon, because of his love for foreign wives, did much to encourage idolatry of many kinds. The idolatry in the days of Solomon was so great that the people lost all knowledge of and love for God's word. I fear that today many times we have placed material things before God — that we have grown hard, and now we have lost our love and knowledge for God's word.

It is not uncommon today for one to forsake the

assembly of God's children in worship of the almighty God, to go on a vacation or some other kind of trip. Is it not common for one to give more of his income for recreation than to the Lord? How many times do we have a gospel meeting and on the Lord's day morning service have a large attendance, but for the evening service of the same Lord's day and the evening service through the following week the attendance has dropped severely? Have we lost our love and desire to hear God's word proclaimed? Have we made

other things our idols and placed them before the Lord? (Mt. 6:33).

Solomon said in Ecclesiastes 12:8, "Vanity of Vanities, saith the preacher; all is vanity."

Brethren, I feel that we are drifting slowly but surely away from God's word. "Therefore we ought to give the more earnest heed to the things that we have heard, lest haply we drift away from Them" (Heb. 2:1 ASV). — Route 4, Box 146 Decatur, Ala. 35603.

Divine Directives For Abundant Living

HUGH FULFORD

In the judgment of this writer, Romans 12 qualifies as one of the great chapters of the Bible. It is a veritable sermon on everyday Christian living.

I vividly remember how that at the age of fifteen I labored to memorize this chapter, and succeeded in doing so. Now, at the age of forty-three, I am still working on Romans 12 — not to memorize it again, but to put it into practice in precept and principle.

Verse nine of this great chapter is especially worthy of consideration. The injunctions set forth in the verse constitute divine directives for abundant living. Look at these with me.

"LET LOVE BE WITHOUT HYPOCRISY"

The importance and necessity of love in the life of a Christian cannot be denied. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). Paul declared, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing" (I Cor. 13:1-3). He further said, "Let all that ye do be done in love" (I Cor. 16:14).

Yet love, for it to be Christian love, must be without hypocrisy or dissimulation. Rather, it must be sincere (II Cor. 8:8). Peter said, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). John exhorted, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I Jno. 3:18).

The child of God who will begin to love God and his fellowman in the unpretended manner taught in the sacred scriptures will, in so doing, begin to attain the abundant life Christ came to give (John 10:10).

"ABHOR THAT WHICH IS EVIL"

To abhor evil is to hate evil. Christians are to abstain from all appearance of evil (I Thess. 5:22). David declared, "Through thy precepts I get understanding; therefore I hate every false way" (Psalms 119:104).

To hate evil does not mean to hate the one who is doing evil. While we are to hate wrong-doing, we are to love the wrong-doer and are to seek to save him from his evil. Further, to hate evil is not merely to refrain from doing evil ourselves. It may be possible for one personally to refrain from doing evil (in an overt manner) and yet not actually abhor that which is evil. Let us remember, however, that in matters pertaining to righteousness one cannot be neutral (Matt. 12:30).

To abhor that which is evil is to hate and oppose every false way whether in doctrine or in deed. It means to "have no fellowship with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:11).

Thus, if one would live so as to please God and achieve the abundant life he must follow the divine directive which says, "Abhor that which is evil."

"Cleave To That Which Is Good"

As desirable as it is to hate evil, such within itself is not enough. To rid ourselves of evil and not replace it with good is to leave our lives empty and thus without the approval of God. In fact, one of the best ways to eliminate that which is evil from our lives is to fill them with that which is good. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). "Let him eschew [turn away from] evil, and do good" (I Pet. 3:11).

Christians are admonished to "hold fast that which is good" (I Thess. 5:21). Aged Christian women are to be "teachers of that which is good" (Tit. 2:3). The people of God are "to be ready unto every good work" (Tit. 3:1). They are to be "careful to maintain good works" (Tit. 3:8). The "great commission on benevolence" states: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). No one can live the abundant life Christ offers until that one is ready to "cleave to that which is good."

No series of injunctions, faithfully followed, would do more to advance the kingdom of Christ and promote the cause of righteousness than the inspired apostle Paul's divine directives set out in Romans 12:9: "Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good." — 101 Dow Drive, Shelbyville, Tenn. 37160.

**EVERYONE IS NEEDED. . . Start the year off right
with the entire family in church.**



Words Of T. th

(USPS 691-760)

"I am not mad, most noble,
the Words of Truth and sobern.

forth

VOLUME 17

FRIDAY, FEBRUARY 13, 1981

NUMBER 7

Caring One For Another

Roger Davis, Jr.

As we read in the New Testament we see the great concern that the members of the church in Jerusalem had for one another. "And sold their possessions and goods and parted them to all men, as every man had need" (Acts 2:45). Many of these people had come a long way and they stayed longer than they had expected; therefore, they needed the help of their brethren in Christ. "Christianity teaches them we are responsible for the welfare of each other and that we should render service, money, and everything for the welfare of others." "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I John 3:17 ASV).

The society in which we live, however, drives one far from this love. We are living in a "me" generation. "There is a new acceptance of self-centered behavior in the United States today, reflecting a major change in American character, says Riesman, a Harvard sociologist ... Tocqueville noted in 1831 that Americans went their own way but banded together to promote ... social ends ... The post-World War II Baby Boom intensified competition ... which led to 'predictably egocentric behavior' ... During the late 1960s many sociologists and psychologists (genuine and bogus) urged Americans to 'do their own thing' — even if it meant behaving selfishly and aggressively. 'Hypocrisy,' observes Riesman, 'is now regarded as a worse vice than egocentricity.' " ² It is easy to get caught up by the attitude of those around us and forget about the love we should have one for the other.

The concern the Jerusalem church had for one another is illustrative of our Lord's words in Matthew. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me... And the King shall answer and say unto them, verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:34-36, 40). We are to do good unto all men, but especially are we commanded to do good

to our brethren (Galatians 6:10). Doing good also means being concerned about them. A visit to the home of a brother or sister in Christ just for the sake of fellowship shows our concern and love for that individual. We are to be as a family in Christ. Let us show that we care one for another.

1. Boles, H. Leo. *A Commentary on Acts of the Apostles*. Gospel Advocate Company. Nashville. 1941, p. 51.

2. Braestrup, Peter, ed. "The 'Me' Generation". IN: *The Wilson Quarterly*. Volume V. Winter, 1981. p. 23. — 2001 Fairview Road Gadsden, Ala. 35901.

A Story So Forlorn, So Miserable

W. A. HOLLEY

Robert G. Ingersoll was born in 1833 and died in 1899. He thus spent sixty-six years on this earth. Mr. Ingersoll was an agnostic — he was unable to decide in his own mind whether God existed or not. Having no confidence in God or the Bible or Jesus Christ, he spent most of his life ridiculing sacred and divine things.

Furthermore, he was one of the greatest orators of his day, and he used this gift to downgrade the precious faith of those who believed and obeyed God. Mr. Ingersoll also had a younger brother. These two brothers entered into a mutual pact in which each agreed to preach the funeral of the one who passed away first. When Ralph Ingersoll died, his brother Robert, had an unpleasant duty to fulfill.

Herewith, I shall quote a small part of the funeral sermon: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of a wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe in spite of doubts and dogmas and tears and fears that these dear words are true of all the countless dead."

How much better it would have been if Mr. Ingersoll had been a servant of God Almighty! He could have been like Abraham. It is recorded, "And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. And Abraham gave up the ghost, and died in a

good old age, an old man, and full of years, and was gathered to his people" (Genesis 25:7-8). Of Isaac, in a similar passage, it is written, "And the days of Isaac were a hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, old and full of days..." (Genesis 36:28-29).

Mr. Ingersoll, if he had been a believer in God and Jesus Christ and the Bible, could have approached the end of his life with the same faith and confidence which characterized the last days and hours of the great apostle Paul. Listen to his marvelous words of faith and confidence and hope: "For 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: 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" (II Timothy 4:6-8). No pessimism, no gloom, no despondency, no despair, no hopelessness, overwhelmed Paul as he flew away to that "city which hath foundations, whose builder and maker is God."

Dear friends, if you want to know what lies beyond the grave, open your Bible and read its wonderful story. Luke 16:19-31 draws aside the curtain and shows us something of what life is like after death. The Bible tells of the world to come and how to prepare to enter into that glorious land. It tells you to believe and obey the gospel; it tells you to love the Lord and to live the Christian life (I Peter 4:17; II Thessalonians 1:7-9; I John 5:1-5). — P.O. Box 274, Parrish, Ala. 35580.



Words Of Truth

(USPS 691 760)

I am not mad, most noble King,
but speak forth the Words of
Truth and soberness.

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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A Confused People

Society, and even some of our brethren, are now taking a wretched look at the righteous. We now despise the righteous and honor the wicked. Solomon said, "Whoso rewardeth evil for good, evil shall not depart from his house" (Prov. 17:13). Now, look at verse 15: "He that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination to Jehovah." It was true in Solomon's day and it is true today.



GEORGE REED

Today the newspapers are making religionists out to be villains, and the pushers of pornography to be the freedom of the day. When moms and dads try to remove a homosexual from the local school, the parents are the bad guys and the pervert is portrayed as a beautiful person. Truly, Isaiah 5:20 comes to mind: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" The American people have no doubt gone this far. But what scares me, is that brethren have been swept over to the same line of thinking. They accuse the righteous of having a negative attitude (my, how we have abused that statement) while they themselves are negative in their thinking.

The negative person is one that seldom, if ever, reads his Bible (he doesn't have enough time, too busy complaining); has very few religious papers coming into his home, and usually is a spiritual dwarf. On the average, the negative person is rebellious against authority. Edification is only given to the person he likes, while he avoids the rest. After all, he's too good to associate with those mean villains. "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me... that say to the seers,

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FROM

THE EDITOR

W. C. Quillen (1913-1981)

On Tuesday evening, January 27, 1981, the spirit of brother W. C. Quillen, outstanding gospel preacher, took its flight to be with the Lord. To this writer he had been a beloved friend and respected servant of the Lord for a number of years. He had, just a few days before he became ill, retired from full time local work with the Pulaski Street Church of Christ in Lawrenceburg, Tennessee where he had preached since 1972. Before that he had worked with the Ninth Avenue Church of Christ in Haleyville, Alabama for twenty-eight years.



BOBBY DUNCAN

Brother Quillen was an unusual preacher. First and foremost, his sermons were always literally filled with scripture, which he quoted from memory in a very effective way. Those who heard him received the distinct impression that he considered God's word a thing to be loved and respected. One would also be impressed with the genuine love for preaching which brother Quillen radiated. God endowed him with a powerful, yet very mellow voice, which he used effectively in the proclamation of truth. He possessed an enviable ability to condemn sin and refute error

while leaving no question about his love for the sinner and his sympathy for those in error. His congenial manner, both in and out of the pulpit, made it easy to like him.

His writing, like his preaching, was always scriptural, sound, and to the point. The last article of his which we published in *Words of Truth* ("What is Man?" — 12/26/80) is typical of the clear, scriptural style which characterized both his writing and his preaching.

To a very unusual extent, brother Quillen kept himself abreast of current events. During his first meeting at Adamsville a good many years ago he stayed in our home. I learned during this meeting that a good part of every day he spent in reading the newspaper. He knew what was going on in the world, and would very effectively illustrate some Bible truth by referring to something that had been in the news that very day.

These qualities we have mentioned are some of the things which enabled brother Quillen to do such effective work in a congregation for such a long time. These are among the qualities which caused him to be in such great demand for meetings, going back to the same places time and again. His preaching was always fresh, never stale and repetitive.

We are thankful to our Father in heaven for the life and influence of brother W. C. Quillen. We are thankful our paths crossed. I think I am a better person and preacher because of it. This old world can ill afford to give him up. We pray that others may rise up to fill the gap.

"The Christian's Response To Immorality"

"He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mt. 12:20). Who would deny that worldliness is all around us? Look at our society. What do you see? At work, at school, at play, on T.V. — almost everywhere — you see and hear such things as would cause even the ancient Greeks and Romans to blush! If their society could have been described as hedonistic, heathenish, and hell-bound, what might ours be called by comparison? As was once said of the wayward children of Israel in the wilderness, sadly may it be said of our society, "the people sat down to eat and to drink, and rose up to play" (Exo. 32:6). This is the way of our world, we know, but what about us? What should our response be to the increase of immorality we see all around us (and sometimes among us)? To this writer, there are but five alternatives, or possible responses, to the problem. Inevitably, we must choose between them. Which should be ours?



PHILLIP GRAY

(1) The alternative of no response. Choosers of this say nothing about it, think nothing about it, care nothing about it. It is not an issue with them. However, according to Jesus, no response is itself a response. Your response would be to choose not to respond. Many call this indifference. This does not gather with Jesus.

(2) Toleration. Now, this is a little more than mere indifference. Instead of being wholly apathetic, tolerant people notice the immorality around them, they have their opinion about it, but will not criticize others for engaging in it. They choose to remain silent. This does not gather with Jesus either.

(3) Encouragement only. Those who respond like this do not engage in overt immoral practices, but not only do they tolerate them, they encourage them. For example, all have heard of some mothers of high school girls who coax their daughters into becoming "popular" even at the cost of giving up their purity. This is to enhance the mother's prestige or feed her ego. These mothers often won't engage in the lascivious acts of wearing immodest clothing, attending lustful dances, or behaving salaciously in a parked car with someone not their husband, but they encourage their daughters to. Surely, this gathers not with Jesus.

(4) Open engagement in it. Those who do this tolerate it, encourage it, and practice it. Obviously, this gathers not with Jesus in his labor of harvesting lost souls.

Continued On Page 3

Creation Or Evolution - The Fossil Record Speaks!

(No. 5)

FOSSIL MAN

There is one major area of the fossil record with which we have not yet dealt. That is the part of the record dealing with fossil man. And so it is now to the so-called "fossils of prehistoric man" that we turn our full attention. Before we investigate the evidence in regard to fossil man, however, there are some prefatory remarks that need to be made.

In case the reader is not aware of the current "cold war" going on among evolutionists in regard to fossil man, let us bring it to your attention at this time. Things were rolling gently along, with very little controversy, until 1972. During that year, however, Richard Leakey discovered a skull that he claims is more ancient (dated at about 2.8 million years) yet more modern than anything found heretofore. His discovery shook the foundation of evolutionary paleontology to its very base, for Leakey's discovery completely vitiated every other alleged "missing link" to that point in time. Then, in 1974, Dr. Donald C. Johanson, Director of the Cleveland Museum of Natural History, unearthed a skeleton of a creature he claims is a direct ancestor of man. He dated his find at approximately 3.5 million years. Then, Dr. Johanson discovered what he considers to be the remains of 34 adults and 10 infants — all creatures on the path to "becoming" man, and all dated at approximately 3.5 million years. To make the scenario even more exciting, now Dr. Mary Leakey (Richard's mother) has discovered fossilized footprints in Tanzania which she advocates to be early *Homo* — the genus of man. She dates her finds at almost 4.0 million years!

The storm now brewing has to do with (a) what each of these finds has to do with man's evolutionary ancestry, (b) where they should be placed on the pathway to man, and (c) whose find overshadows whose. To say that there is controversy amidst all of these recent ongoings is to state the case far too mildly. The result of all of this — at least currently — is *mass confusion*. No one, not even the evolutionists, know what all of these new finds mean to the theory of evolution. In the meantime, however, we shall attempt to make as simple and uncomplicated as possible a matter that is otherwise very complex and highly complicated (at least as things stand presently).

At this point, it might be wise to recommend to you some reading materials, especially books, that may help you piece some of this together in a more orderly fashion. Some of the books are written by creationists; some by evolutionists. All are of benefit in our discussion. The following works are recommended as source material for this part of our study:

1. *People of the Lake*. Richard Leakey & Roger Lewin. E. P. Dutton & Co. New York. 1978.
2. *Origins*. Richard Leakey & Roger Lewin. E. P. Dutton & Co. New York. 1977.
3. *Evolution — The Fossils Say No!* Dr. Duane Gish. Creation-Life Publishers. 1973.
4. *Fossil Man*. Frank W. Cousins. Evolution Protest Movement. London. 1971.
5. *Ape-Man: Fact or Fallacy?* M. Bowden. Available from Bible-Science Association. Minneapolis, Minn. 1977.
6. *Newsweek*. May 21, 1979. pp 59-60.
7. *National Geographic*. April, 1979. pp 446-457.
8. *The Encyclopedia of Ignorance*. Chapter by Dr.



BERT THOMPSON

Donald C. Johanson. 1977. Pergamon Press. New York. pp 243-250.

9. *Science News*. Volume 115, p 36.

10. *Science News*. Volume 109, pp 164-165.

11. *Time*. Nov. 7, 1977. pp 64-78.

As we begin to try to piece together this puzzle of fossil man, it is important that the reader understand the terminology that will be used. And in order to understand this terminology, we must first take a brief refresher course in biological nomenclature. As the reader may be aware, scientists use what is called a "binomial nomenclature" system, first devised by the Swedish scientist Carolus Linnaeus, and revised somewhat down through the years. Currently all living things are placed in one of three kingdoms:

- Kingdom Animalia — Animals
- Kingdom Plantae — Plants
- Kingdom Procaryotae — Bacteria —
Bacteria & Blue-Green Algae

The classification of a living organism allows scientists the world over a uniform, standard mechanism for naming and identifying organisms. For the present, of course, we are concerned only in the classification of man, since we will here be discussing fossil man. Therefore, it is appropriate at this point to provide the reader with the biological classification of man (as seen through evolutionists' eyes — you will note that man is placed in the kingdom Animalia, meaning that man is merely another animal):

- Kingdom Animalia
- Phylum Chordata
- Subphylum Vertebrata
- Superclass Tetrapoda
- Class Mammalia
- Order Primates
- Suborder Anthropeidea
- Tribe Catarrhina
- Superfamily Hominoidea
- Family Hominidae
- Genus *Homo*
- Species *sapiens*
- Subspecies *sapiens*

Modern man is therefore called *Homo sapiens sapiens*. Every man, woman, and child now living on

the face of the earth is today a member of *Homo sapiens sapiens*. Identification of an organism is usually given by listing only the genus and species of the organism. For example, the common pine tree is called *Pinus ponderosa*. The common rat is known as *Rattus rattus*. The cat is known as *Felis domesticus*. And so throughout this series of articles whenever you hear two Latinized names being used (e.g.: *Australopithecus africanus* or *Homo erectus*) you will know that is simply the genus and species of the organism under discussion.

One or two other important items bear mentioning here as we close the prefatory remarks. First, throughout these articles (and in other places no doubt) you will hear about the "species" of man or the "species" of some other organism. It is important to understand that in the biological sense, the term species is *never* put in what some would call the "singular" — specie (without the "s" on the end). This is most improper, and anyone who keeps up on the literature would know that the term "species" (in the biological sense) is always spelled with the "s" on the end. It is incorrect to speak of the "specie" of man or the "specie" of cat, etc. The correct biological terminology requires the word "species" at all times.³⁹ Secondly, when one is studying fossil man, two terms will be seen frequently: (1) hominoid, and (2) hominid. These terms need to be explained for the reader. The term "hominid" refers to man and his supposed ancestors that had man-like traits. Thus, in evolutionary terms, "hominid" refers to man and man-like apes. The term "hominoid" refers to both hominids (man and man-like apes) and pongids (apes). Thus, both apes and men are called hominoids, while only man and man-like apes are called hominids. The term hominid will appear frequently in these articles, and the reader needs to understand its definition.

FOOTNOTES

39. The word "specie" means "coin" and has no application in science or biology in particular. Cf: *Life: An Introduction to Biology*. G. G. Simpson & W. S. Beck. Second Edition. Harcourt, Brace, & World, Inc., New York. 1965. p 502. — P.O. Box 1111, Cookeville, Tennessee 38501.

"The Christian's Response To Immorality"

Continued From Page 2

(5) Outright, vocal and vehement opposition to it. This was our Lord's response. He never practiced, encouraged, nor tolerated immorality. Even when he mercifully forgave penitent immoral persons, he did so saying such as, "Go, and sin no more." He forgave the sinner; he never mitigated the enormity of the sin itself. The psalmist had said, "Ye that love the Lord, hate evil" (Psa. 97:10a). Compare this sentiment with the response of Psalm 116:10. Paul did. He said, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore, speak" (II Cor. 4:13).

Alternatives "one" through "four" are all negative responses to immorality so far as our Lord is concerned. Only alternative "five" (i.e., outright opposition) remains for the loyal child of God. The first four responses do not gather with Jesus; they are not "with him" in his purposes, preachments, or practices. They do not gather with him, therefore they are against him because they scatter abroad. There is no neutrality with reference to this question. What is your response to evil? Can it be said truthfully of you that you have believed, and therefore you have spoken? — Route 1, Paris, Tenn. 38242.

A Confused People

Continued From Page 2

See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:1,10). There we have it in black and white. We either accept it or reject it. As one writer said, "The person who can't be angry at evil lacks enthusiasm for good."

On the other hand, a positive person seeks the will of God. He knows if he loves the Lord, he must keep his commandments (Jn. 14:15,23,24). He knows there will be times of exhorting the brethren to good

works as well as rebuking error. There is one thing that he definitively knows: the negative person will not like him, or what he is doing when he rebukes error. Yet, the fight for right must go on. Victory is never easy, but it must be fought. Search it out in your Bibles: every prophet of God was a positive person. Nevertheless, they all rebuked sin and were pleasing to God while doing it. — 17691 Pesante Rd., Salinas, CA 93907.

"The Father Of All Them That Believe"

ALTON HAYES

Paul, in his epistle to the Roman brethren, described the man Abraham by the above title (Romans 4:11). Abraham was most assuredly a great servant of God. When we examine his life we can gain strength from various aspects of his earthly pilgrimage.

As one looks at this man's life it is evident that Abraham was not perfect. So many times we see the men and women of the Bible as super-humans. This is not so, and for us to view them in this light is a mistake. To see that Abraham stumbled and fell, yet kept on in his service is a source of encouragement to us. It causes us to say, "I may stumble and I may fall, but if I ask God I will be forgiven as God forgave Abraham." God told Abraham, "Get thee out of thy country, and from thy kindred..." (Genesis 12:1). Abraham obeyed a portion of this command, yet like many of us, disobeyed God in the other parts. We all realize that Abraham took Terah (his father), and Lot (his nephew), with him in violation of the command to leave his kindred (Genesis 11:31-12:4). In chapters 12 and 20 of Genesis Abraham tried to deceive others about the true identity of his wife. Simply, he lied. I am thankful that God authored the Bible, for many of us would not have recorded these sins of one of our heroes. Yes, Abraham's life encourages us because here is a man that sinned but went on to greatness in God's service. Paul records, "For all have sinned, and come short of the glory of God" (Romans 3:23). When we sin we can look at Abraham's life and say, "Abraham fell and went on to do better—so must I."

Abraham's life shows us that God is faithful in his promises. God promised to Abraham: (1) I will make of thee a great nation; (2) I will bless thee; (3) I will make thy name great; (4) In thee shall all the families of the earth be blessed (Genesis 12:2, 3). One can examine the Jewish nation, the multitude of blessings bestowed on Abraham, the great respect paid to the name of Abraham, and look at the Messiah through whom all the families of the earth are blessed and know that God was faithful in his promises to Abraham. God has made promises to us today. We can know that God will be just as faithful today in his promises as he was during the days of Abraham. The word of God states that one must hear the teaching of the Bible (Romans 10:17), believe that Jesus is the Christ (John 8:24), repent of one's sins (Luke 13:3), confess faith in Christ (Matthew 10:32), and be baptized (Acts 2:38). When a person does this the Bible promises that the Lord will add this obedient believer to the church (Acts 2:47). God also tells us in His word that we must be faithful to the cause of Christ (I Corinthians 15:58; Revelation 2:10). Our God, who cannot lie (Titus 1:2), has made these promises to us. Abraham's life tells us that God is faithful and true in his promises.

One of the most important things to learn about Abraham's life is that *he grew!* As we noticed previously in this article, when God told Abraham to get from his kindred Abraham failed to obey God completely. On two different occasions Abraham lied about his wife Sarah. This does not sound like "the father of all them that believe," and was not. At this point in his life Abraham had not grown to be the "father of the faithful." However, we must not give up on Abraham, for in Genesis 22 God tried Abraham and Abraham passed the test beautifully. God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer I'm there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:2, emphasis mine). The Bible also states that Abraham rose early to take care of the task that God had set before him. Abraham now can be described as "the father of all them that believe," because he had GROWN to that point. The inspired author of Hebrews states that Abraham believed that "God was able to raise him up, even from the dead" (Hebrews 11:19). Why was this true in Abraham's life? We can answer this query in one word—GROWTH!!! Let us all remember and practice the words of the

Apostle Peter: "But grow in the grace and knowledge of our Lord and Savior Jesus Christ...desire the sincere milk of the word, that ye may grow thereby" (II Peter 3:18; I Peter 2:2).

"The father of all them that believe" is a divine

example to all of us. Even though we stumble and fall, let's get up and strive to serve God better so that we may have the joys of heaven as promised by God. Abraham acted in this manner and grew into a great servant of God.—P.O. Box 88, Killen, AL 35645

Catch - Phrases



JOHN M. GRUBB

In the August 1, 1896 edition of the *Christian Standard*, J. W. McGarvey penned an article entitled, "Catch-Phrases." This article was one in a series on the subject of *Biblical Criticism*. In this article, brother McGarvey spoke of the prevailing attitude of using unscriptural phrases in the church. He mentioned, for example, the use of the term, *Disciple Church*. This term does not represent the Biblical teaching on the ownership of the New Testament church. The church belongs to the Lord, not the disciple (Matthew 16:18; Acts 11:26). He concludes the article: "it is a wholesome rule to call Bible things by Bible names; there is a volume of wisdom in it."

Eighty-four years later, we have some new catch-phrases. Catch-phrases identify the thinking of an individual or movement. What are some catch-phrases that identify people today?

First, phrases such as "prayer-partners," "soul talks," and "quiet time" identify people with the "Total Commitment Movement" or the "Crossroads Philosophy." Brethren will use these phrases and then proclaim, "we don't go along with the 'Crossroads Philosophy!'" Why use the terminology when it identifies one with a cult-like group? Many prominent brethren are guilty of this.

Second, phrases such as "covenant passage," "countermanded," and "primary and secondary legislation" link brethren with the false teaching on marriage, divorce, and remarriage. This doctrine is nothing more than the old Fuqua doctrine with a new twist. The doctrine implies that there are different sets of laws for the world and the church. All men are amenable to the law of Christ in the area of marriage (Matthew 19:9).

Third, another set of catch-phrases is "unity in diversity," and "gospel and doctrine." These phrases come from the teaching of W. Carl Ketcherside. In effect, this is the old doctrine of Murch and Witty of the late 1930's. There is no such thing as "unity in diversity" in the sense some think. You can have "union in diversity," but unity indicates agreement (Amos 3:3). The Bible teaches unity, not union (John 17:20,21; I Corinthians 1:10-13; Ephesians 4:1-6). As the old story goes: take two cats and tie their tails together and throw them over a clothesline. You will have union, but you will not have unity! Then the assertion is made that *gospel* applies to the alien sinner, and *doctrine* applies to the Christian. It is asserted we must agree on *gospel*, but it is not necessary to agree on *doctrine*. The theory would argue, instrumental music is doctrine, therefore we can have fellowship even though we disagree on the doctrine of scriptural music in worship. Paul's letter to the Romans refutes this theory. Paul wrote, "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. Being then made free from sin, ye became the

servants of righteousness" (Romans 6:17,18). He points out that *doctrine* was obeyed which freed them from sin. "So, as much as in me is, I am ready to preach the *gospel* to you that are at Rome also" (Romans 1:15). The context shows that Paul was speaking to Christians at Rome. If *gospel* applies *only* to non-Christians, why would Paul want to preach the *gospel* to Christians? If *doctrine* applies *only* to Christians, why did Paul apply it to non-Christians? Paul talks about baptism in Romans chapter six. Is baptism *gospel* or *doctrine*?

Let us continue to follow the motto: "where the Bible speaks, we speak; where the Bible is silent, we are silent." — 332 Karen St., St. Charles, Missouri 63301.

WORD of GOD

Parable of Jesus

And he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Luke 15:11-24

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"I am not mad, most nōbiē'
the Words of Truth and soberness."

forth
— Acts 26:25

VOLUME 17

FRIDAY, FEBRUARY 20, 1981

NUMBER 8

"Pride Goeth Before Destruction"

Many religious movements, including Christianity in both the First and Twentieth Centuries, find their initial recruits among the common folk (Mark 12:37; I Corinthians 1:26). In time, however, most of these movements discover a "need" to upgrade their image, move down town, and appeal to the elite. History does not speak well of that decision.



R. W. GRAY

Near the turn of the Century in this country the Methodists decided that two years of seminary training was insufficient for their ministers. Those who did not accept the view that the older, seasoned, Bible believing preachers "needed" to return to school to sit at the feet of younger, more educated, often liberal instructors, left to go it on their own. One result was the formation of a new movement (or movements) known today as the Pentecostals or Charismatics. Methodism is today fighting for its very life. Shot through with liberalism it may now prepare to write its memoirs. The Pentecostals are growing, but a desire to move down town marks the beginning of decline in growth and vitality among them.

The plea to restore New Testament Christianity has its roots in the rural community, and was a rapidly growing movement so long as its followers were sought among the common people. But we, too, have moved across the tracks. We make much of the fact that certain entertainers and other would be celebrities are members of the church of Christ. Our ministers are better educated, and our buildings lend themselves more and more to creature comforts. Many think in terms of the elite. "We must upgrade our preachers," some would aver, "because the average man in the pew and on the street is more refined and educated than those of a few years ago." While it is true that we need not place a premium on

ignorance, and we surely do well to upgrade and inform the pulpit, the class room, and the pew, we are moving in the wrong direction when we over emphasize these matters. The poor, the under privileged, and the hard working uneducated (salt of the earth folk) are still with us. It is the Lord's will that they be saved. Our new found sophistication does not appeal to these in any great number. We are changing our image, but is it for the better?

Is it inevitable that history repeat itself? Must we place such a price on the education of leaders that it will mean our eventual downfall? Do we observe such straws in the wind today? Is it healthy that some who teach in "our" schools feed their students a steady diet of the "asininity" and "ignorance" of the average preacher and elder among us? Is it progress when the impression is left that "only those skilled in the Hebrew and Greek are capable of deciphering spiritual truth?" It would be good if some well meaning over zealous instructors in schools would

leave their ivory towers long enough to realize that most of the pupils sent them were converted by those they will be branding as "ignorant." It might be helpful, as well, if they count the number of converts being made among the "elite" they expect to reach with their new approach. We need to take note of our direction.

We are justifiably thankful and proud that there are those among us well qualified to challenge the giants of the secular and atheistic world. May their tribe increase to the glory of God. But we have allowed pride to take us too far from our origin when we suggest that those without college degrees should not fill our pulpits or teach our classes. God loves all men, and there is a place in his kingdom for the talents and abilities of all. Yes, God loves the elite, but he would have us remember the poor, and to condescend to men of low estate (Galatians 2:10; Romans 12:16). Think on these things. — P.O. Box 90236, East Point, Ga. 30344.

Bert Thompson To Join Faculty Of Alabama Christian School Of Religion


Readers of *Words of Truth* will be interested to learn of the upcoming move of Bert Thompson and his family to Montgomery, Alabama where brother Thompson has accepted a position as a professor in the Alabama Christian School of Religion. Brother Thompson is no stranger to readers of *Words of Truth*, since he is one of our staff-writers, his articles appearing frequently in these pages.

Brother Thompson holds the B.S. degree from Abilene Christian University (1971) in biology, and the M.S. (1972) and Ph.D. (1975) degrees from Texas A&M University in food microbiology. From 1975 through August of 1979 he was employed as a professor in the Department of Veterinary Public Health, College of Veterinary Medicine, Texas A&M University. While at Texas A&M, he also taught courses in Christian Evidences at the A&M Church of Christ as a part-time instructor at the School of World

Evangelism operated by that congregation. Since September of 1979 he has been living in Cookeville, Tennessee.

Brother Thompson will be teaching in the areas of (a) Bible and Science, and (b) Christian evidences at the School of Religion. He is certainly well-qualified as an instructor in both areas, considering his specialization in the sciences. His expertise as a teacher is evident from the fact that while he was at Texas A&M, he was nominated for "outstanding teacher" in the College of Veterinary Medicine. He has received many honors and awards over the past few years, including listings in *American Men & Women of Science* (1979), *International Youth in Achievement* (1979), and *International Who's Who* (1980).

In addition to his work in the classroom, brother
Continued on page 2



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I am not mad most noble Jesus but speak forth the Words of Truth and soberness
— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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“This Ointment Might Have Been Sold”

When Jesus sat at meat in the house of Simon the leper, a woman poured some very precious ointment on his head. Some of his disciples considered this use of the ointment a great waste, and were critical. They said, “This ointment might have been sold for much, and given to the poor” (Matthew 26:9). According to John 12:6 at least one who voiced this criticism did so, not because he cared for the poor, “but because he was a thief, and had the bag, and bare what was put therein.” This, of course, refers to Judas Iscariot.



BOB DUNCAN

Our Lord was not reluctant to deal with the attitude expressed by some of the disciples on this occasion. He said, “Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always” (Matthew 26:10,11).

Did Judas have some certain poor people in mind when he said what he did? No, he did not. But a mention of the poor and the obligation faithful servants of God have always had toward them seemed as good a way as any to put a stop to this very “impractical” use of this expensive ointment. After all, who could criticize one for thinking about the poor?

I get somewhat tired of hearing my brethren criticize congregations for building new meeting-houses, paving parking lots, putting new carpet on

the floors, or a number of other things which help the local congregation carry on its work effectively and be a credit to the community in which it is located. Some in the mission fields are constantly pointing to these things and saying, “To what purpose is this waste? This money could be spent in preaching the gospel.” These need to pause a moment and ask themselves which congregations are doing more to preach the gospel? Those with dilapidated facilities, or those whose meetinghouses are both comfortable and attractive? Observation teaches that the church which neglects its own local facilities will not for long be able to support many works away from home. Whether we like it or not, that is the way it is in Twentieth Century America.

We might add also that people have not changed very much since the days of Christ. The one most vocal about what he considered a waste of precious ointment was not the most liberal giver among the disciples. He was the most covetous one in the group, even to the point of being a thief. So it is today. Those who constantly criticize the elders for the way the church’s money is spent are not generally the ones who are most liberal, but are usually the ones who are covetous. The stingiest members of a congregation are usually the ones who fuss most about how much the building cost, the number of missionaries we support, the amount the preacher is being paid, the amount being spent for benevolence, etc. “To what purpose is this waste?”

Think how tragic it would have been if this good woman had allowed the criticism of Judas Iscariot to prevent her anointing the Lord with the precious ointment! And it is tragic indeed when elderships allow the carpings of the covetous to keep them from doing good works that will bring glory to God and his church.

Frank Huber Jr. Passes

JOHN WADDEY

Frank Huber, a beloved elder of the Karns congregation in Knoxville, TN left this life on December 11th after a 3-month struggle with cancer.

Brother Huber was born in Athens, Ala. in 1919, and obeyed the gospel there. He graduated from David Lipscomb College and attended Vanderbilt University.

In 1962, Frank Huber and Harold Duncan were selected as elders of the young Karns congregation. Under their leadership, the church grew to be a pillar of strength and a dynamic center of gospel activity.

In 1971, the elders launched the East Tennessee School of Preaching and Missions which has sent forth some 60 gospel preachers and missionaries to date. Bro. Huber was active in the continual oversight of that program.

The Karns church is known for its interest in world missions. Bro. Huber shared that zeal. Scores of missionaries have spoken at Karns and many have been assisted in their work. Frank Huber and his fellow-elders likewise have been respected for their strong stand against the moral evils that are plaguing the land.

Brother Huber was a friend of gospel preachers. Having worked with him for 13 years, I could not have asked for better treatment.

He leaves behind his beloved wife, Irene, and four Christian children — and a congregation that will sorely miss his presence.

Scripture instructs us to render double honor to elders that rule well (I Tim. 5:17). The Karns church gladly gave that honor in his life, and now we honor him in his death.

A special endowment fund has been established in his name for the training of preachers in our School of Preaching. Friends are urged to contribute to this fund. — Route 22, Beaver Ridge Road Knoxville, Tenn. 37921.



FRANK HUBER JR.

Bert Thompson To Join Faculty Of Alabama Christian School Of Religion

Continued from page 1

Thompson has been conducting, for the past 3 years, seminars on the evolution/creation controversy under the title of SCIENCE AND NATURE: TWO VOTES FOR GOD. These seminars, which are presented around the country, are intended to help Christians see the literal historicity of the Genesis account of creation, and the multitude of scientific and Biblical evidences supporting that account. The seminars are also intended to help those who are not Christians see the paucity of the theory of organic evolution, and the deleterious effects of an acceptance of it.

While brother Thompson and his family have been in Cookeville, his full-time work in presenting the seminars has been under the direction of the elders of the church of Christ at 521 South Jefferson. However, it is with great pleasure that we announce to the brotherhood that once his move to Montgomery is completed, brother Thompson’s work will be under the direction of the elders of the Sixth Avenue congregation here in Jasper, publishers of *Words of Truth*. The elders in Cookeville felt it would be in the best interest of brother Thompson’s work if he had an eldership closer to Montgomery take the oversight of his work. Upon learning this, the elders at the Sixth Avenue congregation met with brother Thompson to

discuss the possibility of this congregation’s taking the oversight of the work. At that meeting it was decided that Sixth Avenue would accept the oversight of brother Thompson’s program of work.

The elders of the Sixth Avenue congregation are indeed pleased to announce the upcoming association of this congregation and the work in which the Thompsons are engaged. The elders here feel the work is an important one, and that it deserves wide support and encouragement. If the information which brother Thompson presents in his seminars could be presented at every congregation in the brotherhood, we would no doubt lose fewer of our young people through the attack upon their faith made by atheism with its tool of evolution. The seminars are faith-building, faith-strengthening. It is our hope that readers of *Words of Truth* will encourage local elderships to use brother Thompson in the months ahead so that the material he has to present will receive wide distribution.

The Thompsons may be reached, until their move to Montgomery is complete sometime in the next 2-3 months, at P.O. Box 1111, Cookeville, Tennessee 38501. Once in Montgomery, they may be reached through the School of Religion at P.O. Box 17096, Montgomery, Alabama, 36117.

Creation Or Evolution? — The Fossil Record Speaks!

(No. 6)

Fossil Man (continued)

We begin the look into man's alleged past with a quotation from the eminent paleontologist, Richard Leakey, upon whom we shall call many times during our study, because he has pioneered much of the research in this area. Leakey says in his newest book, *People of the Lake*:

"The story of human prehistory is basically about the transformation of a small woodland ape-like creature (*Ramapithecus*) into a fully modern human (*Homo sapiens*). It is a story that spans the past fifteen million years of earth's history, just a tiny fraction of our planet's 4.5 thousand-million-year existence."⁴⁰



BERT THOMPSON

Leakey, of course, is an ardent evolutionist, and flavors all of his writings heavily with evolutionary dating and evolutionary assumptions. Therefore, let us state at this point that although we will be referring from time to time to these alleged evolutionary dates, we do not accept them as correct. We will employ the dates as given simply to better understand the evolutionists' assertions — not because we are in agreement with them. [Note to the reader: This area of study is somewhat complex and difficult to understand — not because the material in and of itself is difficult, but because the evolutionists cannot agree among themselves what evolutionary scheme they want to follow. If the material seems at times to be somewhat complex, or even unorganized in your eyes, it is because of the many schools of thought currently being expressed by so many different evolutionists. It is not always easy to "weave together" these many and varied ideas into a coherent framework.]

Now, back to Richard Leakey as he breaks the ground for us about fossil man. He says:

"At one time it was fashionable to think of the emergence of modern humans from an ape-like stock as having followed a simple, step-wise progression along a straight line, progress along the line being marked by the appearance of more and more advanced features: the design was steadily improved, so to speak. This notion has now been largely abandoned."⁴¹

On page 19 of his book, *People of the Lake*, Leakey comments:

"What the fossils tell us directly, of course, is what our ancestors and their close relatives look like. Or rather, to be more accurate, they give us some clues about the physical appearance of early hominids, because until someone is lucky enough to come across a complete skeleton of one of our ancestors, much of what we can say about them is pure inference, guesswork."⁴²

Leakey tells us why, in his opinion, we must expend this effort in learning about our so-called "past history." He says:

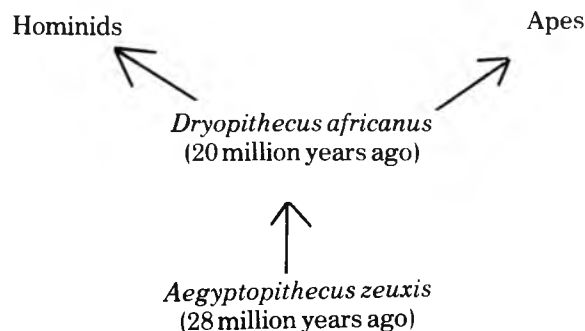
"What made us special? How did our ancestors break the bonds of biology to take on the cloak of culture? And what does it mean for our future? We ask these questions partly because one of the unusual qualities of the human mind is that it is intensely inquisitive. But we ask them too because in their answers lies the key to the

long-term survival of *Homo sapiens*. To be sure about our future, we must know about our past."⁴³

Odd, is it not — how the evolutionists and atheists seem to understand so well what some of my brethren do not?! Richard Leakey can understand that to be sure about our future we must be certain of our past. He can understand, or so it seems, that to be saddled with an incorrect concept of our past causes us to be saddled with an incorrect concept of our destiny. *Why is it so many of my brethren cannot understand this important point?* They teach the great Bible doctrines of faith, grace, love, peace, kindness, charity, etc. — but conspicuously omit the great Bible doctrine of creation! The Bible doctrine of creation is no less important than any of these other great Bible doctrines. Did God place the true and correct concept of our origin in the Bible by accident? Or did He rather place it there that we might know the lofty concepts of our divine origin? Did He want us to know that we were created "in the image of God" (Gen. 1:27) so that we could successfully avoid "profane babblings" by those who would have us believe there is no God, and that we are merely the results of a chance process called organic evolution?! Odd, isn't it — that the evolutionist/atheist seems to understand what so many of my brethren cannot!!! Man, convinced that he came from an ape-like ancestor through purely mechanistic, naturalistic means, looks to the future with no hope of any eternal life. The Christian, on the other hand, looks forward to an eternal life since he is created "in the image of God" ("a little lower than the angels" — Psalms 8:5), and lives his present life accordingly. Richard Leakey is correct, at least in his last statement: to be sure about our future, we must know about our past!

In the search for man's alleged ancestors, the evolutionist claims that long, long ago — in fact, some 28 million years ago — there existed a monkey-like creature by the name of *Aegyptopithecus zeuxis*. Richard Leakey says in his book, *Origins*, that *Aegyptopithecus zeuxis* is the ancestor we share with living apes. In other words, this monkey-like creature was, to use Leakey's words, "the first ape to emerge from the Old World monkey stock."⁴⁴ And so it is with the creature *Aegyptopithecus zeuxis* (whose name, by the way, means "the connecting [or linking] ape of Egypt") that our search begins, allegedly 28 million years ago.

The next creature we meet in the search for man's alleged evolutionary ancestors is a creature by the name of *Dryopithecus africanus* (also known by the name *Proconsul* in older evolutionary literature). *Dryopithecus africanus* (meaning "the woodland ape of Africa") is, according to Richard Leakey, "the stock from which all modern apes evolved."⁴⁵ *D. africanus* supposedly lived in Africa some 20 million years ago. The first fossil remains of this creature were discovered by Drs. L.S.B. and Mary Leakey (Richard Leakey's parents) in 1948 at Rusinga Island, Lake Victoria, Africa. According to current evolutionary thought (as Richard Leakey explains): "earlier members of *Dryopithecus* may well have given rise to the ancestors of both the human and the ape lines."⁴⁶ And so the next creature on our chart will be *D. africanus* at approximately 20 million years.



Dr. D. R. Pilbeam says concerning *Dryopithecus*: "It has come to be rather generally assumed, albeit in a rather vague fashion, the pre-Pleistocene hominid ancestry was rooted in *Dryopithecinae*."⁴⁷ When a scientist is forced to "assume" something in a rather "vague fashion," it should be obvious that he is resorting to wholly unscientific methods to establish what he cannot do by the usually accepted scientific methods. Dr. Duane Gish puts it this way: "What strange qualities could paleoanthropologists detect in an animal that allows them to decide on the one hand that it was the progenitor of the chimpanzee, the gorilla, and the orangutan, and yet on the other hand was the progenitor of the human race?"⁴⁸ Exactly!! Evolutionists are divided, to say the least. Over what part, if any, *Dryopithecus* played in human evolution. Many, such as Pilbeam, feel *Dryopithecus* was already too committed to apedom to have produced the hominids. In any case, Dr. Gish's question still stands, and has yet to be adequately answered. (to be continued)

FOOTNOTES

40. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. 1978. p 43.

41. *Ibid.*

42. *Ibid.* p 19

43. *Ibid.* p 16.

44. Leakey, Richard & Roger Lewin. *Origins*. E. P. Dutton & Co. New York. 1977. p 52.

45. *Ibid.* p 56. According to Leakey, *Dryopithecus* is the "ancestor to both apes and humans." (*Origins*, p 52.)

46. *Ibid.*

47. Pilbeam, D. R. *Nature*. Volume 219. 1968. p 1335.

48. Gish, D. *Evolution: The Fossils Say No!* Creation-Life Publishers. San Diego, California. 1973. p 75. — P.O. Box 1111, Cookeville, Tennessee 38501.

The Call To Repentance

WAYNE COBB

Although repentance is mentioned frequently in the Word of God, there is much misunderstanding regarding the subject. Much emphasis has been placed upon the essentiality of belief and baptism; but, unfortunately, there has been little emphasis given to the importance of repentance. In our zeal to win the lost we must not forget that repentance is imperative. Repentance is a universal command. The Bible teaches that all people everywhere must repent to be pleasing to God (Lk. 13:3,5; 24:47; Acts 17:30). God wants all men to come to repentance (II Pet. 3:9). Since all men are sinners, then repentance is required of all men.

Not only is repentance a universal command of God to those who have not become Christians, but the child of God who has sinned must repent and pray for God's forgiveness. When Simon the sorcerer sinned after he became a Christian he was told, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). So even one who is a Christian must still repent in order to be forgiven of the sins he committed. In his letters to the churches of Asia Christ repeatedly called upon the churches to repent (Rev. 2:5,16; 3:19). To many the word "repentance" is old fashioned and has no proper place in twentieth century vocabulary, but repentance is a vital part of our salvation.

Perhaps the hardest command in the world is the command to repent. Not many of us are very good at

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The Call To Repentance

Continued from page 3

admitting mistakes. It is easier to find something or someone else to blame than it is to admit that we have done wrong. It is a difficult thing to get man to say; "I have sinned." Some of the strongest words Jesus ever used were spoken against those people who refused to repent of their wickedness (Mt. 11:20-24).

Since repentance is so important to both sinner and saint, it is imperative that we understand what this difficult command is. There is a great deal of fuzzy thinking and a great many human ideas as to what constitutes repentance. In Mt. 21:28-30 we find the best example and definition of repentance in the Bible. "What think ye? A certain man had two sons, and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went." Between the time the son said he would not go and the time he went repentance took place. The changing of his mind from "I will not" to "I will" was repentance. The basic meaning of the word is to think differently or to change one's mind. Basic to the meaning is the idea of turning. Repentance is the making up of one's mind to forsake that which is wrong and to begin doing that which is right. Repentance is the sincere decision to stop serving Satan and to begin serving God.

If there is to be genuine repentance there must first be a recognition of sin and its consequences. There

must be a conviction and acknowledgment of our sin. When we repent we are saying that we recognize that we are sinners and that our sin involves us in personal guilt before God. The people who heard Peter preach on the day of Pentecost were "pricked in their heart" because they were confronted with the fact that they were guilty of sin (Acts 2:36,37). A man must be convicted of his own sinfulness for repentance to be genuine! How many have we baptized without first convicting them of sin in their life and the need for them to repent? How often do we approach a person who is morally good with the statement, "You live such a good moral life; all you need to do is to be baptized"? Regardless of a man's morality, such a one is a sinner and needs to recognize his sinfulness. No man can come to repentance who has not first come to conviction.

Repentance also involves a genuine sorrow for sin. Paul writes to the disciples in Corinth, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance... For godly sorrow worketh repentance" (II Cor. 7:9,10). If we are going to repent there must be sorrow for sins. It is godly sorrow for sin that leads man to that changing of the mind and will regarding sin. One of the saddest scenes in the world is an individual who is arrogant and puffed up over his sins, a person whose heart and conscience is seared.

Reformation of life is involved in repentance. John told the people who came to him, "Bring forth therefore fruits worthy of repentance" (Mt. 3:8). Repentance is more than merely going forward at the invitation. When a man truly repents he will do some reforming. If a man repents of his drinking, he will seek to cease drinking. If he repents of his stealing, he will quit stealing.

Finally, restitution must accompany repentance. Restitution is a product or effect of repentance. When the Philippian jailor heard the preaching of Paul and Silas and believed it, he took them the same hour of the night and washed their stripes (Acts 16:30-34). He was making restitution as far as possible. Zaccheus, a tax collector, recognized the importance of restitution (Lk. 19:8). A man has not genuinely repented of stealing if he is unwilling to return the things he has stolen. He has not repented of lying if he continues refusing to tell the truth. Anyone who has determined to leave sin, which is what repentance is, will seek to undo the harm his sins have done.

There is no matter more urgent in this life than repentance and salvation from sin. God wills that man repent today; he has never promised tomorrow for repentance. — 2110 Duncansby Drive, S.W., Decatur, Ala. 35603.

The Bible Still Says "Be Not Unequally Yoked. . ."

J. Pat McGee

God said in the days of Amos that there was a famine of hearing the word of God in the land (Amos 8:11). Sadly such is true today. Bible believers and Bible preachers are almost a thing of the past. Today is the day of the compromiser. "Go along to get along," is the rule of the day. Reprove and rebuke have fallen on ill times and negative preaching is labeled as unloving and unnecessary. The church is fast becoming non-distinct and nondescript. The viewpoint is that we should not claim to be the only acceptable religious body or try to limit the love of God by saying that "other denominations aren't as good as our own" (this was said to me recently here in Abilene by a young student).

But the truth of the gospel is still present and absolute and the Bible *still* says, "Be ye not unequally yoked together with unbelievers..." (II Cor. 6:14). Many in Abilene no longer respect this simple truth nor what God's word says on acceptable fellowship, i.e., "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Christians cannot "go with the flow." We are here to stem the tide of evil and false doctrine, not hold hands with the "pastors" and "priests" and join into their intersectarian "unity" meetings. This writer is convinced that the wrath of God rests upon all who preach error or compromise its precious precepts (Gal. 1:8-9). I "tell you even weeping that they are enemies of the cross of Christ" (Phil. 3:18).

During the last three years here in Abilene the writer has witnessed more compromise and winking at sin among preachers, elders and members of the church of Christ than in all of the combined years of my over 20 years of experience as a gospel preacher. Joining the sects in "Church Growth Seminars," open fellowship of the sects by local preachers, and so forth, *ad nauseum*. Where will it end? Oh Lord, how long! How long will brethren continue to sit idly by while the weak-kneed compromisers lead us off into denominationalism.

Witness another incident of this continuing "sectarianizing" of the Lord's church in the January

17, 1981, Abilene Reporter News, page 9-A as follows:

CHURCHES TO HOLD SERVICES OF UNITY

A Week of Prayer for Christian Unity will be observed throughout the upcoming week with religious services offered by various local denominations. A prayer emphasizing the need for unity among Christians of all faiths will be published daily in the evening *Abilene Reporter-News* during the week.

Among the clergy contributing prayers will be Sister Mary Grace Doebel of Sacred Heart Catholic Church; C. Lane Boyd, pastor of Elmwood West United Methodist Church, Eddie Sharp of University Church of Christ; the Rev. Bill Thompson, pastor of First Assembly of God Church; Dr. Danny L. Stewart, associate minister of First Christian Church; the Rev. Paul Rios Vasquez, pastor of Ambler Baptist Church; and the Rev. C. L. Boyd, pastor of Bethel African Methodist Episcopal Church.

Supported by the Abilene Ministerial Fellowship, churches with varied traditions will conduct worships

from 7:30-7:45 a.m. in honor of Christian prayer week. They are:

Monday — Brook Hollow Christian Church — Disciples of Christ, 2310 S. Willis; Ed R. Varnum, host pastor; Mel Swoyer, pastor of Grace Lutheran — American Lutheran Church, assisting.

Tuesday — Gethsemani Spanish Assembly of God Church, 2001 Park Ave.; Samuel B. Matta, host pastor; Alberto J. Lopez, pastor of Primera Iglesia Baptista Mexicana, assisting. Service will be in Spanish.

Wednesday — First Church of the Nazarene, 1389 Vine; W. L. "Buddy" Little, host pastor; Charles D. Whittle, pastor of First United Methodist Church, assisting.

Thursday — St. Mark's Episcopal Church, 3150 Vogel; William Eastburn, host pastor; Alvin Wilde, pastor of Sacred Heart Catholic Church, assisting.

Friday — Holiday Hills Baptist Church, 5309 Capitol; Ronald W. Stewart host pastor; Lynn Anderson, pastor of Highland Church of Christ, assisting.

Brethren, it's later than we think. — North 5th and Grape, Abilene, Texas 79601.

Indifference Is The Number One Problem

JOHN HUDSON TINER

Apathy ranks as the most difficult problem facing the church today. At least that's the opinion expressed by readers polled by BIBLE TRUTH, a magazine for active Christians edited by John Hudson Tiner. Questions concerning divorce and remarriage are ranked a close second. Other problems include lack of evangelism, liberalism, and lack of leadership.

The readers listed their preference for translations of the Bible. They considered the American

Standard Version as the best translation with the New International Version second and King James Translation third.

In the category of best song, "Our God, He Is Alive" received the most votes. "How Great Thou Art" was second and "Victory In Jesus" third.

A copy of the survey with complete results in all categories is available upon request from John Hudson Tiner, P.O. Box 38, House Springs, Missouri 63051.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, FEBRUARY 27, 1981

NUMBER 9

The Church of Christ-What It Is Like

W. A. HOLLEY

Jesus didn't come into the world to establish an earthly kingdom. No Scripture refers to the church as an ecclesiastical institution which possesses power to govern in both church and state. Actually, Jesus separated church and state!! (Matthew 22:15-22; Mark 12:13-17; Luke 20:19-26). Jesus said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." Verily, "My kingdom is not of this world," declared Jesus Christ (John 18:36).

True Christians know well the terrible consequence of the union of both church and state, in loss of freedom, in religious regimentation, in enslavement and subjugation to the doctrines and commandments of men. The separation of church and state represents one of our greatest blessings under our wonderful Constitution. Those who advocate the union of church and state would open Pandora's Box from which would escape evils unimagined and untold!! This scribe shall ever oppose, with all his strength and mind, any effort to activate the doctrine of "Unam Sanctam" in the United States of America!!

(1) The Lord's church is described by many figures of speech in order to convey various spiritual concepts of its divine nature. It is called God's "building" (Ephesians 2:19-22; I Peter 2:5,9); it is referred to as Christ's "body" (Ephesians 4:4-6; 1:22-23; Colossians 1:18,24; I Corinthians 12:13,27); it is pictured as "the kingdom of his dear Son" or as "the kingdom of heaven" (Matthew 3:2; 4:17; 10:7) or "the kingdom of God" (Matthew 6:33; Mark 9:1; Matthew 16:18-19; Romans 14:17).

With regard to the world, the church is composed of those who have been called out of it (Acts 2:36-38, 41,47); from a government point of view, it is God's kingdom — Christ is its King, and his word is his law (I Timothy 6:15; Romans 8:1-2; 3:27; James 1:25); the "body" of Christ emphasizes its unity, because Christ is its Head, and Christians are members of his body (Colossians 1:18,24; I Corinthians 12:13-27); the "house of God" designates the family of God (I Timothy 3:14-15; Joshua 24:15; Hebrews 11:7); the "temple of God" suggests worship as commanded by the Lord (I Corinthians 1:1-2; 3:16-17; John 4:23-24); and the "vineyard of the Lord" reminds us that we

must all be workers in that vineyard (Matthew 20:1-16).

(2) The Lord's church or kingdom is entered only through the avenue of the new birth (John 3:3-5). One must be born "of water and of the Spirit." When is one born again? At the point of faith? No! No! According to John 1:12, the believer has the right — the power, the privilege — to become a son of God. Hence, the believer has the right to *become a son of God!* One cannot become what he already is! One cannot become a married man who already has a wife. Faith must express itself in obedience, for faith without works is dead. Jesus, your Saviour and mine, said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). John 3:16 no more excludes baptism than it excludes repentance. It is by faith that the penitent believer is baptized into Christ where remission of sins is found (Mark 16:16; Acts 2:36-38; Romans 6:3-4).

(3) The blessings of the Lord's church are of a spiritual nature. One must not become a church-member for loaves and fishes (John 6:26-27). One who never becomes a member of the Lord's church may prosper in material wealth, even more than a Christian, but such an one cannot know joy and happiness and "the peace of God, which passeth all understanding..." (Philippians 4:6-7). God has "blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). To be in Christ is to be in his spiritual body, which is his church. In it, therefore, we enjoy all spiritual blessings. There are no spiritual blessings outside of Christ and his church. One cannot be in Christ and out of his church! The same act of obedience which puts one into Christ, also puts one into the church (Acts 2:36-38; Romans 6:3-4; I Corinthians 12:13). Moreover, to enjoy "all the promises of God," to claim "salvation," and to possess "redemption," one must be in Christ (II Corinthians 1:20; II Timothy 2:10; Ephesians 1:7). All these, and many more spiritual blessings, are found in Christ.

(4) The church of Christ is a spiritual institution. It was not established to govern men from a civil point of view, although Christians are commanded to "be in

subjection unto higher powers..." (Romans 13:1-7). The work of the church is to prepare men for the next world. The Lord's church encompasses the redeemed of both heaven and earth (Ephesians 3:14-15). Death does not subtract from the church's total membership; the faithful Christian is just as much a member of God's family after death as he was before he died. The gates of hades can never destroy the church or kingdom of God (Matthew 16:18-19).

(5) All civic organizations, all lodges of men, all human institutions of whatever kind, can never suffice for the Lord's church or kingdom. Those who trust their souls to human institutions do so at their own peril! Human institutions may support and comfort us during our life-time here on earth; but beyond the cold and dark grave they cannot go. Faithless misery characterizes those who do not believe in God and in the world to come!!

As proof of the foregoing allegation, we offer the words of Voltaire, the famous French infidel, who said: "Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. I tremble to have to complain once more of the Being of beings, in casting an attentive eye over this terrible picture. I wish I had never been born... The box of Pandora is the most beautiful fable of antiquity. Hope was at the bottom."

Now, let us contrast Voltaire's dark and gloomy view of life with Paul's wonderfully bright and hopeful anticipation of that eternal crown which shall never fade away: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

"For 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: 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" (II Timothy 4:6-8). — P.O. Box 274, Parrish, Alabama 35580.



Words Of Truth

(USPS 691-760)

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I speak forth the words of
truth and soberness

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Christian Women Lose Again

ALTON HAYES

Our local newspaper, *The Florence Times — Tri-Cities Daily*, reported on Saturday, January 10, 1981 that women's rights had been violated again under the guise of women's being equal with men. Under the title, "Women Lose Protection From Obscene Language," the paper reported the following: "A state law that makes it a crime to use obscene, insulting or abusive language in front of a woman was ruled unconstitutional, Friday, by the Alabama Supreme Court. Even though the law was based on 'a concern for the sensitivities of females,' the court said in a 5-3 decision that it is unconstitutional because it makes a distinction between the sexes."

Those against ERA have warned time and time again that if this ungodly constitutional amendment should be passed decent Christian women would be continually abused by our society and government. Those pro-ERA have said that the ones against the amendment do not want women to have equal pay as men (a charge that has been denied and refuted a multitude of times). When we have cried out against ERA and the dangers involved in this seemingly innocent amendment, we have been charged with using "scare tactics." Does this latest ruling sound like a scare tactic to you?

All we have stated innumerable times is that God made a distinction between men and women. Since God has made the distinction, be assured that no matter the rulings of any man-made court, God's ruling in the matter will not change. From the creation of man and woman in Genesis to the close of inspired history, one can easily see that there is a distinction made in Holy Writ of the sexes.

I am appalled that a person is free to use any kind of obscene language before me as that person (male or female) pleases. However, it totally disgusts me to know that any person can use profane language before my wife and children and nothing be done! By the way, the case under consideration was about an adult (?) male (a man?) using obscene language in the presence of a four-year-old girl.

Sorry ladies, but you lose again! — P.O. Box 88 Killen, Ala. 35645.



FROM

THE EDITOR

A Question About The Lord's Supper

"Is it scriptural for those who could not be present on Sunday morning to leave the assembly on Sunday night to go into a classroom to partake of the Lord's supper? Wouldn't it be better for them to remain in the assembly and be served?"

This is actually two questions: one has to do with whether or not a thing is in harmony with the truth, and the other has to do with a matter of judgment. If the answer to the second one should be, "Yes, it would be better for them to remain in the assembly to be served," this would not necessarily mean it is not scriptural to do it otherwise. One thing might be better from the standpoint of expediency without its being the only scriptural way to do it. It is important to keep this fact in mind. We should not divide the church over a matter of judgment. If it is scriptural to do a thing in either of two or more different ways, then the elderships of all congregations must decide what is the best for their respective congregations.

With reference to the matter under consideration, it should be emphasized that the Lord's supper is not served on Sunday night for the convenience of those who allow trivial matters to keep them from eating the sacred feast that morning. To be absent from the morning worship to entertain guests, to go on a visit, or just to sleep late, and then to eat the Lord's supper that night is to show one's contempt for the Lord and his supper. Catering to the convenience of those no more interested in spiritual matters than to practice such blatant apathy is not the design of serving the Lord's supper on Sunday night. It is rather to benefit those whose honorable duties elsewhere made it impossible for them to be in the assembly that day.

The New Testament has not spoken with reference to those who could not be present in the assembly in which the whole congregation eats the Lord's supper. The example of the early Christians teaches steadfastness in eating the Lord's supper upon the first day of the week (Acts 2:42; 20:7). If one is to be steadfast in his weekly observance of the Lord's supper, but cannot be present when the rest of the church assembles to eat the Lord's supper, it follows that he will have to eat the Lord's supper upon the first day of the week under different circumstances than would otherwise be characteristic. Just what those circumstances must be the New Testament does not say. Should it be in a classroom with others who, like himself, could not be present for the morning assembly? Should it be in the same auditorium where others are assembled who have already eaten the Lord's supper that morning? The New Testament simply does not say.

Some in recent months have decided it is sinful to go into a classroom separate from the rest of the congregation to observe the Lord's supper. Radical positions with reference to "dividing the assembly" have driven them to this position. If one wanted to build a scriptural case against such a practice I think I could build just as strong a case against their staying



BOB DUNCAN

in the auditorium to eat the Lord's supper on Sunday night. Some in the assembly would be worshipping by eating the Lord's supper while the majority would be doing nothing. Would it be just as scriptural for a few to sing while the others sit and do nothing? If so, would this be authority for having a choir?

If God had had some exclusive plan to provide an opportunity for those to eat the Lord's supper who could not be present when the rest of the church assembled on the Lord's day, he would have spelled out that plan in the New Testament. In the absence of any detailed plan given by God in connection with the matter we must handle the matter in harmony with our best judgment. When an eldership decides that it will be handled one way or the other in a given congregation, that should be the end of all controversy.

Don't Play With Fire!

BY ROGER DAVIS, Jr.

One of the first things we learn as children is what brings hurt to us. A lesson we learn rather quickly is not to play with fire. Fire is dangerous in many ways. Certainly it is not something we allow children to play with. Knowing this causes wonder when observing parents who let their children actually play with the fire of the flesh — LASCIVIOUSNESS.

In Galatians 5:19-21 Paul wrote concerning the works of the flesh. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." We should notice that lasciviousness is a work of the flesh.

According to W. E. Vine in his *Expository Dictionary of New Testament Words*, lasciviousness "denotes excess licentiousness, absence of restraint, indecency, wantonness; in Mark 7:22, one of the evils that proceed from the heart; in 2 Cor. 12:21, one of the evils of which some of the church at Corinth had been guilty... in Ep. 4:19, among the sins of the unregenerate who are 'past feeling'; so in I Pet. 4:3; in Jude 4, of that into which the grace of God had been turned by ungodly men; it is translated 'wantonness' in Rom. 13:13, one of the sins against which believers are warned... The prominent idea is shameless conduct." Webster's *Seventh New Collegiate Dictionary* defines lasciviousness as "lewd, lustful." From these definitions we draw the following conclusions:

1. They which do such cannot inherit eternal life.
2. Lasciviousness is that which excites, including everything that tends to lead to lust.
3. It is a sin of the heart that can be committed in the mind without doing anything physically (Mt. 5:28; II Pet. 2:2-7).

We play with fire when we do these things which

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Creation Or Evolution? — The Fossil Record Speaks!

(No. 7)

The next creature in the search for man's alleged evolutionary ancestors (after *Dryopithecus*, which Richard Leakey says is "ancestor to both apes and humans"⁴⁹ is *Ramapithecus brevisrostris*. In chart form, the sequence looks like this:



BERT THOMPSON

Ramapithecus brevisrostris
(12-15 million years ago)



Dryopithecus africanus
(20 million years ago)

Aegyptopithecus zeuxis
(28 million years ago)

For this series of articles, we will say no more concerning the apes. Speaking from an evolutionary point of view, they are nothing more than a dead end. However, it might be wise to mention one thing in regard to an argument some use against evolution which has to do with the apes. Some have stated their argument against evolution in these terms: "If evolution were true and ape-like creatures turned into humans, then there would be no apes, only humans. There *are* apes, therefore evolution cannot be true." This argument is incorrect, and overlooks the fact that evolutionists claim *parallel evolution* for apes and humans. That is to say, evolutionists claim apes went one way in their evolution, while hominids went yet another way, both evolving but in their own respective "branches" of the "tree of evolution." Creationists should not use the above-mentioned argument against evolution, for it is not valid.

Most evolutionists, while strongly divided over *Dryopithecus*, nevertheless feel that *Ramapithecus* was not only hominid, but the first true hominid — a creature with man-like traits on a lineage leading from ape to man. Richard Leakey says, "*Ramapithecus*... a small creature (perhaps close to 3 feet tall), is currently favorite as the first true hominid."⁵⁰ Edward Lewis, a young Yale University student, was the first to discover *Ramapithecus*, and it was he who named it. The name "Rama" is the name of a prince in an epic poem from the country of India, where the fossil remains were first found. The species name, *brevirostris*, means "short-snouted." Lewis found the specimen (an upper jaw) in 1932 around Haritalyangar, a cluster of villages in the Siwalik hills about a hundred miles north of New Delhi, India. Lewis named the find the first hominid, and dated it at 12-15 million years old. According to Richard Leakey, *Ramapithecus* finds up to the current time consist of a few fragments of upper and lower jaws and a collection of teeth, supposedly from 30 (plus) individuals. Dr. Louis B. Leakey, in 1961, found a *Ramapithecus* specimen (an upper jaw and later a lower jaw) at Fort Ternan in southern Kenya, Africa. Even though *Ramapithecus* fossils have been found in Greece, India, Pakistan, Turkey, Hungary, and China, Richard Leakey feels that the only species to give rise to the hominids was the one in Africa. Leakey says:

"Now if we are absolutely honest, we have to

admit that we know nothing about *Ramapithecus*; we don't *know* what it looked like; we don't *know* what it did; and naturally, we don't *know* how it did it! But with the aid of jaw and tooth fragments and one or two bits and pieces from arms and legs, all of which represents a couple of dozen individuals, we can make some guesses, more or less inspired."⁵²

Perhaps this would be a good place to hear some other candid admissions of Richard Leakey.

He says:

"Before we slip into a mood of total speculation, it is worth trying to squeeze out of the miserable fragments of petrified limb bones some clues about how *Ramapithecus* got around ... We cannot be certain, but it must have happened some time because by the time reasonable hominid fossils appear (at about three million years ago) our ancestors were walking about with a respectable upright gait."⁵³

"Why did *Ramapithecus* take to eating tough fibrous foods — a life-style that must have demanded more and more time on the ground rather than in the trees? Why did its canines shrink? Why did it start to walk around on two legs, when, by all accounts, walking on four is much less expensive, energetically? And what kind of social life was it having? These are the sort of questions to which we would like the answers, but to which, for the moment, we have only guesses."⁵⁴

"What can we say about the sexual selection of *Ramapithecus*? Nothing. At least nothing that comes from direct evidence."⁵⁵

"Did *Ramapithecus* live in harems? Were the males much bigger than the females? And did the males have a thick coat so as to make them look even bigger, just like the geladas? It is possible, but we simply don't know."⁵⁶

"How bright was *Ramapithecus*? With little more than fossil teeth and jaws for evidence, it is not easy to say, of course."⁵⁷

"The most dramatic thing to have happened to *Ramapithecus* during that frustrating fossil void is that it learned to walk upright. We don't know how it got around the place before it adopted this highly unusual method of locomotion; maybe it moved smoothly on all fours, much as olive baboons do today. We don't know."⁵⁸

"We are talking here of *habitual* upright walking, rather than *occasional* bipedalism, something that all apes are capable of, inelegant though it looks. That it happened we know. That there are considerable advantages to be had once an ape has stood up is incontrovertible. But *why* it should happen in the first place is a mystery because most of the advantages are apparent only when upright walking is very well advanced... We have to admit to being baffled about the origins of upright walking."⁵⁹

If it sounds from these quotations like evolutionists don't *know* very much about *Ramapithecus*, it's because **THEY DON'T!!!** If it sounds like the so-called "scientific proof" boils down to a bunch of "inspired guesses" from evolutionists who are "baffled," it's because **THAT'S CORRECT!!!** If quotations such as these (and the number could be increased many fold) can't show people how little evolutionists can really *prove*, and how sparse their *knowledge of actual facts* really is, then we can hardly imagine what it would take to do the job! And it is just

with *Ramapithecus* that such a situation exists. It is this way throughout the entire fossil record of alleged hominids. This will become increasingly clear to the reader as this study continues. Also of interest is the fact that the quotations which show this to be the case come from evolutionists, not creationists. As always, error is its own worst enemy!! The next article will give the evidence, from evolutionists, to show that *Ramapithecus* was nothing more than an ape — not hominid, not human, just ape!

FOOTNOTES

49. Leakey, Richard & Roger Lewin. *Origins*. E. P. Dutton & Co. New York. 1977. p 52.\$

50. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978. p. 26.

51. *Ibid.* p 30.

52. *Ibid.* p 27. (emphasis in original text)

53. *Ibid.* pp 31-32.

54. *Ibid.* pp 32-33.

55. *Ibid.* p 35

56. *Ibid.* p 36.

57. *Ibid.* p 37.

58. *Ibid.* p 39.

59. *Ibid.* pp 40, 42 (emphasis in original text) — P.O. Box 1111, Cookeville, Tennessee 38501.

Learning The Value

Through the years of youth health is often taken for granted and possibly neglected. However, as one grows more mature and finds his health "failing" then and only then does he begin to learn the value of health, hopefully not 100 late.

Appreciation often is measured by the degree a thing is valued. In short, the less value the less appreciation, and with a lack of appreciation there follows

neglect. This is just as true in spiritual matters, and we, therefore, need a greater appreciation for those things which are of inestimable value.

In the Hebrew letter we read of some who were neglecting the "great salvation" (Hebrews 2:3). They had evidently missed the real value of what they were now giving up. The word translated "neglect" means, (1) To be unconcerned about, (2) Lack of appreciation of. This is clearly seen in Matthew 22:1-5 where Jesus speaks a parable of the kingdom. A certain king had everything ready for his son's wedding. A great feast was prepared, servants were



CURTIS DOWDY

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Don't Play With Fire!

Continued from page 2

cause lasciviousness. There are a number of activities young people engage in many times with their parent's blessing that leads to and indeed brings about lasciviousness.

1. Dancing is a form of this sin.

2. Petting stirs fleshly lusts.
 3. Young women wearing insufficient clothing (Mk. 7:22; II Cor. 12:21).
 4. Mixed swimming.
- You may not agree that such things are harmful,

but when you wake up one day in the grips of old Satan because of them, what will you say then? Don't fan the flames of passion and think you will escape without burning. — 2001 Fairview Rd., Gadsden, Ala. 35901.

Learning The Value

Continued from page 3

sent to all who had been invited to inform them that now was the time to come; but "they would not come." Why? "But they made light of it, and went their ways, one to his farm, another to his merchandise" (Matthew 22:5). They were unconcerned, did not appreciate the value of the event, and refused to come. This text tells us that their farm or merchandise was considered greater in value than the wedding of the king's son. To the same degree we fail to appreciate spiritual things when the secular and the material takes precedence.

Please, consider carefully some of the things we tend to neglect and/or fail to appreciate as we should because we have never learned their true value:

1. *Diety*. It is easy to take for granted what Diety has done on our behalf, but it is foolish. How much value should be placed on God's love (John 3:16), Christ's humility (Philippians 2:8), and the Spirit's revelation and confirmation (John 16:13; Mark 16:20)? The difference between Heaven and Hell is the value of what Diety has done and is doing for us!

2. *Scriptures*. "Ye do err not knowing the scriptures..." (Matthew 22:29b). How often is this

true of us! The Bible will be studied privately, publicly and individually to the degree we learn the value and appreciate its meaning in our personal lives. If we would be free we must know the truth, but we will never know the truth until we know the scriptures. How much do you value freedom from sin?

3. *Faith*. This word is used in more than one way in the scriptures. It may be used to describe the great *system of faith* in contrast to the system of law, as in Jude 3; or it may refer to *personal faith*, as in Romans 10:17. But whichever way it is used the value is inestimable. What are we doing to develop a greater personal faith and a better understanding of the system of faith? Until they are appreciated they will be neglected!

4. *Prayer*. "Pray without ceasing" (I Thessalonians 5:17). Recently, I defined prayer as, "The means of communicating with the Father in heaven. It is the child's effort to show trust, acknowledge dependence, and to express the desire to bring the whole of life into harmony with the Father's will so that the blessings may flow which are needed to sustain spiritual, mental, and physical well being."

The Psalmist expresses the value of prayer when he wrote, "I sought the Lord, and he heard me, and delivered me from all my fears" (Psalms 34:4). Prayer is something that must be experienced if appreciated. "O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalms 34:8). We will grow in prayer as we learn its value!

5. *The Church*. The ones who were forsaking the assemblies of Hebrews 10:25 were the ones who failed to appreciate the value of the church. It was so precious to Jesus that he shed his blood for it (Acts 20:28). Until one sees the church as the result of God's eternal purpose (Ephesians 3:11), the institution through which God is glorified (Ephesians 3:21), and that it is made up of those and only those who are saved, he has not learned its value. The value of the precious body of Christ is such that those who make it up will do everything that is scriptural to build it up and do nothing to hurt or harm.

My beloved brethren, may we set about to learn the REAL value of the things "above" that we may have an appreciation for things that truly matter. — OBION, TN. 38240.

Praying For The Dead

The widow of the late John Lennon, noted rock singer and composer, made a request at his passing that a vigil be held for her late husband, and, that prayers be offered in behalf of his soul. There are two observations that we want to make relative to this request.

First, it is our opinion that the majority of people still retain the view, that at the time of death, a part of that person continues to



RAYMOND ELLIOTT

exist, namely the soul or spirit of a man. James defined death as the body without the spirit (James 2:26). According to Ecclesiastes 12:7, the departed spirit returns unto God who gave it. The apostle John mentioned that he "saw the souls of them that had been beheaded for the testimony of Jesus..." (Revelation 20:4). That part of man made in the likeness and image of God continues to exist, even though the body dies and decays.

Second, a question may be raised in reference to praying for the soul of a man after death; that is, does it do any good to pray for the soul of a person after death has occurred? The Roman Catholic Church has taught for centuries that there is a place called Purgatory and that one who has gone there can be 'prayed out.' We now quote from *The Question Box* by Reverend Bertrand L. Conway, C.S.P.: "The Catholic Church has defined the existence of Purgatory in the Decree of Union drawn up at the Council of Florence in 1439, and again at the Council

of Trent (Sess. XXV.) which says: 'The Catholic Church, instructed by the Holy Ghost, has from Sacred Scriptures and the ancient tradition of the Fathers, taught in Sacred Councils, and very recently in this Ecumenical Synod (Sess. Vi., Can. 30; Sess. XXii, chs. 2,3), that there is a Purgatory, and the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar' " (Pages 393, 394).

But, what saith the Holy Scriptures? Of course, the Bible nowhere states nor implies that a place called Purgatory exists. The fact, however, is taught that a man's eternal destiny is sealed at the point of death. The Hebrew writer declared: "And inasmuch as it is appointed unto men once to die, and after this cometh judgment" (Hebrews 9:27). Judgment of God will be based upon His justice, not according to the reasoning of man. Paul wrote: "For we must all be manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (II Corinthians 5:10). Man will have to give account therefore of his existence on this earth, in this

life, that is, "the things done in the body."

In Luke 16:19-31, we read of the story related by Jesus concerning two men who both died, Lazarus and an unnamed rich man. The first man included God in his life. The second one did not. Lazarus went to a place of paradise called Abraham's bosom. The rich man went to a place of torment. The unsaved sinner tried to make compromises with Abraham, one of which was for Lazarus to "dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." Among other things Abraham said in his reply, he mentioned that "there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us."

The teaching is plain and simple. Now, in this life, is the time to prepare for eternity. The gospel is for those who will believe and obey it in order to be saved now and in the world to come. When death comes, it will be too late to make things right with God. All the prayers of all the people on earth will not change the eternal destiny of that departed spirit. — 809 Perry Store Rd., Opp., Ala. 36467.

EVERYONE IS NEEDED. . .

Attend Each Service. . . With The Entire Family.



Words Of Truth

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ns; but speak forth

— Acts 26:25

VOLUME 17

FRIDAY, MARCH 6, 1981

NUMBER 10

The Baptism Of John

Ever since Christ raised the question: "The baptism of John, whence was it? from heaven, or of men?" interesting questions and discussions have been raised concerning John's baptism. The purpose of this article is to deal with some of the questions which have been raised. The following questions will be addressed: (1) What was the purpose of John's baptism? (2) How long did it last? (3) Were those

who were present on Pentecost (Acts 2) and had received John's baptism required to be baptized again? (4) Why were those of Acts 19, who had received John's baptism, required to be baptized again? These questions will be discussed in the order in which they have been listed.

ITS PURPOSE

Why there has ever been any misunderstanding about the purpose of John's baptism is beyond my comprehension because it is so plainly stated in the gospels. Luke said: "And he came unto all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Luke 3:3,4). It should be noticed here that John's work is one of preparation. It was to prepare people for pentecost (Acts 2), i.e., the coming of the kingdom. Notice how Luke equates the two thoughts: (1) the preparation work of John mentioned in verse four; (2) the "baptism of repentance for the remission of sins." Therefore, the preparation work of John was his baptism which belonged to repentance with the design or purpose being to remit sins. This all pointed toward Christ's death where the atonement was made. Thus, it prepared them for entrance into the church (kingdom) which had a miraculous beginning on Pentecost (Acts 2).

It should also be understood that Jesus and his



ARNOLD SEXTON

disciples continued the work of John after John's death. In fact, the apostle John records that they were more successful in this work than John himself (John 4:1,2).

The Lord's encounter with Nicodemus also helps us to understand the purpose of John's baptism. What Jesus said in John 3:3-12 is a running commentary on the purpose of John's baptism. Jesus did not teach the baptism of the great commission until after his death. The words of Christ to Nicodemus were designed to help him understand what happened as a result of John's baptism. Jesus calls John's baptism a birth. This new birth consisted of being born of "water" and "spirit." This was essential before one could "enter into the kingdom of God" (verse 5) on Pentecost (Acts 2). Verse 6 makes a contrast between being born of "flesh" and "spirit." In other words, one could not enter the kingdom which was to be established because he was an Israelite. He would have to submit to John's baptism which was the new birth. The "spirit" of verse 5 is not the Holy Spirit as it is commonly thought. It is the spirit of man which must experience the change. It is not an external power that enters man forcing him to do right, but it is man's own spirit which is changed by his own will. It is a decision that must be made by man as the passage clearly shows.

In reality, Jesus was not expressing anything about this baptism that had not been expressed before. John's baptism was one "of repentance" (change) "for the remission of sins." When John saw the insincere Pharisees and Sadducees coming to receive his baptism, he said: "Bring forth therefore fruits meet for repentance" (Matthew 3:8). They were willing to be born of water, but they did not want to be born of spirit. That is, they didn't want to change. They wanted to get into the kingdom on Abraham's coat tail (Matthew 3:9) without making any changes in their lives.

Jesus is telling Nicodemus the same thing. A fleshly birth would entitle him to fleshly privileges but a spiritual birth would admit him into the spiritual kingdom (John 3:6). Jesus explains in verse 8 that even though one could not eyeball the spiritual birth (the change) the evidence would be there because of the changed life (Matthew 7:20).

ITS DURATION

Since John's baptism was one of "preparation," it

was never intended to be permanent. God had ordained many things to serve man which were not to be used again when they served their purpose. The Old Testament altars, Noah's ark, and the law were all commanded by God; but when they served their purposes, they were no longer a part of God's arrangement. The baptism of John was futuristic (Acts 19:4). It lasted only up to the cross. From this point one's faith would not be directed to future events, but it would be directed to the past events of Calvary. After his death Christ gave the marching orders for his baptism (Matthew 28:18-20; Mark 16:15-20).


ITS VALIDITY ON PENTECOST

There has been much controversy over whether those who had been baptized by John's baptism before Pentecost (Acts 2) were required to be baptized again on Pentecost. An understanding of the purpose of John's baptism should help in the understanding of this. As it has already been shown, it was a baptism "for the remission of sins." If it did not serve the purpose stated and put people in contact with the blood of Christ when he died, it was a useless exercise which did not prepare them to enter the coming kingdom. If these people had to be baptized again on Pentecost, John's baptism prepared them for nothing; and the three thousand who were baptized that day were just as prepared as they were. This would mean that baptism which was emphasized by John and Christ was not important after all.

Another problem that is apparent if they had to be baptized again is the fact that this would make the apostles sinners. They would have been sinners because the design of Acts 2:38 baptism was "for the remission of sins." This also would mean that they were sinners from the time of the death of Christ (this is when John's baptism ended) until their baptism on Pentecost. Yet, Christ was associating with these sinners and teaching them concerning the nature of the new kingdom. Also, if this theory is true, they are going through a useless exercise of prayer in Acts 1:14 because we know "God heareth not sinners" (John 9:31).

The context clearly shows these men to be righteous who were prepared for the reception of the promised Spirit that they received (Acts 1:8; 2:1-4).

Continued on page 2



Words Of Truth

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I am not man, most noble
yet
I speak forth the Words of
Truth and soberness.

Acts 20:19

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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The Baptism Of John

Continued from page 1

These righteous men had no need for a baptism "for the remission of sins." They preached to sinners who did. Three thousand of these sinners obeyed and were "added" (Acts 2:41). They certainly couldn't be added to something that did not exist. If the apostles and others of Acts one had to be baptized again, they all came in together and no one was added to anything. The truth is they were added to the righteous who had prepared themselves for the coming of the kingdom.

IMPROPERLY ADMINISTERED

In Acts 19:1-6, we read about some disciples at Ephesus who had received John's baptism and were told to be baptized over again. This has caused some to draw the conclusion that *all those* who ever received John's baptism were baptized again. However, the facts do not bear this out. In the latter part of Acts 18, we find Apollos in Ephesus teaching the baptism of John. If he was teaching it, it is certain he was administering it. He had baptized the disciples we read about in Acts 19. This was between the years 54-57 A.D. This means he was administering John's baptism over 20 years after it had been terminated. Paul explained that John's baptism looked forward to Christ (Acts 19:4) and could not be valid out of its time reference. Therefore, the disciples were baptized by great commission baptism which looked back to the cross (Ephesians 4:5).

Actually what Apollos was doing would be like a man during the days of Abraham teaching him that he needed to build an ark and get in it to be saved from the flood. The message would have been valid during Noah's day, but it would not get the job done during Abraham's day. The baptism of John was valid before the cross, but it wouldn't get the job done after the cross. The only baptism that would had its origin in Acts 2:38. — P. O. Box 345 Mabelvale, Arkansas 72103.



FROM

THE EDITOR

"These Things"



BOBBY DUNCAN

The phrase, "these things," is used some eight times in the book of First Timothy. Whether it is significant that the phrase appears time and again is hard to say. We do know, however, that it is both interesting and profitable to observe the development of the things discussed as they center around these two words.

The first occurrence of the phrase is in 3:14: "These things write I unto thee..." What God expects us to know is recorded upon the pages of the Bible. We are not to depend upon our feelings, our urges, or our imagination. We should be thankful that we do not have to depend upon our own subjective feelings for guidance in religion. God's will for us has been written, and is in the New Testament (Ephesians 3:2ff).

In 4:6 Paul instructed Timothy to "put the brethren in remembrance of *these things*." It is worthy of note that what Timothy was to preach was that which Paul had written. There is entirely too much preaching containing too little of that which is written. Not the doctrines and commandments of men, not our experiences, not the wisdom of the world, but *these things* that are written in the New Testament are the things we are to preach.

Not only are brethren to be reminded of *these things*, but *these things* are to be commanded and taught (4:11). The things under consideration are not optional; they are not matters of judgment. They are things to be considered as obligatory upon the children of God.

Verse 15 says, "Meditate upon *these things*; give thyself wholly to them." The things that are written — the commands of God — are not to be taken lightly. They are food for meditation. The psalmist said concerning the blessed man: "his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalms 1:2). Half-hearted service is totally unacceptable to God. "Give thyself wholly to them," shows that our service to the Lord must be undivided.

Chapter five, verse seven says, "And *these things* give in charge, that they may be blameless." The words "give in charge" translates the Greek word *Parangello*, which is defined by Thayer as meaning, "to transmit a message along from one to another ... to declare, announce." Later, in II Timothy 2:2, Paul instructs Timothy with these words: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The commands of God are to be taught from one to another, and from one generation to the next. They are to be announced publicly and privately as well. The purpose is, "that they may be blameless." Following God's commandments will preserve one blameless.

Verse twenty-one instructs Timothy to "observe *these things* without preferring one before another, doing nothing by partiality." It is not enough to know, and to teach, and to meditate upon *these things*. They must be observed — allowed to be a part of one's life. How many preachers have we heard of who were effective in their proclamation of the truth, but upon whose lives the gospel they preached had little effect? It is in the very next verse that the apostle adds, "keep thyself pure."

"These things teach and exhort" (6:2). Not only

should *these things* be taught, but exhortation should be given in connection therewith. W. E. Vine defines the word translated "exhort" to mean, "to urge one to pursue some course of conduct" (Expository Dictionary of New Testament Words). While the preacher of the gospel is not to coerce one to follow God's way, he is to do more than teach. He is to urge people to be obedient to the faith. Having properly taught them, having exhorted them to become obedient, and having shown them a good example in his own life, he has done all he can do. But if either of these is lacking on the preacher's part, he has failed in his duty.

"The last occurrence of the words, "these things," is in 6:11, and is a reference to an entirely different group of things. Here an exhortation is given to "flee *these things*." Some things are to be honored and cherished; others are to be fled. Christianity is both positive and negative in its application. The word "flee" is indicative of something to be feared. Christians should not be so bold as to flirt with sin. More often than not those who flirt with sin will eventually wind up in its clutches.

A Christian Cares

FRANKLIN CAMP

(We would strongly urge faithful brethren everywhere to respond to the following plea at once. We have personally known brother Blazer for many years, and we are certain he is worthy of our assistance at this time. — Editor)

Brother Howard Blazer, Sr. is a faithful gospel preacher. He has preached in more mission meetings than any other preacher in our area. Sister Blazer has been ill for some time and the hospital insurance is used up. His hospital bill at the present is about \$10,000 and is running about \$1,500 a week. I do not know of anyone more deserving of help than brother Blazer. Let me urge elders to consider this appeal and send a contribution. I would also like to encourage all the readers of *Words of Truth* to send a contribution. We must not leave him to bear this burden alone. Won't you send your contribution today? Read First John chapter 3 verses 16 through 18. Make your check payable to the Bethel Church of Christ (Blazer fund). The address is Bethel Church of Christ, Route 3 Box 425, Athens, Ala. 35611.

Ahab's Illicit Covetousness

HOYT BAILEY

Ahab was wrong in desiring the vineyard of Naboth. It was the "inheritance of his fathers," transmitted in the family of Naboth, from the days of Joshua, and it would have been unlawful for him to part with it (Lev. 25:23; Num. 36:7).

AHAB "WROUGHT WICKEDNESS." "He did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel" (Gen. 15:16; II Ki. 21:11). I Kings 21 describes one of the blackest crimes which ever blotted the pages of history. The

Continued on page 4

Creation Or Evolution - The Fossil Record Speaks!

(No. 8)

Though there are many evolutionists who deem *Ramapithecus* the first "true hominid" (and this number includes Drs. Pilbeam and Simons, who have done extensive work in the fossil record), there are also some who do not. Recently, Dr. Robert Eckhardt, a paleoanthropologist at Penn State University, published an article headlined by the statement, "Amid the bewildering array of early fossil



BERT THOMPSON

hominids, is there one whose morphology marks it as man's hominid ancestor? If the factor of genetic variability is considered, the answer appears to be no." 60 In other words, according to Eckhardt, nowhere among the fossil apes or ape-like creatures can be found what could be judged to be a proper ancestor for man. Simons, Pilbeam and others who consider *Ramapithecus* to have been a hominid have based their judgment solely on the basis of a few teeth and a few jaw fragments. Eckhardt made 24 different measurements on a collection of fossil teeth from two species of *Dryopithecus* (fossil apes) and one species of *Ramapithecus* (supposed fossil hominid) and compared the range of variation found for these fossil species to similar measurements made on a population of chimpanzees at a research center and on a sample of wild chimpanzees in Liberia.

The range of variation in the chimpanzee populations was actually greater than those in the fossil samples for 14 of the 24 measurements, the same for one, and less for 9 of the measurements. Even in the minority of cases where the range of variation of the fossil samples exceeded those in living chimpanzees, the differences were very small. Thus, in tooth measurements made, there was greater variation among living chimpanzees, or a single group of apes, than there was between *Dryopithecus*, a fossil ape, and *Ramapithecus*, which is supposed to have been a hominid. And remember, *Ramapithecus* was judged to be a hominid solely on the basis of its dental characteristics!!

Eckhardt extended his calculations to 5 other species of *Dryopithecus* and to *Kenyapithecus* (which according to Pilbeam and Simons is the equivalent of *Ramapithecus*). After stating that on the basis of tooth-size calculations there is little basis for classifying the dryopithecines in more than a single species, Eckhardt goes on to say, "Neither is there compelling evidence for the existence of any distinct hominid species during this interval unless the designation 'hominid' means simply any individual ape that happens to have small teeth and a corresponding small face." 61 Eckhardt's conclusion is that *Ramapithecus* seems to have been nothing but an ape—morphologically, ecologically, and behaviourly.

Even more devastating evidence against the assumption of a hominid status for *Ramapithecus* have been recent revelations concerning the living high-altitude baboon found in Ethiopia. This baboon, *Theropithecus galada*, has incisors and canines which are small relative to those of extant African apes, closely packed and heavily worn cheek teeth, powerful masticatory muscles, a short deep face, and other man-like features possessed by *Ramapithecus* and *Australopithecus*. Since this animal is nothing but a baboon in every other feature, and living today, it is certain that it has no genetic relationship to man. Yet it has many of the facial, dental, and mandibular characteristics used to classify *Ramapithecus* as a hominid!

While it is true that the possession of such features by monkeys or apes is highly exceptional, to include these facial, dental, and mandibular characteristics among those considered to be diagnostic of hominids, since they ARE possessed at least in one case by a monkey, is obviously invalid. These facts would render highly uncertain, if not impossible, the classifications of any fossil as a hominid solely on the basis of dental and associated characteristics. These considerations and the information compiled by Eckhardt offer most compelling evidence that *Ramapithecus* was no hominid at all, but was an ape or monkey with a diet and habits similar to that of galada baboons. Thus, there is no real evidence for a hominid of any kind in the huge gap between the supposed branching point of man and ape and the australopithecines, which we will consider shortly. Many evolutionists believe that man's ancestors branched off from the apes about 20 million years ago, and they date the australopithecine fossils from 1-3 or 4 million years ago. Based on their dating methods (which are invalid), this would mean that there was a period of about 25 million years during which hominids were supposedly evolving, yet there is not a single fossil of that period which has been discovered!

Remember that evolutionists believe that *Ramapithecus* was in man's lineage because the incisors and canine teeth (the front teeth) of this animal were relatively small in relation to the cheek teeth (as is the case in man); they believe the shape of the jaw was parabolic, as in humans, rather than

U-shaped, as in most apes; and because of some other subtle anatomical distinctions found for the jaw fragments *Ramapithecus* is alleged to be in man's lineage. The face is also believed to have been foreshortened (thus, the species name *brevirostris*), although no bones of the face or skull have been recovered yet. Thus, all of the evidence linking *Ramapithecus* to man is based solely upon extremely fragmentary dental and mandibular (jaw) evidence. Recent evidence apparently invalidates even this. As Dr. Duane Gish has so well stated the case: "With less evidence, broader speculations are allowed." 62

Once past *Ramapithecus*, the situation begins to complexify somewhat. In order to attempt to understand the current situation, it will be necessary to take a brief glimpse back into history a few years. Our next article, then, will begin in 1971-72 and work up to the present. The year 1972 marks an important "change" in evolutionary history — one which shook evolutionary paleontology to its very core. (to be continued)

FOOTNOTES

60. Eckhardt, Robert. *Scientific American*. Volume 225. 1972. p 94.

61. *Ibid.* p 101.

62. Gish, Duane. *Latest Research On The Origin Of Man* (cassette tape). Creation Science Research Center. San Diego, California. No date. — P.O. Box 1111, Cookeville, Tennessee 38501.

Preaching That Changed The World

This side of Jesus, no man's work has affected the world as did Paul the apostle's. We would all be profited if we understood what made his work so successful. In II Corinthians 4:5, the great missionary apostle sets forth the philosophy that guided his work.

"For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake."

If we follow the noble principles set forth in this passage, surely God's blessings will rest upon our efforts.

I. "We Preach Not Ourselves." Herein lies a gospel preacher's greatest challenge. Satan continually works to stir up the ego. Ambition, pride and jealousy seek root in his heart. All of these we must resist steadfastly in our faith (I Pet. 5:9). We can learn by observing how Paul dealt with the temptation to exalt self. He had been crucified with his Lord (Gal. 2:20). Because of this he did not depend upon his own wisdom or oratorical powers in his work (I Cor. 2:1-5). He refused to compare himself with other preachers (II Cor. 10:12). He constantly looked for the Lord's approval, rather than man's (II Cor. 10:18). He never sought to exercise Lordship over the faith of his brethren as many preachers are wont to do (II Cor. 1:24). C. C. Colton has summarized these thoughts thusly: "The Christian messenger cannot think too highly of his prince, or too humbly of himself."

II. We Must Preach "Christ Jesus as Lord." The Lordship of Jesus is the central theme of the gospel. Only those who so confess Jesus can be saved (Rom. 10:9). This is a demanding theme for a preacher, for it implies that he is no more than a bond-servant of



JOHN WADDEY

Jesus (Rom. 1:1). Notice how this concept affected Paul's work. He received his preaching as a stewardship intrusted to him by his Lord (I Cor. 9:17). Recognizing Christ's Lordship, Paul lived a disciplined life as a preaching servant (I Cor. 9:27). Because Christ was his Lord, he dealt sincerely with the word never corrupting it (II Cor. 2:17). He preached nothing but Christ and him crucified (I Cor. 2:2). He begged sinners to be reconciled to God through the Lord (II Cor. 5:20). Knowing the terror of the Lord, he persuaded men to become Christians (II Cor. 5:11). Since Christ was his Lord, the great apostle was confident of certain triumph in his work. "But thanks be unto God, who always leadeth us in triumph in Christ" (II Cor. 2:14).

III. We Must See Ourselves As "Servants" of the church for the Lord Jesus' sake. This concept is far more difficult for some preachers than the first two. Pride makes it difficult for most of us to accept such a humble role. "Deacons can be servants of the church, but the preacher is different" ...is some folk's thinking. Paul viewed himself as a servant of the church and it affected his preaching career in specific ways. He saw himself as an humble earthen (clay) vessel, honored to carry the Lord's gospel to men (II Cor. 4:7). He was "always bearing in [his body] the dying of Jesus, that the life also of Jesus [might] be manifested in [his] mortal flesh" (II Cor. 4:10). Because of his servant status he could address a troubled congregation like Corinth as saints of the Lord and be thankful for them (I Cor. 1:1-4). Being a servant of Christ, he willingly forwent his apostolic privileges for their sake (I Cor. 9:11-12). This servant concept helped Paul to be totally flexible and adaptive in his work in order to win those he was sent to save (I Cor. 9:20-23).

The kind of preaching that changed the world in that distant generation will change it again today. May we like the great apostle see ourselves as he did and preach not ourselves but Jesus as Lord, and ourselves as servants of the church for Jesus' sake. — Route 22, Beaver Ridge Rd., Knoxville, Tenn. 37921.

Ahab's Illicit Covetousness

Continued From Page 2

description is so graphic that we seem eye-witnesses of the tragedy, and so suggestive that we can understand the motives and feelings of the principal actors. Naboth has been blamed sometimes for refusing what appeared a reasonable request — that he would sell a piece of land to his rightful king at a fair price. It is evident, however, that he was not only acting within his right, but that he could not have assented to the proposal without breaking the Divine law given by Moses (Lev. 25:13-28). With Naboth it was the dictate of conscience to refuse the proposal of the king. Ahab's guilt was not less because the crime was suggested by Jezebel. Ahab may have been deficient in nerve, but he was not in iniquity.

POSSESSIONS LEAD TO COVETOUSNESS. Ahab's stately palace and park at Jezreel did not content him. With greedy eye he looked on Naboth's vineyard, and resolved to have it. It is not in the power of material possessions to satisfy man. *Covetousness Leads to Discontent.* "He [Ahab] laid himself down upon his bed, and turned away his face, and would eat no bread." *Discontent Leads to Evil Counsel.* Ahab was in the right condition to welcome anything bad. On an ordinary occasion he might have repelled this hideous suggestion. Satan watches his opportunity. Satan adapts his temptations to our age, our social position, our mood of mind.

Evil Counsel Leads to Lies (v. 10). The fast was a hypocritical device to prepare the minds of the people for the death of Naboth. Its appointment presupposed that there was a grievous offence committed by someone, which the community was to mourn. Their suspicions would be ready to fasten on any man who was suddenly and boldly accused by two independent witnesses. The scheme was as subtle as it was sinful.

Lies Lead to Murder (v. 18). Not only was Naboth killed, but his children also (II Ki. 9:26). Hence the property would revert to the king. It was a cold-blooded murder. Seldom is this most heinous crime committed until the way has been paved for it.

Murder Leads to Retribution. Read Elijah's bold and terrible denunciation of the crime on the very soil of the coveted vineyard (I Ki. 2:20-24). Retribution may linger long, but it comes at last. We read the words, "Be sure your sin will find you out."

"THERE WAS NONE LIKE UNTO AHAB." "And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Ki. 16:33). Jeroboam had "made Israel to sin," and Omri, at the instigation of Ahab, made "statutes" to confirm that sin. "For the statutes of Omri are kept, and all the house of Ahab, and ye walk in their counsels; that I should

make thee a desolation, and the inhabitants thereof an hissing; therefore ye shall bear the reproach of my people" (Mic. 6:16).

Ahab went further, and established the worship of Baal (I Ki. 16:29-33). Ahab was in the worst company. He had married a "cursed woman," and submitted to be led by her into the extremes of wickedness. "Whom Jezebel his wife stirred up." Under her instigation he consented to a wholesale massacre of the sons of the prophets; and now she makes him her accomplice in the murder of Naboth, with its attendant atrocities.

AHAB'S SINS WERE MANY. In this respect "there was none like him." He "sold himself to work wickedness." Look at the list of his sins.

The sin of schism. He continued the calf-worship (I Ki. 16:31). He kept "the statutes of Omri." Despite the warnings of prophets and of history, he maintained the shrines, sacrifices, priests, of Bethel and Dan.

The sin of his marriage. "Was it a light thing to walk in the way of Jeroboam that he must take to wife Jezebel" (I Ki. 15:31), in direct violation of the Law (Deut. 7:1-3), in disregard of the example of

Solomon? To place such a woman, daughter of such a house, on the throne of Israel was to insult the true religion, and to court its overthrow.

The sin of idolatry (I Ki. 16:32). Samaria had its house of Baal, its altar for Baal. He did very abominably in following idols (I Ki. 21:26).

The sin of impurity. "Ahab made an Asherah" (I Ki. 16:32 ASV). The abominations of the Amorites are not to be named among Christians.

The sin of persecuting the prophets. It is possible that Ahab himself was no persecutor, but Jezebel was, and he should have restrained her (I Sam. 3:13). He was directly responsible for her deeds. She owed her power, place, and influence to him.

The sin of releasing the persecutor of God's people. The pardon and favor he accorded to Ben-hadad are mentioned as a part of the provocation wherewith he provoked the Lord (I Ki. 20:42). It sprang out of his forgetting God.

The sin of slaying Naboth and his sons. For with this crime Ahab is charged. "I have seen yesterday the blood of Naboth... and I will requite thee" (II Ki. 9:26). — 204 S. Main Ave., Sylacauga, Ala. 35150.

A Few Reading Tips

A growing mind is a reading mind. Addison once wrote, "Reading is to the mind, what exercise is to the body." Samuel Johnson, the famous British man of letters, advised young men to read no less than five hours a day, in order that they might acquire a great deal of knowledge. The apostle Paul instructed Timothy, "Give attendance to reading" (I Timothy 4:13). Observe the following suggestions which may be of help with respect to our reading habits.

READ ONLY THE BEST BOOKS AND PAPERS. We should be as careful of the books we read as we are of the company we keep, for both will serve to mold and shape our character. Many books are not worth the paper on which they are printed. I believe it



DALTON KEY

was Francis Bacon who said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." Because life is short, read only the best books; read only those worth digesting. Of course, the best of all books is the Bible.

DIGEST WHAT YOU READ. Don't just taste or swallow — digest! If it's not worth digesting, it's probably not worth reading in the first place. Phelps divided all readers into two classes: those who read to remember and those who read to forget. Read with the intention of remembering; digest what you read.

REFLECT UPON WHAT YOU READ. King David exclaimed, "O how love I thy law! it is my meditation all the day" (Psalms 119:97). Edmund Burke, English statesman and orator, said, "Reading without reflecting is like eating without digesting." Perhaps we have become too busy, too hurried. The abilities of deep thought and meditation are almost lost arts. Read and reflect.

USE WHAT YOU READ. Use it in conversation. This will occupy your tongue and keep you from spreading ugly rumors; this will stretch your mind; this will enlighten those with whom you converse. Use what you read in everyday life. This is especially true of the Bible, for James advises, "Be ye doers of the word, and not hearers only" (James 1:22).

NEVER STOP READING. Robert M. Hutchins said, "To destroy the Western tradition of independent thought, it is not necessary to burn the books. All you have to do is leave them unread for a couple of generations." When we've stopped reading, we've stopped learning, hence, we've stopped growing. One is never uneducated as long as he avails himself of the knowledge of educated men. — Box 126, Aurora, Mo. 65605.

A Minute For The Master

Two things that God demands from his people are: zeal and knowledge. Christians are to be zealous toward God, and they are to be knowledgeable of God.

One without the other is anti-productive. We may be zealous in digging for Egyptian treasure in our backyards — but this would be zeal without knowledge. Or, we may be very knowledgeable about a specific place in Egypt where treasure is hidden, and, not be motivated to dig it up. This would be knowledge without zeal.

In Rom. 10:2 Paul describes the Israelites as having a "zeal of God, but not according to knowledge." Paul says they, needed to learn God's righteousness and learn to submit to God.

We should, therefore, be zealous in serving God but in a way divine truth dictates. — P.O. Box 652, Elizabethtown, Ky. 42701.



BARRY H. CUNNINGHAM

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"I am not mad, most noble Festus; but I speak the Words of Truth and soberness."

— Act. 26:25

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Worship That Pleases God

Man is innately a worshipping being. It is as natural for him to worship something as it is for him to breathe or eat. All nations regardless of their condition worship some god, whether real or imaginary. Man may not always worship the right object, but he worships something, nevertheless. He may worship some idol, or his own reason, but he worships something either consciously or unconsciously. He cannot live and not worship, because he was created a worshipping being. This is one way by which man is distinguished from animals.



W. DOUGLASS HARRIS

Because man is naturally a worshipping being, it was not necessary for him to be commanded merely to worship, but he does need to be directed in his worship and to worship the right object. So man IS commanded with reference to the right object of acceptable worship (Matt. 4:10; Rev. 19:10). He is forbidden to worship any other object, such as heathen gods (Rom. 1:21-25), the goddess of pleasure (I Tim. 3:4), the goddess of fashion (John 12:42,43), or the god of mammon (money) (Matt. 6:24). This is important when we realize that one becomes like the object he worships. We should not worship something inferior to us, such as an idol made by human hands. Neither should we worship our equals, such as another human (Acts 10:23-26), but we should worship our superior — the God revealed in the Bible (Rev. 19:8-10). Man is also commanded with reference to the kind of worship that is acceptable to God. This will be properly emphasized later in this article.

WORSHIP DEFINED. Worship is difficult to define. Webster says that "It is the act of paying honor to a deity," but this falls far short of worship that is acceptable to God. Someone has defined it as "the adoring reverence of the human spirit for the

divine." We could multiply definitions given by men, but we need a scriptural definition. In our study and research through the years, the best definition we have ever seen is Psalm 95:6. It says, "Oh come, let us worship and bow down; Let us kneel before the Lord our maker." Worship, then, is not the mere performance of certain acts performed in ritualistic fashion; it is something that takes place in the human heart — "the adoring reverence of the human spirit for the divine." This means that emotions must be aroused and this is done by the realization of who and what God is, and what He has done for us. To realize that he is our Creator who made our very being in this world possible (Acts 17:28), and that he still loved us when we separated ourselves from him by our sins (Rom. 5:8), and who sent his Son to die for us (John 3:16) is all the motivation, when rightly considered, that anyone needs to worship God.

THERE ARE TWO GENERAL PRINCIPLES OF ACCEPTABLE WORSHIP. Man IS commanded relative to the kind and manner of his worship. In John 4:24 Jesus said, "God is a spirit: and they that worship him must worship him in spirit and in truth." There are, then, two general requirements of acceptable worship: (1) In spirit; and (2) in truth. "In spirit" is usually explained to mean in sincerity. This is true, but have we missed the contrast Jesus made here by an over-simplified answer? Could not Jesus have been contrasting acceptable worship in the Christian age with worship under the law of Moses? All of the acts of worship under the law were carnal ordinances; they did not necessarily require the service of the spirit, or to be done from the heart. But the acts of worship authorized under the law of Christ are spiritual acts, which do require the service of the spirit or to be done from the heart, if acceptable. Is this not what Paul referred to in Romans 7:6 when he said, "That we serve in newness of the spirit and not in oldness of the letter"? Notice the contrast between the "oldness of the letter" and the "newness of the spirit." The former refers to the Old Testament and the latter to the New Testament. Under Christ all service (worship) MUST be from the heart, not formal or indifferent.

Worshipping "in truth" simply means to worship God as God's truth directs or authorizes. In praying to

the Father in behalf of his disciples Jesus said, "Sanctify them in thy truth: thy word is truth" (John 17:17). This means we must worship God as he directs — in God's way, doing what he commands in the way he has commanded. To worship God in man's way is vain worship (Matt. 15:9). This leads naturally to the next question.

WHO IS TO BE PLEASED IN WORSHIP? Is not the purpose of worship to please God and not ourselves? Example after example in the Old Testament could be cited of those who failed in this — Cain (Gen. 4), Nadab and Abihu (Lev. 10), King Saul (I Sam. 15), just to mention a few. They sought to please themselves, not God. Such were the vain worshipers Jesus condemned (Matt. 15:9). All sorts of things have been introduced into worship which men have devised which pleases them and disregards what pleases God. Some of these are burning incense, worshipping Mary, instrumental music, mass, and failure to observe the Lord's Supper every first day of the week. These and many others are done in worship because man likes them, regardless of what God says. However, if we are not going to worship God in his prescribed way, we worship in vain (Col. 3:17; I Sam. 15:22; Matt. 15:9).

SCRIPTURAL AVENUES OF WORSHIP. In the New Testament there are five avenues of worship which are authorized. Four of these are authorized in Acts 2:42. It is said that the church in Jerusalem "continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." One other avenue is authorized elsewhere in the New Testament — vocal music (Eph. 5:19; Col. 3:16). From these and other passages we learn that worship which pleases God includes the apostles' doctrine, fellowship (giving), weekly observance of the Lord's Supper (Acts 20:7; I Cor. 16:1,2), prayer, and singing. Any item of worship added to these is adding to what God has authorized in the New Testament and is severely condemned (Rev. 22:18,19; I Cor. 4:6 ASV; II John 9-11). God has not left it to man's tastes and preferences to decide what he wants to do in worship. For it to be acceptable, we MUST worship God in

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Words Of Truth

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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Worship That Pleases God

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TRUTH (John 4:24).

Dear reader, take a close look at the worship of your church. Is it designed to please God or man (Gal. 1:10)? Does it include those avenues only that are authorized by God in the New Testament? Do you not need to investigate the worship of those people whose worship is after the New Testament pattern? In the final judgment at the last day, it will be too late if we learn then that we worshiped the right object, but by a false system of worship. — 1613 19th Avenue, S.W., Decatur, Ala. 35601.

More Is Better?

The TV commercial portrayed a young family looking wistfully at a pleasure boat. The problem was that enough money to purchase the boat was not available. It was at this point that a particular bank was put forth as the institution that would provide the needed money to the family through a generous loan. The next scene depicted the happy family driving off in their car pulling the newly purchased pleasure boat.



RAYMOND ELLIOTT

Then, the statement was made that "more is better" and for one to come and borrow the money from this bank in order to buy whatever one desired. But, is more better?

In his effort to fight inflation, President Carter made a statement in a speech that "we have learned that more is not better." Have we in fact learned that more is not better? The evidence is to the contrary. It seems that we all have been adversely affected with the disease of materialism. Webster defines

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FROM

THE EDITOR

Can A Woman Speak In A Bible Class?

(The following article was written last year and published in WORDS OF TRUTH. We have recently received several questions pertaining to this subject, and we believe the questions being asked are answered in this article. We are reprinting the article in the hope it may help clarify some things that are obscure in the thinking of some.)

Words do not always mean exactly the same thing each time they are used. The word *game* may mean some kind of sports contest, a certain set of mathematical rules, or something which is hunted for food or sport. The word *log* may be used to refer to a piece of unhewn timber, or it may refer to a book in which a ship's record of travel is kept. The word *sharp* may describe a keen edge of a knife blade, or it may refer to a note of music that is slightly higher in pitch. In connection with words which have more than one meaning it is necessary to determine from the way the word is used the precise meaning which is to be understood.

A failure to take this into consideration has caused some to have difficulty with certain commandments of God concerning a woman's speaking in a public assembly. I Corinthians 14:34, 35 says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Many of our religious neighbors have ignored this inspired injunction altogether and permit their women to preach in exactly the same way as do their men. This passage is treated by them as if it were written in their Bibles by the devil himself. On the other hand there are those among our number who have taken this passage to mean that a woman cannot even ask or answer a question in a Bible class. This is an abuse of the passage, and needs to be corrected.

This abuse grows out of a failure to understand the precise meaning of the word *speak* in the passage. Does the word *speak* in this passage mean "to utter a sound"? That cannot be the meaning; if it were she could not sing, for singing is called "speaking" in Ephesians 5:19. If one takes the position that the word *speak* in this passage forbids every kind of speaking, then he must take the position that it is sinful for a woman to sing in the assembly.

Most will agree that I Corinthians 14:34, 35 does not forbid a woman's singing in the assembly, but some will say it forbids her asking or answering a question. But such is not the case. Acts 5 tells about an assembly in which the inspired apostle Peter asked a woman a question, and she answered. Peter's question was to Saphira, the wife of Ananias. It was: "Tell me whether ye sold the land for so much?" Her answer was: "Yea, for so much." Did Peter commit sin by asking a woman a question? Did he cause her to

sin in answering the question?

If I Corinthians 14:34, 35 means a woman cannot answer a question in the assembly, then it would be a sin for a woman to confess Christ in the assembly. If, at the singing of the invitation song, a woman comes forward requesting baptism, is it proper to ask her if she believes that Jesus Christ is the Son of God? Can she scripturally answer that question in the assembly? Not if I Corinthians 14:34, 35 forbids every kind of speaking in the assembly. I have heard of some who have actually taken a woman outside the building so that she could confess Christ without violating this passage. At least they are being consistent.

But what is the meaning of the passage? A careful examination of the context will reveal that the chapter has to do with proper conduct in public worship, and that the word *speak* means to make a speech. Verse 27 points out that two or three tongues speakers could make a speech, provided an interpreter were present. But if there were no interpreter present, they were to "Keep silence" (the very same thing women are told to do in verse 34). Does this mean those with the gift of tongues were forbidden to ask or answer a question? No! It means they were forbidden to make a speech.

Verse 29 says that two or three of the prophets could "speak" (the very thing the women could not do, according to verse 34). Does this verse merely grant permission for the prophets to ask or answer a question? Certainly not! It is granting them permission to deliver a speech. Women are not given that permission. They are forbidden to speak.

But the indication is also that some of the women in the assembly at Corinth (perhaps the wives of the prophets) were interrupting their husbands in the middle of their sermons. This is also forbidden. But notice please that this admonition to women may have grown out of the admonition to the prophets themselves to interrupt one making a speech if a revelation should be received by one sitting by (verse 30). But a woman was not to do so. She was not to interrupt her own husband to ask him a question; she was to wait until she got home. But this is a far cry from saying that a woman cannot ask or answer a question in a Bible class.

I Timothy 2:12 should also be considered in this connection: "But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." We have here quoted from the American Standard Version, not because it teaches something different, but because it makes clear a point we want to emphasize. The thing which is forbidden is not a woman's teaching, but rather her having dominion over a man. If she teaches a class of men or a class of both men and women, she is having dominion over men. But asking or answering a question in a class which is taught by a man does not place her in a position of dominion (or authority, King James Version) over men.

Please observe that the passage does not say that a woman cannot teach; and it does not say that she cannot have dominion or authority over anyone. She can teach a class of women or of children. She would have dominion over such a class, and no scriptures would be violated. But to teach a class of men would place her in violation of both passages we have considered in this discussion.



BOB DUNCAN

Creation Or Evolution? — The Fossil Record Speaks!

(No. 9)

Fossil Man (Continued)

Now that we have shown *Ramapithecus* to be not a hominid, but rather simply an ape, let us proceed to the next alleged hominid creatures, the australopithecines. About the best we can do, until evolutionists make up their minds about whose guess is the one they will follow, is to piece together all the various sections of this gigantic puzzle. In order to do that, we'll have to go back a little in history, to the years prior to 1972. In chart form (the chart is still not complete; a completed chart with all alleged ancestors of man will be presented in later articles—and then will be revised to bring it up to current evolutionary thought) this is what should now appear as the situation prior to 1972:



BERT THOMPSON

vogue. Dr. Leakey renamed her find because she realized that it was the same type of creature that Professor Dart had discovered some 35 years earlier. And so now there appeared to be two species of the genus *Australopithecus*. *A. africanus* was the smaller of the two, often called the gracile form, while *A. boisei* was the larger, more robust form. We shall have much more to say about the australopithecines shortly, but first we must introduce yet another alleged hominid.

In 1961 Dr. L.S.B. Leakey discovered some fossils at Olduvai Gorge in Tanzania, Africa which he said belonged to another genus of hominids. He called his find *Homo habilis* (the genus name is of course the same as modern man), which means "handy man" or "able man." Dr. Leakey dated his find at approximately 1.5 million years. *Homo habilis* had a cranial capacity of 800 cc, which was somewhat larger than that of the australopithecines (NOTE TO READER: Man has a mean cranial capacity of approximately 1500 cc; the australopithecines had a cranial capacity of roughly 450-550 cc, which is about the size of a gorilla or 1/3 that of a man). It stood 4-5 feet tall evolutionists guess.

This is the way things stood until 1971-72. Then, in 1971 Richard Leakey astonished the evolutionary community by stating that there weren't really two species of australopithecines at all. Rather, there was a male (*A. boisei*) and a female (*A. africanus*). In 1978 in his book, *People of the Lake*, he re-emphasizes that fact. The same year, 1971, Richard Leakey challenged the claim that the australopithecines walked upright. Then, in 1971, Dr. L.S.B. Leakey completely destroyed the idea that *A. africanus* gave rise to *Homo habilis*, and that *H. habilis* gave rise to *Homo erectus*. This evidence, which destroyed the then-accepted evolutionary line going from *Australopithecus* to *H. habilis* to *H. erectus* and so on, was uncovered by Dr. Leakey himself. He reported that he found the remains of a juvenile *H. habilis* in Bed No. 1 at Olduvai Gorge at a LOWER level than he had found australopithecines in the SAME BED. This, of course, meant that *H. habilis* had been there BEFORE *Australopithecus*.

Furthermore, Dr. Leakey found evidence of both *Australopithecus* and *H. habilis* above Bed No. 1 in Bed No. 2, contemporary with *H. erectus*. This would establish the contemporaneous existence in the same area of Africa of *Australopithecus*, *H. habilis*, and *H. erectus*—hardly conducive to the idea that *Australopithecus* had evolved into *H. habilis*, which then evolved into *H. erectus*. Even more astounding (to evolutionists) was Leakey's report that he had found the remains of what appeared to be a circular stone habitation hut right at the bottom of Bed No. 1. It has long been held that the deliberate manufacture of shelters could have been performed ONLY BY MODERN MAN! This evidence indicates, then, according to the evolutionists' own presuppositions, that *Australopithecus* (and the so-called *H. habilis*), and modern man were contemporary inhabitants of the same area!!

As if this was not enough, in 1972 at East Turkana, Kenya in Africa, Richard Leakey found his now-famous "Skull 1470" (Richard Leakey is the Director of the National Museum of Kenya; the number "1470" is the Museum Number assigned to the skull). This skull is classified as *H. habilis* and is dated at 2.8 million years!! Obviously, then, this put the "icing on the cake" in destroying the then-accepted evolutionary scheme of things. Until 1972 the australopithecines were variously dated anywhere from 2-3 million years old. *H. habilis* was believed to be much younger. Now Richard Leakey had found a skull he claimed to be *H.*

habilis, which he dated at 2.8 million years. In fact, Leakey claims that 1470 is more modern than Peking or Java Man (Peking and Java men are classified as *H. erectus*). If Leakey's claims are accepted as true by evolutionists and 1470 is dated at 2.8 million years, since the australopithecines are dated at approximately 0.5 million years, it is obvious that neither the australopithecines or Java or Peking men was an ancestral line leading to modern man. How could modern man be older than his alleged ancestors? Who ever heard of parents being younger than their children? Or, as Dr. Duane Gish remarks:

"If what Leakey reports about his 1470 is true, and if the dates assigned to this creature, to 'Zinjanthropus,' and to 'Peking Man' are valid, then *Zinjanthropus* (and all of the australopithecines) and 'Peking Man' are wiped out as man's ancestors, and evolutionists are left with nothing." 63

In fact, an article in *Science News* in 1976 raised the same exact question: "If *Homo* did not descend from *Australopithecus*, when did we get our start?" Dr. Alan Mann, anthropologist with the University of Pennsylvania, after reviewing Richard Leakey's findings on Skull 1470, dated at 2.8 million years, said: "We just don't know what has happened. There are no real theories. Everybody's sort of astounded. It just throws us back to 'go.'" In our next article, we will examine the effects this has had on evolutionary thought. (to be continued).

FOOTNOTES

63. Leakey Richard. *Nature*. Volume 231. 1971. p. 241.
64. Leakey, Richard. *Science News*. Volume 99. 1971. p. 398.
65. Leakey, Richard. *People of the Lake*. E. P. Dutton and Co. New York. 1978. p. 65.
66. Leakey, Richard. *Nature*. Volume 231. 1971. p. 244. (Cf. Leakey, Richard. *Science News*. Volume 100. 1971. p. 357.)
67. Leakey, M. D. *Olduvai Gorge*. Volume 3. 1971. p. 272).
68. *Ibid*. pp. 23-24.
69. Gish, Duane. "Richard Leakey's Skull 1470." IN: *Impact* series. Institute for Creation Research. San Diego, California. Article No. 11. February, 1974. p. 3. (emph his)
70. *Science News*. March 13, 1976.
71. Mann, Alan. Cf. J. N. Shurkin. Knight Newspapers writer. *The Cincinnati Enquirer*. October 10, 1973. p. 6. (emph. his)— P. O. Box 1111, Cookeville, Tennessee 38501.

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From Words Of Truth

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In 1924 Dr. Raymond Dart (Professor of Anatomy, University of Witwatersrand, South Africa) found a skull at Taung, South Africa (Taung means "place of the lion" in the Bantu language). He wrote up his find in *Nature* magazine in 1925, and labeled it *Australopithecus africanus*. The word *Australopithecus* means "southern ape" and so *Australopithecus africanus* was "the southern ape of Africa." Professor Dart said that his find was the skull of an infant creature, 4-5 years old. He dated the find at roughly 2-3 million years. No one paid a great deal of attention to Dr. Dart's discovery until July 17, 1959, when Dr. Mary Leakey found a skull at Olduvai Gorge in Tanzania. She and her husband labeled it *Zinjanthropus boisei*. *Zinjanthropus* means "East Africa Man." This creature was given the nickname of "Nutcracker Man" because of its extremely large jaws (jaws so large the creature was said to be able to literally crack nuts in them). After the passing of several years, Dr. Leakey renamed *Zinjanthropus*. The new name was *Australopithecus robustus*. This new name indicated it was the large (robust) southern ape. Several years later the name was once again changed to *Australopithecus boisei*, and currently this is the name in

More Is Better?

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materialism as being "the doctrine that comfort, pleasure, and wealth are the only or highest goals or values. The tendency to be more concerned with material than with spiritual or intellectual goals or values." The philosophy that "more is better" permeates our society today. However, it is not peculiar to the twentieth century. It seems that in every age, there are those who equate happiness with material possessions. Yet, Jesus warned against this idea when he said, "Take heed, and keep yourselves from covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). In the parable of the sower, Jesus explained that that which fell among the thorns were those who heard but were "choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:14). The church in Laodicea was condemned because of lukewarmness. These brethren gave too much emphasis in possessing wealth: "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest

not that thou art the wretched one and miserable and poor and blind and naked" (Revelation 3:17). These brethren were rich in the world's goods but poor toward God. They were poor rich-men.

We all need to learn that material wealth could never bring satisfaction, even if we had enough money to purchase everything that our hearts desired. Consider Solomon for an example of this statement of truth. In Ecclesiastes 2:8-11, we read: "I gathered me also silver and gold, and the treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy." But, was Solomon satisfied and happy? In this same context, he stated that "all was vanity and a striving after wind, and there was no profit under the sun." Later, he wrote the following by inspiration and from

experience: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding of them with his eyes?" (Ecclesiastes 5:10,11).

The possession of material things does not insure peace of mind, contentment, and happiness. Such qualities of the heart come about because of one's right relationship with God and one's fellowman. This was taught by Jesus as seen in the sermon on the mount (Matthew, chapters 5,6,7). Paul wrote that "godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out, but having food and covering we shall be therewith content" (I Timothy 6:6-8). More is not better with reference to the heaping up of material things. All can be happier in this life if this great lesson is learned at a young age. — 809 Perry Store Rd. Opp., Ala. 36467.

Understanding The Bible

We have no problem in understanding without difference in matters pertaining to economics. Sixteen ounces make a pound. Twelve inches make a foot. Three feet make a yard. No one argues with the grocer that sixteen ounces make a pound.

The pharmacist has no trouble in filling the doctor's prescription with the exact ingredients prescribed.

In religion the ability to understand without difference seems to vanish. Is it the ability that vanishes or does the desire for truth disappear? Is it possible that people let emotions, prejudices, likes and dislikes etc., take a higher priority than love for truth? Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8:32). Jesus also stated, "Sanctify them in thy truth, thy word is truth" (John 17:17).

WE ARE COMMANDED TO UNDERSTAND THE WILL OF THE LORD (Eph. 5:17). In the same verse Paul informs us it is foolish not to understand the will of the Lord. What is the will of the Lord? The Lord's will, covenant, and testament are the same (Gal. 1:4; Eph. 1:9; Heb. 9:16-17; Heb. 8:6-7,13). The will of the Lord refers to the Bible. The will of the Lord for us today is the New Testament (Eph. 2:14-16; Col. 2:14-16).

When one says we cannot understand the Bible, he is saying God does not have the ability to give us a book we can understand. If an individual declares, we cannot understand the Bible without difference, he is saying God says one thing to one person and something entirely different to another. One doctrine asserts that God saves man by faith alone, while God says to another, faith must be expressed by works. If this is true, God makes it harder for one to be saved than the other. It therefore would make God a respecter of persons (Acts 10:34-35).

A rebuttal is put forth. It says two people can see the same scene but cannot agree on what they saw. This was not so with Matthew, Mark, Luke and John. The four writers wrote about the life of Christ. They did not all cover the same subjects. Those they did mention together, some details were not mentioned



W. EDWIN KEARLEY

by each writer. The important thing to remember is there was not a single contradiction. When truthful people describe an event, facts may be revealed which were not given by another but no contradictions.

SOME PASSAGES ARE HARD TO UNDERSTAND. Peter said some things Paul wrote "are hard to be understood, which the ignorant and unsteadfast wrest, as they do also other scriptures, unto their own destruction (II Pet. 3:15-16). Many want a Bible that reads like a light novel. The Bible demands study. Paul urged, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15).

Those who depend on "one liners" for their spiritual instruction will not make much spiritual growth. Peter instructed, "As new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (I Pet. 2:2). The Hebrew writer rebuked the early Christians for their lack of spiritual growth. "For when by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (Heb. 5:12). There is a great need for people to make as much spiritual growth as innate ability will allow (II Pet. 3:18).

MANY REFUSE TO UNDERSTAND. As Jesus did to the Jews in Matthew 13:15, Luke applied Isaiah's statement to the chief Jews at Rome. "Go thou unto this people and say, by hearing ye shall hear, and shall in no wise understand; and seeing ye shall see and shall in no wise perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart and should turn again, and I should heal them" (Acts 28:27). We need people today who will remove prejudice. Open and unbiased minds are necessary for truth to spread.

A FEW CANNOT UNDERSTAND BECAUSE OF THE LACK OF MENTAL ABILITY. They are still children in mind. Jesus said concerning children, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the Kingdom of God" (Lk. 18:16). He did not say children are in the kingdom. One must be humble and teachable as a child (Matt. 18:3). The gospel is addressed to those who have the ability to believe (Mk. 16:16). Those who are children in fact and children mentally have no

sin. They are pure and innocent.

When a child comes to have the ability to believe, he is an accountable being. Therefore, he must be nurtured in the grace and knowledge of the Lord. When he reaches the age of responsibility, he will have the faith to believe, repent of his sins, confess his faith in Christ, and be baptized for the forgiveness of his sins (Heb. 11:6; Rom. 10:17; Lk. 13:3; Acts 3:19; Rom. 10:9-10; Acts 2:38; Acts 22:16; I Pet. 3:21). The Lord will then add him to his church (Acts 2:47).

Let us work toward a correct understanding of the word of God. — Rt. 4 Box 3A Buena Vista, Ga. 31803.

Faults

EARLENE ROSE

*Hatred stirreth up strifes; but
love covereth all sins.*

Proverbs 10:12

As you sift the faults of others
Just to see what you can find,
And the words you speak about them
Are often times unkind,

Let the thought be ever present,
When you start to criticize,
That his faults may be less noticed
When viewed by other eyes.

For when we truly love someone,
His faults are hard to find,
And when they glare right out at us,
Somehow we do not mind.

Instead of searching for his faults,
Which seem to be galore,
Just let him know you really care...
Then learn to love him more. — 1608 24th Street
Northport, Ala. 35476.

WORD of GOD

Jesus said:

Let your light so
shine before men,
that they may see

your good works,
and glorify your
Father which is in
heaven.

Matthew 5:16



Words Of

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, MARCH 20, 1981

NUMBER 12

"Doctrine Is Not Important"

"Doctrine is not important; therefore let us not permit doctrine to be the cause of division between religious groups." And so, with a wave of the hand and a wink of the eye, all religious groups that profess to believe in Jesus find themselves in fellowship with one another. "Doctrine," as is used above, refers to those beliefs and practices which are peculiar to one religious group but which other religious groups do not observe. Our denominational acquaintances who hold to this view, that only a belief in Jesus should stand as a test of fellowship between groups, unwittingly find themselves in fellowship with those who were possessed with devils who said, "What have we to do with thee, Jesus, thou Son of God?" (Jn. 8:29). These not only believed that Jesus was the Son of God, but they also confessed it with their mouths. While our denominational friends would not claim that those who were possessed with devils were saved, they nonetheless find themselves related to them spiritually. Whenever one rejects the teaching of the New Testament, including the plan of salvation, the pattern for worship, the teaching concerning Christian living, or any other teaching, he is ultimately rejecting the authority of the Lord Jesus. Those who reject the authority of Jesus are condemned by Jesus. Jesus said, "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). Every word that was written by the writers of the New Testament was dictated by Jesus Christ to the Spirit of truth who then guided the apostles into all truth. Jesus said, "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 shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (Jn. 16:13, 14). Thus, that



PAUL J. DITORO

which was written in the New Testament by holy men of God is just as much the teaching of Jesus as is John 12:48. To reject any of the New Testament for the sake of religious unity is to reject Christ. Indeed, those who profess to be unconcerned with "doctrine" have impaled themselves upon some very clear scripture. "Take heed to thyself, and unto the DOCTRINE (emphasis is mine. PJD); continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Who says that DOCTRINE is not important? Paul said that Timothy's salvation was contingent upon his giving heed to the doctrine. Paul said that the salvation of those who would listen to Timothy was contingent upon his continuing in the DOCTRINE. If your salvation were contingent upon how you received the words that were spoken by your preacher, would you want him to continue in the doctrine, or would you want him to regard doctrine as being unimportant? "Whosoever transgresseth, and abideth not in the DOCTRINE (emphasis mine. PJD) of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the

Son" (II Jn. 9). John says that those who will not continue to live according to the doctrine of Christ do not even have God. How then, can salvation belong to such as proclaim that doctrine is not important? Paul said that, "... all scripture is... profitable for doctrine" (II Tim. 3:16). To say that doctrine is not important then, is also to say that all scripture is not important either. Those possessed of devils had no difficulty in recognizing that Jesus was the Son of God. Men today may also recognize that fact; but there is more to being in fellowship with God than acknowledging that Jesus is the Son of God. "Thou believest there is one God; thou doest well: the devils believe, and tremble" (Jas. 2:19).

Men may agree to reject doctrine to achieve unity; but such unity is not in Christ. To uphold the doctrine of Christ is to uphold Christ himself. Jesus was lifted up on the cross in order to draw all men unto him (Jn. 12:32). Let us promote religious unity by preaching the Christ of the cross and his doctrine. — P.O. Box 834; Washington, N.C. 27889.

Jesus - Who Is This Man?

This was the theme of the recent Youth-In-Action Workshops in Jonesboro, Arkansas, and Tuscaloosa, Alabama, over the Christmas holidays. Each time the answer given to the question appearing as the title of this article was, Jesus is a man of love.

Jesus is a man full of forgiving love. Over and over again his beloved disciples would wrong him, not understanding his mission. They had thought of him as an earthly king (Acts 1:6,7), and some of his followers had tried to force him to become king of the Jews (John 6:15). Peter, one of his most



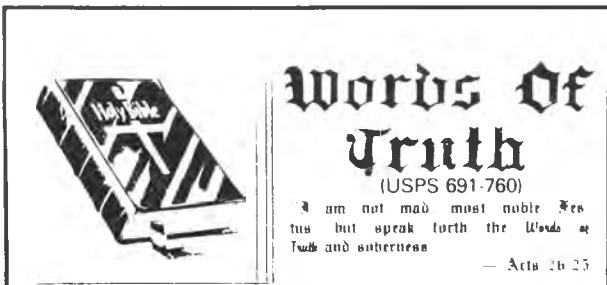
DON WILLIAMS

faithful followers, had in one statement said Jesus was the Son of God and in another had renounced the future death of Jesus (Mt. 16:16-23). Yet, later we read of the tender words of forgiveness by Jesus to Peter (Lk. 22:32, Jn. 21:15-17). It was this Jesus who would later speak forgiving words for all the people: "Father, forgive them; for they know not what they do" (Lk. 23:34). As he forgave others, so I must forgive others (Mt. 6:14,15).

Jesus is a compassion filled man. He could have compassion for one bent aged woman (Lk. 13:11-13), or an entire group of hungry people (Lk. 9:12-17). He could weep for a good friend that was dead (Jn. 11:35), or for an entire city of lost people, blinded by their refusal to view Jesus, not as a man, but as the Son of God (Lk. 19:41-44). It is this same type of compassion and care that I need to have for others (Gal. 6:10; Js. 1:27).

Why do I love Jesus so? The song that we sing gives the answer: "Because he first loved me" (I Jn. 4:19). Romans 5:6-8 reads: "For scarcely for a righteous

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

The Number 1 Problem

In a recent question and answer session at the close of an evening service of a gospel meeting, someone wanted to know: "What do you consider the number one problem facing the church in our generation?" This question called for an opinion — not a "thus saith the Lord." Questions like this are easy to answer, since there are no wrong answers. If the inquirer had asked, "What is the number one problem...?" we could not have been sure of our answer. But since he said, "What do you consider to be the number one problem...?" we were happy to give an answer.



BOBBY DUNCAN

If you were asked this question, what would be your answer? What is the number one problem facing the church of Christ in our generation? Atheism? The influence of television? The breakdown of the home? Denominationalism? Communism? Roman Catholicism? Zionism? Liberalism? Anti-ism? Worldliness? Or perhaps it is none of the above. What would you say?

There is one thing we can say with a great deal of confidence concerning our number one problem: it is a problem on the inside of the church — not on the outside. Sacred and profane history alike reveal that the only problems that have ever really harmed the people of God have been problems of an internal nature. It was sin and unbelief on the part of the children of Israel, not the power and might of the Canaanite nations, which caused Israel to wander in the wilderness for forty years before entering Canaan (Numbers 13 & 14). It was sin on the part of Achan — sin in the camp of Israel — not the powerful army of Ai, which caused Israel to be shamefully smitten (Joshua 7). It was sin within the nation of Israel, not the power and might of the Assyrian army, which caused Israel to go into Assyrian captivity (II Kings 17). It was the sins of the kings and the people of Judah, not the power of the Babylonian army, which brought upon Judah the Babylonian captivity (II Kings 24 & 25). Where is the case where the people of God were defeated and the forces of unrighteousness prevailed over them while they remained faithful to him?

The kingdom of Almighty God has absolutely nothing to fear from the forces of Atheism, Communism, Liberalism, worldliness, or anything else, *so long as these forces are kept on the outside of the church.* Ah, but here is the problem. These Satanic forces have found their way, one by one, into the kingdom of God and are harbored and sheltered by those within the very body of the Lord. If they are allowed to continue to do their work from within, they will, like a cancer, slowly but surely destroy the church for which Jesus died.

Sin simply must be excluded from the church. All of the sin in the world cannot really hinder the onward march of the mighty army of God, so long as it stays on the outside. But those in the church who sin with impunity will stop that mighty army dead in its tracks.

What is our number one problem? *Members of the church,* some who are preachers, elders, deacons, teachers simply do not possess the intestinal fortitude

to deny themselves the sinful pleasures of the world, but insist there is nothing wrong with a social drink, going to a dance, wearing immodest apparel, etc. *Preachers* value their own popularity more than the purity of the church, and close their eyes to the sins of church members. *Elders* know full well of members of the church who are living in open rebellion against the will of God, but have not the courage to see to it that sin is not tolerated in the congregation. Sin on the inside of the church is our number one problem.

Repentance Is A Universal Command Of God

Yes, indeed, repentance is a universal command of God. That is, all people everywhere must turn from a life of sin to a life of righteousness if they would be pleasing to God and if they would be saved in heaven after their life here on this earth is over. Note with me a few of the many passages of inspired scripture which set forth the fact that God has commanded all people to repent of their sins.



HUGH FULFORD

The inspired apostle Paul declared: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he 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 17:30,31). Language could not possibly be plainer, could it? God has commanded all people everywhere to repent! All races and nationalities of men must repent. Young and old must repent. People, regardless of their social, economic, or educational level, must repent of their sins to be saved! That is why Christ 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" (Luke 24:46,47).

On the day the church of our Lord was established Peter and the other apostles preached the gospel. The people who heard were pricked in their heart and cried out: "Men and brethren, what shall we do" (Acts 2:37)? The answer given was this: "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). Please observe that *every one* of these people was to repent!

A few days later the apostles were again preaching in Jerusalem. They told people: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). No one,

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Jesus - Who Is This Man?

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man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

For Christmas I received a very special present from my sister-in-law, Carla. It is a wooden plaque with these simple words written on it: "I asked Jesus, 'How much do you love me?' And Jesus said, 'This much —' and he stretched out his arms and died." A simple plaque — but words that should hold dear and true to the heart of a Christian. "Greater love hath no man than this..." — 304 Clayton Kennett, Mo. 63857.

Facing Criticism

Phillip Brooks was a famous nineteenth century preacher. On one occasion he received a letter which consisted of a single sheet of paper with only one word written on it: "Fool!"

The next Sunday, Brooks took the letter into the pulpit and held it up before the audience. He then announced, "I have received many letters from people who wrote the letter and forgot to sign their



RON STOUGH

name. However, this is the first time I've received a letter from someone who signed his name and forgot to write his letter."

No one likes criticism. Often we find it hard to take. However, the fact remains that all of us need to learn to cope with it. Please consider the following suggestions:

First, remember that a certain amount of criticism

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Creation Or Evolution - The Fossil Record Speaks!

Fossil Man
(Continued)



BERT THOMPSON

In 1978, in his book, *People of the Lake*, Richard Leakey made the following statement: "The fossil record at Lake Turkana suggests that the 3 principal hominids coexisted for at least 1 million years and probably twice that long, the australopithecines slipping into extinction around 1 million years ago." 72 The question, then, arises as to whether or not the australopithecines were indeed "on the line toward man" at all, or whether they were merely apes. The answer: the australopithecines were nothing but apes. Many evolutionists themselves have admitted this fact now. A 1975 book, *Uniqueness and Diversity in Human Evolution: morphometric Studies of Australopithecines*, by Dr. Charles Oxnard of the departments of anatomy and anthropology at the University of Chicago reports the results of Dr. Oxnard's computerized multivariate analysis of australopithecines in comparison with similar analyses of man and modern apes. According to Dr. Oxnard, his studies show that *Australopithecus* was NOT intermediate between man and ape, but was uniquely ape-like. Dr. Oxnard's conclusion was: "We may well have to accept that it is rather unlikely that any of the australopithecines, including *Homo habilis*, can have had any direct phylogenetic link with the genus *Homo*." 73

Well-known evolutionist, Dr. Ashly Montagu, stated that, "...the skull form of all australopithecines shows too many specialized and ape-like characters to be either the direct ancestor of man or the line that led to man." 74 Lord Solly Zuckerman, an evolutionist, working with a team of scientists that rarely numbered less than four, over a period of some 15 years, has reached the conclusion that the australopithecines were knuckle-walkers, and did not walk upright. The australopithecines, in Lord Zuckerman's estimation, were simply apes! 75 Lord Zuckerman states 76 that if man evolved from ape-like ancestors he did so without leaving any traces of the steps of the transformation. Lord Zuckerman concludes that the fossil record shows that monkeys, apes, and men have appeared on this planet fully formed and did not share a common ancestor. Dr. Charles Oxnard of the University of Chicago agrees. 77

Drs. J. T. Robinson 78 and D. R. Pilbeam 79 have long argued that *H. habilis* is the same as *A. africanus*. Dr. L.S.B. Leakey agrees. He says: "I submit that morphologically it is almost impossible to regard *Homo habilis* as representing a stage between *Australopithecus africanus* and *Homo erectus*." 80 Dr. Stephen J. Gould of Harvard expresses the same sentiments when he states:

"What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *Homo habilis*) none clearly derived from one another? Moreover, none of the three display any evolutionary trends on earth; none becomes more brainier or more erect as they approach the present day." 81

Even Richard Leakey has some doubts about the naming of these creatures. He says:

"The names (of the australopithecines—BT) should not be thought of as firm as yet, and an

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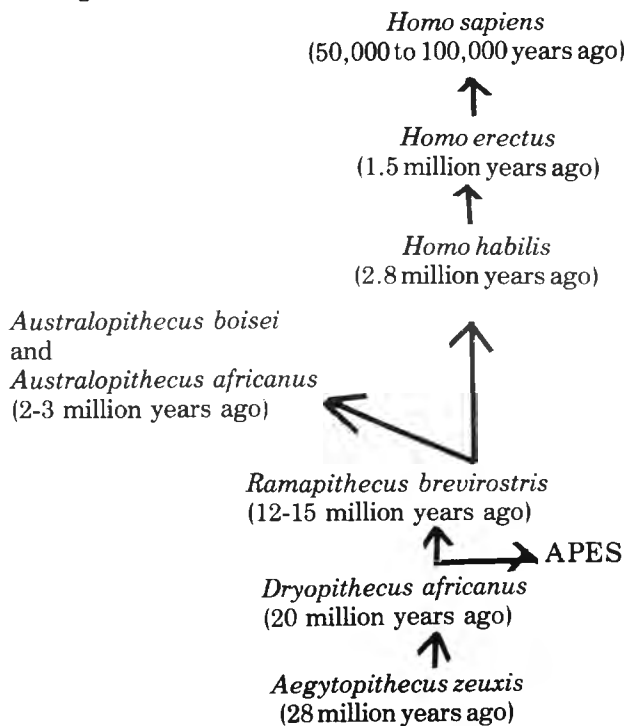
increasing number of scientists are favoring the classification of the australopithecines into 2 genuses (*sic*) — *Australopithecus*, for the gracile individuals, and *Paranthropus* for the robust species." 82

The claim of evolutionists that the australopithecines were hominids and in man's lineage is based upon their dentition and the belief that they walked upright. If Richard Leakey and Lord Zuckerman are correct (in evolutionists' viewpoints), then the locomotion of the australopithecines was typical ape-like. As for the dentition, they did have very small front teeth, but their cheek teeth were broad and very large and their jaws were very large and in some cases massive in size. Furthermore, a living baboon, *Theropithecus galada*, has a number of are shared with the australopithecines. Combining all the above considerations, with the undoubted fact that the australopithecines possessed ape like brains (450cc; approximately 1/3 that of man, or the size of that of a gorilla), strongly suggests that they were nothing more than aberrant apes, ecologically similar, perhaps, to galada baboons. Richard Leakey says:

"Were the australopithecines hairy? Was *Homo habilis* slightly less hairy, just to give it a hint of human respectability? Certainly, all the portraits ever painted of our ancestors show this kind of pattern. But as no artist has ever seen a living early hominid, and as we have no way of knowing whether they are naked or not, it will remain a favorite topic of after-dinner speculation and fantasy forevermore." 83

Dr. Mary Leakey, writing in *National Geographic*, April, 1979, says that both *A. africanus* and *A. boisei* are evolutionary dead ends — not on the line leading to man. Lord Zuckerman and Dr. Charles Oxnard both agree that they were knuckle-walking apes and nothing more. In addition, there is a growing number of evolutionists who strongly believe that *H. habilis* is merely another australopithecine, except with a somewhat larger cranial capacity. Drs. J. T. Robinson and D. R. Pilbeam are among that number, as are Drs. Charles Oxnard and L.S.B. Leakey.

Whatever the outcome, it appears clear at this point that the australopithecines are now a dead end. And so it is time to revise our chart of man's alleged ancestry — but not for the last time. From 1972 until late in 1974, the "correct" evolutionary view of man's alleged ancestors was as follows:



In our next installment we shall examine *Homo erectus* briefly, and the sudden change that came about in evolutionary thinking as the result of a find in late 1974 — which was once again to shake evolutionary paleontology to its very core.

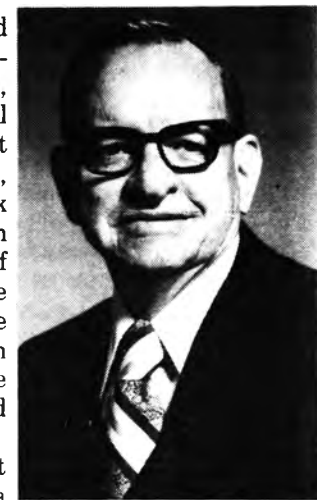
FOOTNOTES

72. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978 p 57.
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75. Zuckerman, Solly. *Beyond The Ivory Tower*. Taplinger Publishing Co. New York. 1970. pp 75-94.
76. *Ibid.* p 64.
77. Oxnard, Charles. *Nature*. Volume 258. pp 389-395.
78. Robinson, J. T. *Nature*. Volume 205. 1965. p 121.
79. Pilbeam, D. R. *The Evolution of Man*. Funk & Wagnalls. New York. 1970.
80. Leakey, L.S.B. "*Homo habilis*, *Homo erectus*, and *Australopithecus*." IN: *Nature*. Volume 209. 1966. pp 1280-1281.
81. Gould, S.J. *Natural History*. April, 1976. p 24.
82. Leakey, Richard & Roger Lewin. (see footnote #72) p 65.
83. *Ibid.* p 66.
P. O. Box 1111, Cookeville, Tennessee 38501.

Bad Habits Versus Self-Control

Professor Phelps told of some Andover students, who, for sport, interchanged the initial consonants of adjacent words, "But," said he, "retribution overtook them. On a certain morning, when one of them was leading the devotions, he prayed the Lord to 'have mercy on us' feak and weeble sinners!" The habit had come to possess him.

Remember that habit is an arrangement, a principle of human nature, which we must use to increase the efficiency and ease of our work in life. Out of hundreds of replies from successful men as to the probable cause of failure, "bad habits" was in almost every one. How easy it is to be nobody; it is the simplest thing in the world to drift down the stream, into bad company, into the bar; just a little beer, just a little gambling, just a little bad company, just a little killing



HOYT BAILEY

Facing Criticism

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is inevitable. This is illustrated in one of Aesop's classic fables. A man and a boy were leading their donkey when a bystander criticized them for walking while the donkey had no load. The father put the son on the donkey, but another observer chided the son for riding while his tired father walked. The boy changed places with his father, but the next man they met scolded the father for riding while his little boy walked. As a result, both father and son got on to ride. However, a passerby rebuked them for being cruel to the donkey. In desperation they tied the animal's feet together and tried to carry it on a pole between them. This caused the critics to ridicule them more than ever so they let the donkey down on a bridge they were crossing. The donkey then began to kick violently, fell into the river, and drowned. Nobody can please everybody. You will receive a certain amount of criticism regardless of what you do. This is especially

true of those who follow Christ (I Peter 2:12; John 15:18-20).

Second, profit from the criticism you receive. None of us is perfect. We all need to improve. Examine the critic's charge honestly to determine if there is any truth to it. Even if the critic's motives aren't good, we may still benefit from his remarks. Sometimes our enemies will tell us things that our friends won't. We should consider each criticism as objectively as possible, accept that which applies, and disregard that which doesn't. In this way criticism will make us better instead of bitter.

Third, don't let criticism cause you to stop doing good. A person is most likely to be criticized when he is doing something good. No one kicks a dead dog. The moment a person begins to excel in anything, he becomes the target of criticism. Mediocrity always despises excellence. A clean life is a rebuke to an

unclean one. The only way to avoid some criticism is to do nothing. Often the absence of criticism is nothing more than a sign of compromise with the world (Luke 6:26; Revelation 3:1). One is not defeated by criticism unless he quits doing good because of that criticism. James warned that "to him therefore that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). The man who does nothing is making a terrible mistake. Like the one talent man, he will one day be told to depart from the Lord as a "wicked and unprofitable" servant (Matthew 25:30).

Jesus Christ, the only perfect man who ever lived, was constantly besieged by criticism, yet he continued his work with love and patience. What better example could we follow as we meet the criticism that arises? — 1100 Mill Street Cassville, Missouri 65625.

Repentance Is A Universal Command Of God

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regardless of who he is or what his station in life is, can have his sins blotted out without repentance.

Not only is repentance a universal command of God for those who have not yet become Christians, but it is a command of God that Christians must obey in order for the sins they commit to be forgiven. In Acts 8 we have the account of the conversion of the people of Samaria, including a man by the name of Simon. Prior to his conversion Simon had practiced sorcery. After his conversion he committed the sin of wanting to buy the miraculous gift of the Holy Spirit with money. Peter said to him: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of

God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:21,22). So, even one who has become a child of God must still practice repentance in order to be forgiven of the sins he commits as a Christian. Christ told the members of the church at Ephesus: "Remember therefore from whence thou art 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. 3:5).

Since God himself has commanded repentance, man is obligated to obey this command if he would be

saved. No one who really wants to be forgiven of his sins and saved in heaven will argue with any command the Lord has given, including the command to repent. Jesus said: "If ye love me, keep my commandments" (John 14:15). And Jesus plainly declared: "I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3,5). It is repent or perish! Turn or burn! Which way will it be with you? Will you genuinely repent of all your sins today? — 101 Dow Dr., Shelbyville, Tenn. 37160.

Bad Habits Versus Self-Control

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of time, and the work is done.

A man of experience says: "There are four good habits, — punctuality, accuracy, steadfastness, and dispatch. Without the first, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and those of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall."

A painter once wanted a picture of innocence, and drew from life the likeness of a child at prayer. The little suppliant was kneeling by his mother. The palms of his hands were reverently pressed together, and his mild blue eyes were upturned with the expression of devotion and peace. The portrait was much prized by the painter who hung it on his wall, and called it "Innocence." Years passed away, and the artist became an old man. Still the picture hung there. He had often thought of painting a counterpart

— the picture of guilt — but had not found the opportunity. At last he effected his purpose by visiting a neighboring jail. On the damp floor of his cell lay a wretched culprit heavily ironed. Wasted was his body, and hollow his eyes; vice was visible in his face. The painter succeeded admirably; and the portraits were hung side by side for "Innocence" and "Guilt." The two originals of the pictures were discovered to be one and the same person — first, in the innocence of childhood! second, in the degradation of guilt and sin and evil habits.

The story is told of two sailors, who had been drinking; and who took a boat off to their ship. They rowed but made no progress; and presently each began to accuse the other of not working hard enough. Lustily they plied the oars, but after another hour's work still found themselves no farther advanced. By this time they were about sober, and one looking over the boat, said, "Why, Tom, we

haven't pulled the anchor up yet." Thus it is with those who are anchored to something of which they are not conscious, perhaps, but which impedes their efforts, even though they do their very best.

Notable among the persons described by Professor Pellman is Frau Ada Jurke, who was born in 1740, and was a drunkard, a thief, and a tramp for the last forty years of her life, which ended in 1800. Her descendants numbered 834, of whom 709 were traced in local records from youth to death. One hundred and six of the 709 were born out of wedlock. There were 144 beggars, and 62 more who lived from charity. Of the women, 181 led disreputable lives. There were in the family 76 convicts, 7 of whom were sentenced for murder. In a period of some seventy-five years, this one family rolled up a bill of costs in almshouses, prisons, and correctional institutions amounting to at least 5,000,000 marks, or about \$1,250,000. — 204 S. Main Ave., Sylacauga, Ala. 35150.

Spiritual Malnutrition

MARK BASS

I guess we all enjoy sitting down with our families to a table full of good food. In fact, sometimes we enjoy more than we really need — and it shows!

While we would never think of going for days without food and drink, how often do we go without the spiritual nourishment necessary for growth and development? If we look around we can see many spiritual dwarfs, and some who are dead spiritually due to a lack of spiritual "milk or meat." Paul wrote of such malnutrition in Hebrews 5:11-14 and I Corinthians 3:2.

Just as our Maker promised to provide for our physical needs (Matt. 6:33), so Christ has promised to

fill our spiritual appetites. In Matt. 5:6 we read: "Blessed are they that hunger and thirst after righteousness; for they shall be filled." But in both instances, we must work to fulfill our needs. God no longer miraculously sends "manna" to feed his people, but requires that we work with our hands (Eph. 4:28) to provide for our needs. In the same sense God will not miraculously satisfy our spiritual needs. He expects us to work to obtain this "spiritual manna" or food, so essential to healthy spiritual growth.

Just how does one go about satisfying this spiritual appetite? Many ways could be mentioned, but we will

mention only one.

Paul told Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." We too, must "study" in order rightly to divide God's Word. Our faith cannot grow and increase unless we truly STUDY THE WORD! This is plainly taught in Romans 10:17. Yes, the scriptures can make us "wise unto salvation" (II Tim. 3:15), but we must diligently apply ourselves to the task of studying the Sacred Oracles. Only when we truly "hunger and thirst" after a knowledge of God's Word will our appetites be filled! — P.O. Box 97, Rives, TN 38253.



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 13

The Preacher's Salary - An Appeal To Elders

[We do not usually publish anonymous articles. This one, however, likely should be published anonymously. We will say that the article was written by an outstanding preacher, and one of the finest Christian gentlemen we know.]

The article says some things that need to be said. But it also leaves a great deal unsaid. For example, it fails to mention the fact that most preachers have quite a bit of automobile expense in connection with their work. It mentions the social security expense, but fails to mention the fact that the preacher must pay taxes on the money he uses to pay social security. It fails also to mention the fact that most preachers are more liberal in their giving than the average member of the church. —Editor]

I am writing this article anonymously not because I have something to hide but because I feel that it will have more impact in this manner. It deals with the salary of preachers and perhaps should have been written long ago. I am not writing it because I feel underpaid; in fact I suppose I am better paid than most preachers I know. However some of the finest men on earth are finding it increasingly difficult to preach full-time and some have had to turn to other sources to supplement their income. It is not because of a love of money they have allowed their wives to work or have begun to "dabble" in other sources of income. It is simply that brethren have, perhaps unknowingly, allowed the situation to develop. The purpose of this article is to try to help leaders in the church better understand their plight.

Most of the preachers I have discussed this with are willing to let their families suffer rather than to give any appearance that they are "preaching for money." Unless something is done their families will continue to suffer, their children will become bitter toward the church because of the way their family has been forced to sacrifice, precious time will have to be diverted from preaching to supplement the family income. Such simply should not be.

The hidden costs that a preacher has is something few church leaders understand. When they look at the weekly check the preacher receives and compare it with what they take home it appears that the preacher's salary is certainly adequate. However they are considering their "take-home" pay with the

preacher's gross income. Out of that weekly check the preacher usually must provide Blue Cross; the leader's is usually provided by the company where he works. My medical insurance costs me over \$25 per week and for my salary to be understood this should be subtracted before comparison is made.

The "take-home" pay of church leaders often has social security deducted; the preacher must provide his own. It is unfair to compare the two without first deducting the preacher's social security from his pay. If the preacher is provided a house he must pay social security on the rental value of the house and this too must be taken into consideration. If his income (including the rental value of housing provided) amounted to \$15,000 his social security would be nearly \$27 per week. If his income is \$20,000 deduct \$36 each week. This is hidden cost that many church leaders fail to see. His medical coverage and social security costs will be \$50 to \$60 per week. Don't compare what you bring home to what the preacher brings home without first deducting \$50 Plus per week from his income.

Another hidden cost of preaching is the matter of retirement. If your company has a retirement plan that you share in, remember that preachers do not. In all likelihood your income will increase until you retire; a preacher's income will not. Churches do not want "older" preachers; most find themselves returning to smaller churches and smaller incomes when they pass fifty! This is an area where many church leaders need to reconsider. Isn't it time for us to reconsider what we are doing to our preachers? They'll continue to work and sacrifice of themselves; they'll not complain. It is shameful that most preachers are not paid enough to make any provision for retirement. If they were better paid, they could and would.

Finally let me mention another hidden cost of preaching. It is the preacher's home that is furnished by the church. Right now most leaders of the church are working and paying for a home in which they'll spend their retirement. Their worth is increasing with the inflationary spiral our economy is in. Such is not the case with most preachers. There is no way for them to provide for the latter part of their lives, unless brethren reconsider the preacher's salary. If you have a good man and you want him to stay why not do as

some churches have and make it possible for him to own his home, to build up equity in a house he'll be able to live in for many years. I assure you, he'll not be nearly as tempted to move the next time brethren from another church just happen to "drop in" to hear him!

Brethren, I am not bitter. I just want church leaders to reconsider what most are paying their preachers. There are hidden costs to preaching that most do not see. Retirement, social security, income taxes and medical expense is usually taken out of preachers' "take-home" pay. It isn't out of leaders!

I am not appealing for lazy preachers, those who have made preaching a profession. I am, though, appealing for a host of preachers who are truly dedicated. Inflation is bad; it's hit everyone, but in view of the hidden cost of preaching I believe elders should take another look at the preacher's salary. It is wrong to fail to give the laborer what is his due. Why not look at what you're paying your preacher and consider the hidden costs; you just might ought to reconsider it.

"Preachers Of Today" To Be Published

Plans have been completed for the publication of Volume V of *Preachers of Today*. The previous editions of this unique book have been used throughout the world to establish contact between elders and preachers, to secure biographical data, to supply proof of one's involvement in the ministry to government agencies, etc.

Preachers of Today is an encyclopedic listing of preachers among the churches of Christ. It is an attempt to compile accurate and up-to-date information about all those persons whose lives are spent (full-time or part-time) in proclaiming the gospel. Since the last edition of the work is fully ten years old, the time is past due for revision. Listings need to be updated, and young preachers need to be

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Words Of Truth

(USPS 691-760)

"I am not made most noble Jesus, but speak forth the Words of Truth and soberness"

— Acts 26:23

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1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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"Preachers Of Today" To Be Published

Continued from page 1

included.

The book is scheduled for release around Sept. 15, 1981. In order for you to be included in the book, complete biographical information must be submitted on a specifically prepared form no later than May 1.

If you wish to be among the preachers participating in this project, write the editors today for a copy of the book announcement and an information blank. Write: Preachers of Today, P.O. Box 120486, Nashville, TN 37212.

It is important that this listing of preachers among us be as complete as possible. Please act today to see that you are included.

How To Be A Survivalist

ROGER DAVIS, Jr.

While reading the newspaper recently, an article caught my attention. In the *Birmingham Post-Herald*, Feb. 17, 1981, there was an article entitled, "End Is Coming-Again." The article began, "Have you heard about the 'survivalists'? These are people, apparently a growing number of them, who believe the collapse of civilization is imminent and are stockpiling all sorts of things to tide themselves over it.

Some think The End will come in a nuclear war. Others fear social or economic or technological collapse or some kind of worldwide natural disaster or takeover by the Communists.

Whatever their favorite nightmare, they are storing precious metals, food, medicine, survival gear and, of course, guns and ammunition to protect themselves from their improvident neighbors ... There's a survival training-center near Dalton, Georgia, which gives a four-day \$550 course in

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FROM

THE EDITOR

A Question About Withdrawing Fellowship

A reader of *Words of Truth* has written a letter asking whether a brother who is known to be "walking in darkness" should be extended fellowship by individual members until such time as the church takes action on the matter. In other words, should those who know of the sins of a church member go ahead and withdraw their own personal fellowship from him prior to the public announcement that such an one is to be withdrawn from?

Before answering this question, it goes without saying that no person should do anything that would encourage one to persist in sin. It also goes without saying that Christians should carefully guard their own reputations. We would not want to associate with those guilty of sin, whether in or out of the church, whether in the fellowship of the church or not, in such a way or to such an extent that our good name would be damaged (Proverbs 22:1).

It needs to be understood also that the actual withdrawal of fellowship is done by the individual members of the church. What takes place at the public assembly is an announcement to the congregation that a certain one is to be withdrawn from. When the members of the church subsequently cease having any fellowship with the one concerning whom the announcement has been made, then the actual withdrawal of fellowship has taken place.

But do we need to wait for an announcement, or should we go ahead and withdraw our fellowship before an announcement is made? That is the question we have been asked.

The answer is, yes, we should wait for an announcement. We have already qualified this answer, and would remind the reader of those qualifications. I Corinthians 5:4,5 indicates that such is the case: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Notice the phrase, "when ye are gathered together." Does this not indicate an action on the part of the congregation? If the actual withdrawal had already taken place by each member of the church individually, what would be the need for this action of the church in its assembled capacity?

In Matthew 18:15-17 Jesus gives instructions for dealing with those who have committed a trespass: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Please notice that Jesus did not say that we should treat him as "an

heathen man and a publican" until every possible effort to restore him had been exhausted. Not until he neglects to hear the church is he to be withdrawn from.

In I Corinthians 6 Paul deals with the problem of a brother's going to law against another brother. When a dispute arises between brethren, obviously somebody has done wrong. But each one thinks he is right and the other is wrong; otherwise there would be no dispute among honest brethren. If the withdrawal of fellowship is to take place without any action on the part of the church in its assembled capacity, then those engaged in the dispute would immediately withdraw fellowship from each other, each believing the other to be in sin. If this kind of practice should prevail among Christians then the withdrawing of fellowship would cease to have any real impact or meaning. To say that one has been withdrawn from would mean nothing more than that someone thought he had done him some wrong.

As it is, when an announcement of withdrawal of fellowship takes place, and then each member of the congregation actually withdraws his fellowship from the offender, a tremendous impact is felt, not only by the offender, but by the church and the world as well. All who know of it know that solemn steps have been taken to try to restore the offender, and these efforts have failed. It is understood also that the action being taken is a concerted action of the whole church under its leadership. Such cannot be taken lightly.

It has been said many times before, but will bear repeating: If a congregation will consistently and scripturally withdraw from all those who walk disorderly, it will have far fewer to withdraw from than one might suspect.

When In Rome. . . Do As The Romans?

GLENN COLLEY

A few weeks ago I had the privilege of speaking for a youth meeting in Charleston, S.C. As is the practice at most of these meetings, a portion of the time was set apart for questions and answers. As you probably know, Charleston is located on the Eastern coastline. Because the city lies on the banks of a mighty ocean, its trade is influenced, its industry is influenced, and perhaps in some cases, the morals of its people are influenced.

One young lady submitted a paper asking an interesting question. The essence of the question was this: Since we live on the coastline, where there are so many crowded beaches; and since these crowds are wearing few clothes — and are used to seeing people clothed likewise, don't you think it would be alright for us to wear shorts, bathing suits, etc. in public? No one would notice anyway.

As I stood to answer, I had no idea that this was as large an issue as it actually is. In the kindest words I knew, I explained that the belief that a man lusted after a woman's near-nude body in Charleston less than he would if he lived somewhere in Arkansas, was

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Creation Or Evolution? — The Fossil Record Speaks!

No. 11

Homo erectus, which we would now like to discuss, contains a large number of fossil finds in its genus and species. For example, the following, which previously went under other names, are now classified as *Homo erectus*.

1. Peking Man (*Sinanthropus pekinensis*). The remains of some 30 individuals were found over a period of time from 1926 to 1941 at Choukoutien, China, 25 miles from Peking. There were 30 skulls, 11 mandibles, and 147 teeth.

There remains to this day a great shroud of mystery over Peking Man. Toward the end of World War II remains were placed in marine footlockers for transportation to America for safekeeping. However, they disappeared without a trace. Before the disappearance, however, two authorities were permitted to examine the fossil remains. Abbe' Breuil raised serious questions about *Sinanthropus* being a link to man. Marcellin Boule, international authority on human evolution, said the remains were nothing more than those of animals. One of the initial finds was a single tooth, and without waiting for additional evidence, Dr. Davidson Black of Union Medical College in Peking, declared in 1927 that this tooth established evidence for an ancient hominid. He labeled it *Sinanthropus pekinensis*. Peking Man is dated at 500,000 years old.

2. Java Man (*Pithecanthropus erectus*, meaning "erect ape man"). Java Man was found by Dr. Eugene Dubois, a young Dutchman, during a period from 1891 to 1898 along the banks of the Solo River in Java. Near the village of Trinil he found a skull cap (1891). It had a low, sloping forehead, with heavy brow ridges. The cranial capacity was estimated by Dubois to be approximately 900 cc about $\frac{2}{3}$ that of modern man). About a year later Dubois found a femur (1892) about 50 feet from where he found the skull cap. He later added two molar teeth and finally (1898) he found a femur (thigh bone). He called it Java Man and dated it at about 500,000 years.

However, in 1936 he admitted (and maintained for the last 15 years of his life) that the remains were those of a silver gibbon — a tailless ape. Dubois finally also admitted that in 1889, two years before finding Java Man, he had found a true human skull in older sediments at Wadjak, Java — which destroys Java Man as a missing link. It was not until 1922, when a similar discovery was about to be announced, that Dubois revealed the fact that he had possessed the Wadjak skull for over 30 years. His failure to reveal this find to the scientific world at the same time he exhibited Java Man bones can only be labeled as an act of dishonesty and calculated to obtain acceptance of Java Man as an ape-man (hominid). Boule (who before his death was the Director of the French Institute of Human Paleontology and one of the world's great authorities on fossil skulls) and Vallois, after a thorough discussion of the skull-cap found by Dubois, said: "Taken as a whole, these structures are very similar to those of chimpanzees and gibbons." They reported that von Koenigswald ascribed the two molar teeth to an orangutan and the premolar to a true man. In other words, the teeth were in no way associated with the original owner of the skull-cap. Remember that Dubois, who knew more about the circumstances than anyone else, finally renounced Java Man and labeled the skull-cap as that of a giant gibbon. We believe the claim for man-like status for Java Man should be laid to rest once and for all. It should not even be placed in the category of



BERT THOMPSON

Homo erectus.

3. Solo Man (*Homo javanthropus* or *Homo soloensis*) is now classified as *Homo erectus*.

4. Rhodesia Man (*Homo rhodesensis*) is now classified as *Homo erectus*. New finds in 1976-77 in Kenya have produced skulls labeled as *H. Erectus* that are dated at 1.5 million years, which would supposedly push *H. Erectus* back in time another 0.5 million years! Dr. Ernst Mayr, the renowned

"The *Homo erectus* stage is characterized by a body skeleton which, so far as we know, does not differ from that of modern man in any essential point. The main differences from modern man are a more massive skull and dentition and a smaller brain, which may overlap the size of that of modern man."⁸⁶

Drs. Pilbeam and Simons say in their concluding sentence in a paper dealing with hominid classification: "*Homo erectus* found throughout the old world during much of the middle Pleistocene (from 500,000 or 600,000 years ago on) is barely distinguishable taxonomically from *Homo sapiens*."⁸⁶ It appears that *H. erectus* is actually no different than *H. sapiens* — MODERN MAN! After all, Dr. L.S.B. Leakey did find (in 1971) *H. erectus* associated with stone huts — which by the definitions of all evolutionists can be made only by modern man!!

Now that we have examined at least partially *H. habilis* and *H. erectus*, let us return to our diagram in order to see what happened in 1974 (as well as 1976!) which caused such serious changes in evolutionary thought.

In November of 1974 Dr. Donald C. Johanson, Director of the Cleveland Museum of Natural History, was working at Hadar, Ethiopia in Africa, when he and a co-worker found a skeleton that was 40 percent complete. Richard Leakey says of this particular find:

"Johanson had stumbled on a skeleton that was about 40 percent complete, something that is unheard of in human prehistory farther back than about a hundred thousand years.

When In Rome. . . Do As The Romans?

Continued from page 2)

Hog Wash! I went on to discuss the fallacy of situation ethics, and the sacredness of truth regardless of where it was preached or learned.

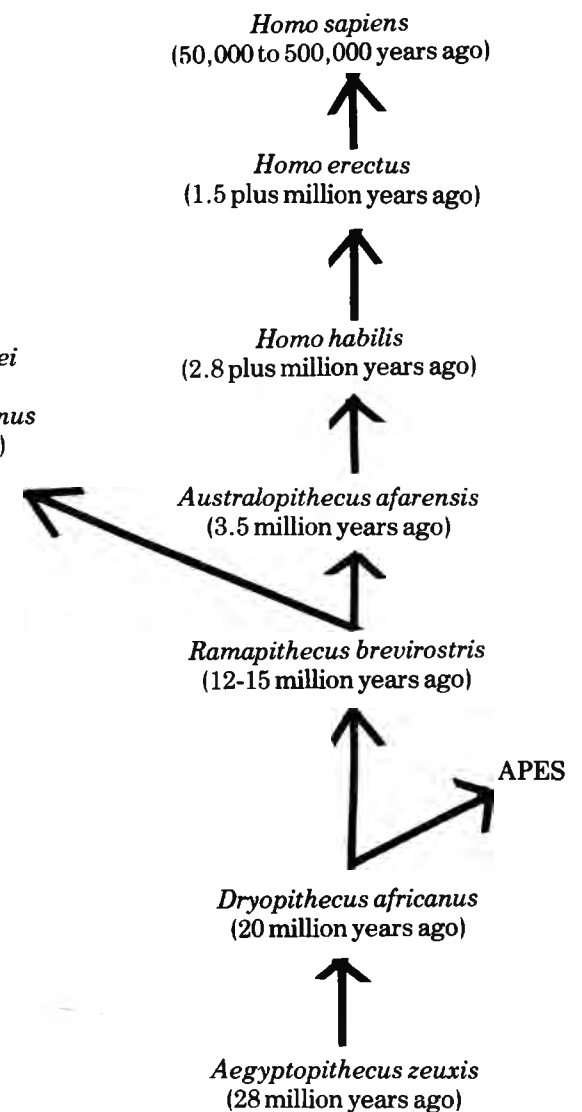
Mothers, fathers, sons, daughters, ask yourselves an important question. Do you believe that it is alright to wear scanty clothing in some public places — but not others, because in some public places people would notice, and in others (you think) people would not?

Every summer, even though we have no beachfront, we see the need for more preaching, teaching, and writing on immodest apparel. It has been brought to my attention however, that the wearing of immodest apparel does not necessarily end with the coming of cold weather. The only difference during the winter months is that immodest clothing is generally limited to the activities in heated gymnasiums.

Let us not let the activity in which we are engaged, nor the vogue in fashion at the time, influence the modesty of our apparel, but let us "set up the standard toward Zion" (Jer. 4:6). — 240 White Ave. Henderson, TN 38340.

Johanson's hominid had died at least 3 million years ago."⁸⁷

The find, named "Lucy" after the Beatles' song, "Lucy in the Sky With Diamonds," consisted of skull fragments, a lower jaw, ribs, an arm bone, a part of a pelvis, a thigh bone, and fragments of shin bones. The shape of the pelvis indicated it was a female, a little over 3 feet tall, and somewhat arthritic. It was an adult, and is dated at 3.5 million plus years. Also at Hadar, Johanson found remains of some 34 adults and 10 infants, which are dated at 3.5 million years and seem to resemble *Homo*. Dr. Johanson has given his find the scientific name of *Australopithecus afarensis* ("the far-off ape man"). This is where the argument begins. He places the find ("Lucy") in the line of descent to man. He feels certain that Lucy is an australopithecine on the way to becoming *H. habilis*. Therefore, our chart will now be changed (after 1974) to look like this:



Many in the evolutionary community do not agree. In our next installment we will see who those are who do not agree, and what their disagreement does to evolutionary thought after 1976. (to be continued)

FOOTNOTES

84. Boule, M. and H. M. Vallois. *Fossil Men*. The Dreyden Press. New York. 1957. p 118. (This is an English translation of the 1952 edition of *Les Hommes Fossiles*.)

85. Mayr, Ernst. *Animal Species And Evolution*. Harvard University Press. Boston. 1965.

86. Pilbeam, D. R. and E. L. Simons. *American Scientist*. Volume 53. #2. p 237.

87. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978. — P.O. Box 1111, Cookeville, Tennessee 38501.

How To Be A Survivalist

Continued from page 2

weapons use, hand to hand combat, emergency medical techniques, food storage and radiation defense."

Strange, isn't it; the so-called survivalist is ready for everything. Everything that is, with the exception of the day of the Lord. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:15-17).

When Jesus returns:

1. *It will be sudden.* For he will come as a thief in the night (II Peter 3:10). It will be as during the days of Noah. Mt. 24:37-44 states: "For as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all

away; so shall also the coming of the son of man be ... watch therefore; for ye know not what hour your Lord doth come." These so-called survivalists are watching, but for the wrong event.

2. *The dead will be raised.* John 5:28, 29 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." When this takes place:

3. *We shall be changed.* I Cor. 15:52, 53 tells us: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." When the dead are raised and those that remain are changed, then:

4. *There will be a judgment.* II Thess. 1:7-9 says, "And to you who are troubled rest with us, when 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."

5. *Life without end shall begin.* The survivalist is ready for a nuclear war, but is he ready for the return of the Lord? He is ready for social or economic or technological collapse, but is he ready for the judgment day? Precious metals, food, medicine, guns and ammunition he has stored away; but is he ready for an angel with a flaming sword? He has passed the tests in survival training, but can he pass the Lord's test? Hand to hand combat, emergency medical techniques, food storage, and radiation defense he has great knowledge of, but how will this help when the life without end begins?

Are you a survivalist? Are you a survivalist in the true sense? Only those who obey him (Lk. 6:46; Heb. 5:8,9; Mt. 7:21) will survive. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (I Peter 4:17). — 2001 Fairview Rd., Gadsden, Ala. 35901.

Must One Be A Member Of The Church of Christ To Be Saved?

W. A. HOLLEY

Some questions cannot be answered with a simple yes or no. For example, if someone were to ask you if you were still whipping your wife, no matter how you answered, you would be in trouble. If you answered "yes," it would mean that you had been whipping her, and if you said "no," it means that you are still at it. So it is with the question under discussion.

We shall answer the question, "Must one be a member of the church of Christ," in the light of holy Scripture. Our answer will be a Scriptural one; it will not be according to what our parents may have felt or said about it. Neither will our answer be according to the doctrines and commandments of men; nor will we appeal to prejudice, thus seeking to blind honest hearts to the truth of God. Verily, our parents, notwithstanding how good and honest they may have been, cannot answer the question under consideration for us. Parents and preachers may know the truth — and they may not know the truth! It is the truth that saves — not parents and preachers (John 8:30-32).

The popular idea is that the church is a non-essential; that one can be saved out of the church, as well as in it; that the church is simply a detour off the way to heaven which one may choose if he pleases, but, if he chooses to ignore the church which Jesus Christ built, he may do so and thus go straight on to heaven anyway. It is because of this erroneous conception of the true nature of the Lord's church that thousands of preachers advise their hearers "to join the church of their choice." Do the Sacred Scriptures teach any such doctrine? If so, where is the book, chapter and verse?? We challenge any preacher to find Bible authority for any such teaching! Does Jesus have no church and no choice??

How can one who believes the Sacred Scriptures think for one moment that Jesus Christ would establish, build, love, purchase with his own precious blood, and save a non-essential church?? A church no better than churches built by mere men?? (Matthew 16:18-19; Mark 9:1; Acts 1:8; 2:1-4, 36-38, 41-42, 47; 20:28; Ephesians 1:22-23; 4:3-6; 5:23-27).

We shall now call our readers' attention to some basic Bible principles which they ought to consider:

(1) The prophet Isaiah, seven hundred years before Christ came into the world, declared: "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory" (Isaiah 46:13). But, in the

New Testament, Hebrews 12:22-23, Zion is identified as the church. If language means anything, it follows that salvation is in the church which Jesus built.

(2) The word "church" comes from the Greek word, "ekklesia," which means "The called out from the world." The whole world is in wickedness (I John 5:19). It follows irresistibly that if one is not in the church where salvation is, one is in the world — since there are but two realms — and is in a lost condition. One is called out of the world by the gospel of Jesus Christ and one is called into the one body, the church (II Thessalonians 2:13-14; Colossians 3:15; 1:18-24).

(3) The church of Christ is the body of Christ (Ephesians 1:22-23). Now, notice that Christ is the Savior of the body which is the church (Ephesians 5:23). The saved are reconciled unto God in one body, the church (Ephesians 2:16). Hence, if one is not in the one body or the church, one would have no connection or union with Christ who is head of the body (Colossians 1:18). Thus, if one is not in the body, the church, one is not under the direction and rule of Jesus Christ, who is Head of his church. It is therefore essential to be a member of the New Testament church to be saved. How does one become a member of this church? One is by faith baptized into it (I Corinthians 12:13).

(4) The church is the house of God (I Timothy 3:14-15). The church of Christ is a spiritual house (I Peter 2:5,9). One's house is his family (Joshua 25:15; Hebrews 11:7). The house of God is the family of God; it includes only those who have been born into it. God has no children outside his family (John 3:3,5; I Peter 1:23). Therefore, if one is not a member of the family of God, if one is not in the "house of God, which is the church of the living God," one is lost and undone before God (Ephesians 2:12-13).

(5) Christ is the foundation of his church (I Corinthians 3:9-14). The church was built upon the truth confessed by Peter (Matthew 16:13-19). One cannot build on Christ, the foundation, and not be a part of the church. The church is built upon the rock and it covers the entire rock. One cannot build on Christ, the rock, and build on the outside of the church; there is not even the slightest edge of the rock left jutting out on which one may build a human church. All who try it are certain to fail (Psalms 127:1; Matthew 15:13).

(6) The church of Christ is the kingdom of God (Matthew 16:18-19). The kingdom of God includes all

who have been translated into it (Colossians 1:13-14). Those who are not in the kingdom of God are still under the power of darkness. It follows, as night follows the day, that if one is not in the church or kingdom of God, he is not a citizen and remains in the devil's kingdom (John 3:3,5; Acts 2:1-4, 36-38, 41-42,47). It is therefore essential to be in the kingdom of God or the church of God to be saved. Do not allow ridicule and prejudice to blind you to the truth of God!

(7) The church of Christ is God's sheep fold. Jesus told about how Jews and Gentiles were to be united under his rule: "And there shall be one fold, and one shepherd" (John 10:16). The fold or flock is the church of God (Acts 20:28). Jesus (John 10:9) said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." Thus, if one is not in the fold or the church, one is lost or unsaved.

(8) The church of Christ includes all that should be saved. "And the Lord added to the church daily such as should be saved" (Acts 2:47). The American Standard Version puts it this way, "And the Lord added to them day by day those that were saved." The New American Standard Bible states it in this manner: "And the Lord was adding to their number day by day those who were being saved." The "saved" in Acts 2:47 are those who heard, believed and obeyed the truth of God (Acts 2:36-38). These were saved in being added and added in being saved. It is impossible for one to be in Christ and out of the church, for the same act that puts one into Christ also puts one into the church (Romans 6:3-5; I Corinthians 12:13). According to the Scripture none is saved out of the church!

(9) Paul the apostle went to the city of Corinth where he preached the gospel of Christ. "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Later, in First Corinthians 1:2, this group is addressed as "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 theirs and ours." When these people did what God commanded them to be saved, they became members of the Lord's church. Even so today. — P.O. Box 274, Parrish, Ala. 35580.



Words Of T. H.

(USPS 691-760)

"I am not mad, most noble Fe
the Words of Truth and soberness

th

26:25

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FRIDAY, APRIL 3, 1981

NUMBER 14

The Success Of New Testament Evangelism

Apostolic proclamation of Christ's gospel during the first century has properly served as the model for each succeeding generation of Christians. Shortly before his return to the Palace of the Universe the Risen Redeemer charged a small band of loyal disciples to take his message of eternal redemption to the entire world. The population of that first century has been variously estimated as between 250 million



ROBERT R. TAYLOR, Jr.

and 350 million. The enormity of this herculean task looms even more difficult when we realize the transportation and communication systems characteristic of that day and in strong contrast to our day. Couple this with the fact that these first recipients of the Great Commission charge were without wealth, worldly wisdom and possessed nothing in the way of international prestige and the task appears to be insurmountable indeed. Without heaven's help complete failure would have been the inevitable result. Yet within twenty-five years the famed Gentile apostle addressed an epistle to Roman saints in which he affirmed that the sound of the gospel "went out into all the earth, and their words unto the ends of the world" (Rom. 10:18). Five years later the same author wrote Colossian Christians that the gospel had been "preached in all creation under heaven; whereof I Paul was made a minister" (Col. 1:23). This fulfilled Jesus' prediction that his "gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" before the destruction of Jerusalem in A.D. 70 (Matt. 24:14). Why were these gospel proclaimers so successful? Of course God worked through them mightily and blessed their supreme efforts with astounding success. However, they performed their part well. Let us list three words which spelled success for these first gospel proclaimers.

The *constancy* with which they proclaimed Christ is of major importance in an analysis of first century preaching. The Son of God not only served as the center of their earliest preaching in Acts 2, 3, 4 and 5 but he was the continuing object of their message in later years. He was the introduction, body and conclusion of all their messages. They never graduated from preaching about their adorable Redeemer. The early chapters of Acts tell us about their activities during the 30's of the first century. The middle chapters inform us of what they did during the 40's. The latter part of this sacred narrative depicts their work of faith and labor of love during the 50's. In each of these decades the emphasis of their proclaimed messages rests upon Jesus Christ. A study of the epistles from those directed to Thessalonica in the early 50's to those written by the apostle of love perhaps three decades later reveals that the burden of their preaching is still Jesus. To the alien sinner they preached Jesus. To the redeemed sinner safely inside the ark of spiritual safety they continued to preach and teach of Jesus. The alien sinner needed him to become saved. The saved needed a lifetime diet of the "Bread of Life" to

remain redeemed. Paul told Timothy to preach the word and to be urgent in season and out of season (II Tim. 4:2). This timely admonition means to preach when the season is convenient for proclamation and to preach when the season is inconvenient and favorable moments for gospel proclamation have to be created. Eternal ruin faces the unredeemed and with sleepless zeal they must be warned. Such they did in New Testament times. Should not the constancy of our proclaimed messages take on the same urgent earnestness characteristic of these first century pioneers?

The *character* of the proclaimers was of inestimable value in the impressive victories they won for Prince Immanuel. The character of the proclaimer and the content of his message are inseparably joined. People judge the latter by their impression of the former. This is why error spoken by a mistakenly honest teacher is so dangerous and also why truth uttered from immoral lips is often ineffective. New Testament preachers measured up to the high exacting demands of sterling character. Peter and John were apostolic pillars of the early Jerusalem church. They were men of prayer (Acts 3:1), of deep benevolent feelings (Acts 3:6) and were observed even by the opposition as men who "had been with Jesus" (Acts 4:13). There is something that stands out with marked distinction about a man who has been with the Lord. He will seek to live like the Lord Jesus and attempt to preach precisely what Christ wants delivered. The entire twelve were men who believed implicitly in continuing "steadfastly in prayer, and in the ministry of the word" (Acts 6:4). Stephen and Philip dominate the proclamation circle of Acts 7 and 8. Prior to their preaching Christ the beloved physician affirms that they were "men of good report, full of the Spirit and of wisdom..." (Acts 6:3). That famed son of exhortation, Barnabas, is vividly portrayed as being a "good man, and full of the Holy Spirit and of faith..." (Acts 11:24). In his beautiful and masterful discourse on Barnabas, Brother B. C. Goodpasture depicts this persuasive personality as being "a man of generous hand" (Acts 4), "a man of generous judgment" (Acts 9) and in Acts 15 as "a man of generous heart" (*Sermons And Lectures Of B. C. Goodpasture*, pages 137-149). Paul lived closely enough to the divine pattern that he could sincerely wish that others were religiously exactly what he was (Acts 26:29). He

The *content* of their proclamation deserves a place of prime consideration. The burden of their message was Jesus Christ. Peter on Pentecost in Acts 2, on Solomon's porch in Acts 3, before the august

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Words Of Truth

(USPS 691-760)

I am not made most noble
 tus. but speak forth the Words of
 Truth and soberness

— Acts 26:25

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, Al. 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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The Success Of New Testament Evangelism

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admonished the Corinthians to imitate him even as he followed the Christ (I Cor. 11:1). In all things he had provided a worthy example for the Ephesians to follow (Acts 20:35). Among Thessalonian believers he had behaved himself "holily, and righteously and unblameably" (I Thess. 2:10). To them he had ministered as a nurse does her own children and had dealt with them as a father does his own children (I Thess. 2:7,11). Paul never attempted to establish a higher character for others to attain than that which he was seeking to reach for himself.

When the *content* of our message, the *constancy* with which we proclaim it and the *character* of the proclaimers measure up to New Testament standards, we can expect to reap victories won for our Lord comparable to those characteristic of the first century. May the Lord hasten the arrival of that day. — P.O. Box 464 Ripley, Tenn. 38063.

"What, Could Ye Not Watch With Me One Hour?"

W. A. HOLLEY

Our text is Matthew 26:30, 36-46. We suggest that Mark 14:26, 32-42, and Luke 22:39-46 also be read.

Jesus had left the city of Jerusalem, and had led his disciples across the Kidron valley, and up into the garden of Gethsemane. It seems that Jesus often visited this lovely garden (Luke 21:37).

Jesus left the main body of his disciples at a certain place, but Peter and James and John were taken some

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FROM

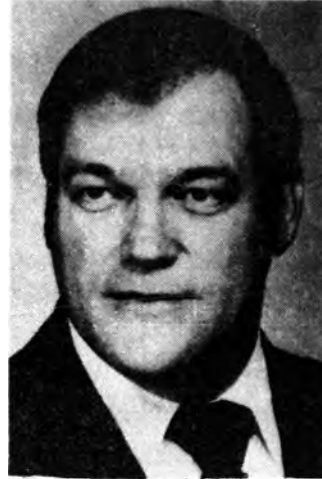
THE EDITOR

Two New Journals Begin Publication

Readers of *Words of Truth* will be interested in two new brotherhood journals which have just begun publication within the last two months or so. We are pleased to recommend both of these journals, and hope that our readers will subscribe to them.

The first of these journals is entitled **REASON AND REVELATION**. The co-editors of this publication are Bert Thompson and Wayne Jackson, both of

whom are well-known to readers of *Words of Truth* because their articles fill these pages frequently. The paper is a monthly journal, dealing with Christian Evidences and related issues. It is an attractive, two-color paper consisting of 4 pages per month. Articles, written by brethren Thompson and Jackson, have almost filled the first two issues, with some space devoted to items "In The News," book reviews, and "Quotes You Can Use." Already the authors have devoted themselves to touching on items of interest in our day and time, writing on such themes as "What Is Science" and "Frauds in Science." The March 1981 issue is on "How Does Science Work?". Future issues will deal with such themes as evidences for the Bible's inspiration, Jesus' deity, the



BOBBY DUNCAN

evolution/creation controversy, archaeology and the Bible, etc. Anyone already familiar with the names of Thompson and Jackson know the kind of scholarship exhibited by these two faithful writers. Their names are synonymous with soundness and scholarship. And one look at the new paper they are co-editing will only serve to re-affirm what we have already known. The new journal is one small part of the work of Apologetics Press, Inc., a non-profit, tax-exempt corporation set up by Thompson and Jackson through which they will be able to provide sound, scholarly materials, inexpensively, to the brotherhood for use in the area of Christian Evidences. We highly recommend their new paper, **REASON AND REVELATION**. Subscription is a mere \$2 per year, and may be sent to: Apologetics Press, Inc., Box 1111, Cookeville, TN. 38501.

The second journal is **TORCH OF TRUTH**, a 16-page publication printed in two colors on slick paper. The editor of the journal is Richard Black of Houston. The first issue of this new journal was quite impressive, not only in appearance but in content. Brother Black makes it clear that he "fears no foe, favors no faction" (to borrow his own words). Articles, he mentions, will deal with those things that need to be dealt with, and will do so unflinchingly. The first issue seems to do just that, including "The Movement Mania" and a discussion on the sectarianization of Christianity. The paper is clear and easy to read, and is dedicated to the propagation and defense of Truth. We recommend it as well. Send \$7.50 per year subscription to: Richard Black, 9623 Charter Ridge, Houston, Texas 77070.

"I Can Know And Understand The Bible"

DAN WINKLER

It is a challenging, yet, encouraging possibility: (1) *I* — Christianity requires and must engulf the individual. Such is true with bible study and any other responsibility (II Tim. 2:15 — "thyself"); (2) *can* — Success in Christ is like success in anything else, it comes in "cans" rather than "can'ts". Paul emphatically denoted (a) the personal aspect, "I", (b) the positive aspect, "can", (c) the practice, "do", (d) the peripheral, "all things", and (e) the power-source, "through Christ who strengtheneth me" of an optimistic and dedicated attitude (Phil. 4:13). Such an attitude must characterize bible study; (3) *know* — Truth is not an abstract untangeable, ever evading man's grasp. The word of God can be known (Matt. 11:28-30; Lk. 1:3,4; John 8:32; 17:3; Rom. 15:4; Col. 1:10; II Pet. 1:3; 3:18); (4) *and understand* — There are difficult portions of scripture (II Pet. 3:16), but such are hard, not impossible, to understand. The Bible extends the hope of even the simple perceiving its facts (Ps. 119:130); (5) *the Bible* — By the Bible, it is meant, the scriptures (II Pet. 1:20,21) received from (Gal. 1:14) and inspired by (II Tim. 3:16) God.

"I can know and understand the Bible!" One might ask, "How?" Such is accomplished through diligent Bible study. To know the truth (John 8:32), one must abide in the word (John 8:31). To perceive the mystery (Eph. 3:4), one must read that which was written (Eph. 3:3) by the words which the Holy Spirit

taught (I Cor. 2:13,14).

With the possibility well defined and the solutions set forth, observe four tools that will prove beneficial to the diligent student of God's word. The Bible should be studied:

PERFECTLY — With the Whole of Scripture in Mind

"All" scripture is inspired by God and, thus, profitable (II Tim. 3:16). Such is true of the Old Testament (Rom. 15:4; I Cor. 10:11) and the New Testament (Rom. 1:16; I Cor. 15:1,2). So one should consider the entirety of scripture in his quest for biblical knowledge.

(1) One excellent system for studying the whole of scripture would be to involve oneself in an overview of the *biblical periods* of history, giving specific emphasis to personalities, places, particular events, phenomena, prophecies (especially those Messianic in nature), as well as, the principles and pertinent lessons; yea, the precepts relating to each living in the last days.

(2) Another system for studying the whole of scripture would be to concentrate on the "*Purpose-line*" that runs through holy writ, that being, "The salvation of man and glory of God through Jesus Christ our Lord." Each book of the Bible should be studied, noting the book's theme and how the

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Creation Or Evolution - The Fossil Record Speaks!

No. 12

The attempt by Dr. Donald C. Johanson to place *Australopithecus afarensis* in the lineage of man has caused no little furor in the evolutionary camp. Even though the controversy has been ongoing since 1974, it still has not lessened in intensity. Many evolutionists, knowing that the australopithecines were nothing but knuckle-walking apes, simply refuse to admit *A. afarensis* to man's lineage. Richard Leakey, famous evolutionary paleontologist of our day, says Dr. Johanson's find is a late remnant of *Ramapithecus*, not *Australopithecus*.⁸⁸ Leakey assesses the situation in these terms (notice closely his allusion to the "fourth hominid" that he calls the remnant *Ramapithecus*):



BERT THOMPSON

"During this [2-3 million years ago — BT] more than one hominid thrived on our Earth. In East Africa at least 3 different hominids lived side by side: first there is our ancestor, whom we call *Homo habilis*; next is *Australopithecus boisei*... closely related to *A. boisei* ... is *A. africanus*; there may also be a fourth ... distinguished by the presence of Don Johanson's Lucy.

"...by about one million years ago only one type of hominid remained, a hominid that eventually gave rise to *Homo sapiens*. The other three slipped into extinction; they left no descendants. We are the sole surviving member of the hominid family.

"The hominids of two or three million years ago were of course the issue of the fifteen-million-year-old *Ramapithecus*. Because for several reasons, the period between 8 and about 4 million years ago is a fossil void, we can only guess what our ancestors were up to then. Nevertheless, the structure of human evolution is clear: we start off with an ancestor about 15 million years ago; by 3 million years ago the hominid stock has proliferated to produce a number of related creatures, one of which is the *Homo* line that eventually becomes modern man; and during the evolution of the *Homo* stock, the rest of the hominids die out."⁸⁹

Leakey goes on to say:

"We therefore have an image of our Miocene ancestors scampering on all fours (or however they moved) into the fossil void 8 million years ago, to emerge 5 million years later, head erect, and striding upright. And whereas just one ancestor went into the gloom, 4 progenitors came out; *Homo habilis*, *A. africanus*, *A. boisei*, and remnant *Ramapithecus*. One of them, *Homo habilis*, is already on the way to becoming a man..."⁹⁰

Dr. B. A. Wood, in his 1978 copyright book, *Human Evolution*, says:

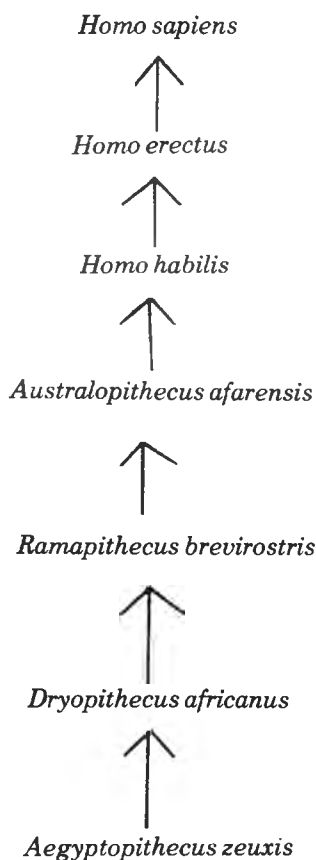
"On balance the evidence of the skeleton points to an animal of a grade between that of *Ramapithecus* ... and *Australopithecus africanus*."⁹¹

So there you have it!! Some evolutionists feel Johanson's find (Lucy) is *Australopithecus*, some feel

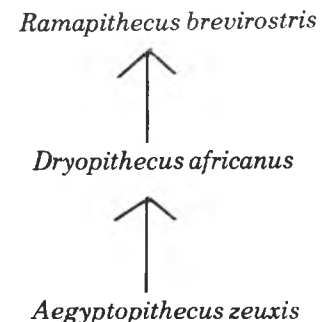
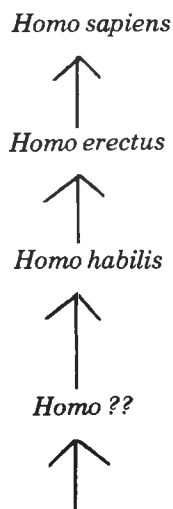
it is *Ramapithecus*, and some feel it's something in between!!!

That is not, however, the end of the story. In 1976, approximately 2 years after Dr. Johanson's find in Ethiopia of the creature he labels *Australopithecus afarensis*, Dr. Mary Leakey (Richard's mother) came across some fossilized footprints at Laetolil, Tanzania which she feels belong to early *Homo*. She dates the fossil footprints at roughly 3.8 million years! She also found some lower jaws and isolated teeth from some 13 individuals. Dr. Leakey therefore feels her fossils are somewhat older than Johanson's and that the fossils are *Homo*, not *Australopithecus*. Dr. Leakey further states⁹² that Dr. Johanson's finds are more closely related to her *Homo* finds than he is willing to admit. She also feels that her finds in Laetolil are man's direct ancestors. She has yet to give her find a species name, however.

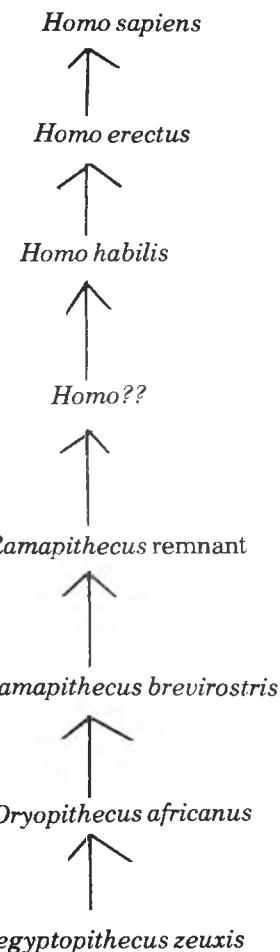
Dr. Johanson, on the other hand, is insistent that Dr. Leakey's finds are more closely related to his finds than she is willing to admit. In other words, according to Dr. Johanson, the finds of Dr. Leakey are not *Homo*, but *Australopithecus afarensis*!⁹³ And so, if Dr. Johanson is correct, our chart will look like this:



If, on the other hand, Dr. Mary Leakey is correct, the evolutionary chart will look like this:



However, if Richard Leakey is correct, the evolutionary chart then must be changed once more to appear as follows:



Currently the battle is still raging as to whose find overshadows whose. To say that things are "unsettled" in the evolutionary dogma at the present time is mildly to understate the case. One final point of interest in this regard is that recently in East Africa a skull was found which Leakey says⁹⁴ may push *Homo sapiens* back as far as 500,000 years!! A discussion, then, of *Homo sapiens* will be our next objective. (to be continued)

FOOTNOTES

88. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978. pp 44,48,68,69.

89. *Ibid.* p 45.

90. *Ibid.* pp 47-48.

91. Wood, B. A. *Human Evolution*. John Wiley & Sons. New York. 1978. p 47.

92. *Science News*. Volume 115. p 36.

93. *Science News*. March 31, 1979. p 196.

94. Leakey, Richard & Roger Lewin. (See footnote #88) p 75.

“I Can Know And Understand The Bible”

Continued From Page 2

development of its theme contributes to this purpose line. For example, the theme of Genesis concerns the sovereignty of God; he, thus, warrants glory through Jesus Christ our Lord. Again, Matthew's theme projects the Messiahship and majesty of Jesus; he, thus, qualifies to the Lord through whom God is glorified and man saved. So the Bible should be studied perfectly.

PERIPHERALLY — With the Context of Scripture in Mind

“All of thy commandments are truth” (Ps. 119:151). The verse does not say that all of God's commands are true. That goes without saying in that God, who issued the commands, cannot lie (Titus 1:2). The verse does affirm that all of God's commands are “truth”; yea, “The sum of thy word is truth” (Ps. 119:160). The scheme of redemption clearly exemplifies this point. Man is justified by grace through faith in Christ Jesus (Rom. 3:21-26). Calvinists misuse this passage with their “irresistible grace” while, hand in hand, proponents of “faith only” bask in their convenience by virtue of the same hermeneutical error. The sum of God's teaching on grace and the sum of God's teaching on

faith has been neglected, if not ignored. The Bible must be studied with the immediate context and the remote context (which affords the total context) of scripture in mind.

To study contextually, attention should be given to *paragraph settings* (easily determined by comparative use of the American Standard Version of 1901) which helps determine the immediate context of a passage. Too, emphasis should be given to *pivot terms* (such as: wherefore, therefore, henceforth, hitherto, etc.) which give attention to the need for understanding a verse or verses in light of preceding verses. Yes, the Bible should be studied peripherally.

PURPOSEFULLY — With a Purpose in Mind

The men of Berea were described as “noble” for their study of the Bible. Yet, their study was motivated by a purpose. They wished to establish what they had been taught as truth or error (Acts 17:11). To read “only” for the sake of being a daily-Bible-reader is so shallow. This author is convicted that one will profit any time the Bible is read by the honest-hearted, but how much better it is to study with a purpose in mind!

The Bible should be studied: (1) *Preventingly* —

that is, to prevent sin from reigning in one's mortal body (Ps. 119:11; I Cor. 13:10; I John 3:9); (2) *protectingly* — that is, to protect the church (Acts 20:28) and self (Eph. 4:14) from falsehood; and (3) *proclaimingly* — that is, to teach the word of good tidings to others (Matt. 28:19,20; II Tim. 2:2). The Bible is best studied with a purpose in mind.

PERSONABLY — With Self in Mind

Two questions should accompany any scrutiny of scripture: “*What does this mean for me?*” (Acts 2:37a), and then, “*What must I do?*” (Acts 2:37b). Such results in conversion (Acts 2:41).

“We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them” (Heb. 2:10). Do what? “Give heed.” To what? “To the things that were heard, lest haply we drift away from them” (Heb. 2:10). How? “Earnestly.” Why? Apostasy will ensue otherwise! To fulfill this command of caution, one should faithfully examine the scriptures, and do so: Perfectly, peripherally, purposefully, and personally. — Rt. 2 Box 240 Woodbury, Tenn. 37190.

“What, Could Ye Not Watch With Me One Hour?”

Continued from page 2

distance farther, where Jesus was parted from them, “about a stone's cast” — one hundred and fifty to two hundred feet (McGarvey). Here Jesus suffered great agony of flesh and spirit, “and his sweat became as it were great drops of blood falling down upon the ground.” Jesus prayed, then went back to his disciples, but found them sleeping. “What, could ye not watch with me one hour?” McGarvey says, “Had they comprehended how much the Lord needed their wakeful sympathy as he came again and again seeking for it, they would probably have kept awake.”

The word hour, as used in the New Testament, represents literally or figuratively, a day, hour, instant, season. Since there are one hundred sixty-eight hours in each week, surely we can afford to use one hour in search of peace and happiness and contentment!!

By the grace of God we can “lead a quiet and peaceable life in all godliness and honesty,” free of excessive worry, fear, dread, pessimism and needless anxiety (I Timothy 2:2; I Peter 3:8-12; Psalms 55:22; Proverbs 16:3; Matthew 6:25-33; Hebrews 13:5-6).

To this end I will: (1) Become a Christian through obedience to the glorious gospel of Jesus Christ (I Peter 4:17; II Thessalonians 1:7-9). If I have been a Christian, but have fallen by the wayside, I will correct all my mistakes at this hour, this moment (Galatians 6:1; Hebrews 12:12-13).

(2) Try to live for Christ and his church for one hour without tackling all of life's problems at one time. I can accomplish for an hour things which would be impossible if I felt that I had to solve all my problems of a life-time, now.

(3) For one hour I will adjust myself to the circumstances, situations and times, as they are. I will try to change unpleasant situations, if they can be changed; but, if they cannot be changed, I will endeavor to learn to live with them.

(4) One hour each day I will spend in honest study of God's eternal word. This effort will relieve my mind of much confusion, and it will give me food for thought and spiritual growth and strength.

(5) I will use this hour to perform three good works: (a) I will do someone a good turn, and not let anyone know about it. (b) I will do two things which I don't

really wish to do — just for the purpose of showing myself that I am master of my own activities. (c) I will not show anyone that my feelings are hurt; they may be hurt, but for this moment I will not show it.

(6) For at least one hour each day I will be agreeable. I will work on my attitude, dress becomingly, talk low, act courteously, criticize not at all, stop finding fault, and do my best to be a Christian in deed and in truth. I will cease trying to correct everyone except myself.

(7) I will set up some priorities in my life. I will put first things first, and in so doing I can free myself from two of my greatest pests — hurry and indecision! In this manner I can make certain that I am on the right track which leads to successful living.

(8) I will set aside a quiet hour for myself, in which I can relax and pray, that I may get a better hold on my life. I will think seriously about who I am, where I came from, where I am going, and where I will be when I get there.

(9) For an hour, I resolve to be happy. I believe that Abraham Lincoln was correct when he said, “Most people are as happy as they make up their minds to be.” To this end I will memorize the beatitudes of Matthew 5:1-12.

(10) For one hour I will be unafraid and undaunted, brave and courageous, as I make my eventful and relentless journey through life. I will not be afraid to enjoy the good and the beautiful, and to believe that as I give to the Lord and to the world, even so will the Lord and the world give to me.

For one hour, dear readers, recognize that courage with good cheer and laughter helps a lot more than the grim kind that says, “It's a hard life, but I'm going to do my duty.” As one small boy said, “If things ain't cheerful, folks should be.”

William Shakespeare said, “He is not worthy of the honeycomb that shuns the hive because the bees have stings.” — P.O. Box 274, Parrish, Alabama 35580.

A Minute For The Master



BARRY H. CUNNINGHAM

It has been correctly observed that the gospel contains: “Facts to be believed, commands to be obeyed, warnings to be feared, and promises to be enjoyed.”

For instance, John 3:16 says, “For God so loved the world that he gave his only begotten Son” — a fact to be believed. “That whosoever believeth in him” — a command to be obeyed. “Shall not perish” — a warning to be feared. “But have everlasting life” — a promise to be enjoyed.

In believing the *facts* of the gospel an individual naturally obeys the *commands* of the gospel, and because of his obedience he escapes the *warnings* and enjoys the *promises*.

You can receive God's promises, if you will believe Gods gospel and obey Gods commands. — P.O. Box 652, Elizabethtown, Ky. 42701.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

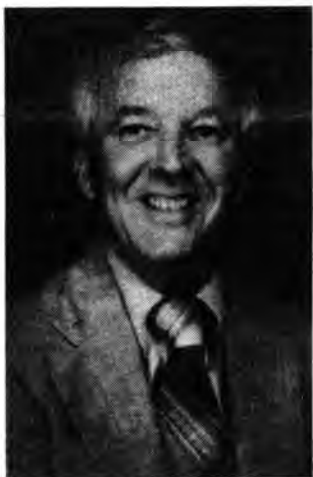
VOLUME 17

FRIDAY, APRIL 10, 1981

NUMBER 15

Seed Sowing - A Program Of Radio Evangelism

[I was recently in a meeting with the Warm Springs Road church in Columbus, Georgia where Clifford Smith is doing an excellent work as the local evangelist. While in the city of Columbus I learned of a very unusual work being done by Paul Kidwell, Sr. under the direction of the Memorial Parkway church in Huntsville, Alabama. Other churches also support this work. Three churches which have



PAUL KIDWELL, Sr.

most recently started supporting the work are West Hobbs Street in Athens, Alabama where Winfred Clark preaches; Fairview in Dixon, Kentucky where Rex Childs preaches; and Northside in Columbus, Georgia where Jerry Noblin preaches.

I requested that brother Kidwell, whom I have personally known for more than twenty-five years, and whose soundness and ability are known throughout the brotherhood, write the following article. Please read it carefully. — Editor]

There are some instances where traditional concepts and methods of evangelism are not practical, and sometimes not even possible. In attempting to evangelize a mission area, we have usually moved an evangelist into the area and expected that he would work to establish a congregation which would be self supporting within a reasonable time period. In many instances proper planning and forethought have not been exercised. The result has been a failure to accomplish the desired end, i.e., a stable congregation. Then the supporting church, discouraged and disappointed, has discontinued financial support for said mission point. The result has been disastrous both to the church "sending" and to the man "sent," but in a very real sense, the ones suffering the greatest loss, are the people in the area we had hoped to evangelize.

The "sending" church stops sending, and the man "sent" goes to another work (but not usually to another mission work). Meanwhile, the lost souls in the original "target" area and throughout the world are without the gospel.

In Georgia, there are one hundred five counties where the message of the Master is virtually unknown. In no one of these counties is there more than thirty Christians and in almost one-third of these counties there are no known New Testament Christians. Yet, consider these facts. The combined populations of these 105 counties is 1,166,657, which means there is an average of 11,111 per county. Many of the counties have no town of more than five thousand. To put one man in *each county*, would require approximately two and one-half million dollars (\$2,500,000.00) each year! *That should get our attention!* When we measure the cost in men (and where would we find the 105 families) and in money (\$2.5 million each year for years and years to come) it is apparent that we must consider how we may best carry the gospel to these 1,166,657 souls; and they must hear!

The sparsely populated areas require special consideration. We must carry the gospel to the small town as well as to the big city. One tool which has been used effectively is radio. We have realized the value of preaching via the powerful radio stations in reaching the densely populated areas. It is our conviction that the population of Georgia may best be reached with the gospel by *radio broadcasts over local radio stations*. People in small towns and in rural areas listen to their *local stations*. The daily broadcast

of truth is one way to reach these people. Cost is usually very reasonable.

Within the framework of the concept advanced, we are working to carry the gospel to those who otherwise might never hear. With the support and oversight of the elders of the Memorial Parkway Church of Christ in Huntsville, Ala. we are working toward a goal of preaching 5,200 *sermons each year* in Georgia.

We need the support of churches interested in carrying the gospel to Georgia. Our appeal is not for personal support, but rather for money with which to buy time from radio stations. \$300 per month in the

budget of your local church would translate into two hundred sixty broadcasts of the truth in Georgia within the next twelve months. We presently produce and broadcast 15 minute programs only, but we will begin 5 minute and 30 minute programs in April. We seek opportunity to talk with interested brethren. We have quality recording tools and a willingness to do the preaching in addition to the actual production and all else that goes before the broadcasting of the program. We are asking your help in making this possible. It will be my pleasure to visit churches for speaking engagements whenever I have opportunity to tell the story of this work. Bob Cobb, elder and mission chairman at Memorial Parkway Church of Christ, 3703 Memorial Parkway N.W., Huntsville, Ala. 35810 (205-852-3373) may be contacted for reference or if you have questions concerning our work. May we please hear from you? — P.O. Box 7133 Columbus, Ga. 31908 (404-561-2498)

"That's The Most Bible I've Heard In A Year"


BY ROGER DAVIS, Jr.

Recently this statement was made concerning a certain sermon that was preached. This statement tells a great deal about the kind of sermons the listener had been hearing. Is it a sign of our times for preachers to use less and less of God's Word in a sermon and more and more of other things?

More and more brethren who preach are doing the

bidding of the spiritually weak among us. Paul said in II Timothy 4:3,4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." In this

continued on page



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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“That’s The Most Bible I’ve Heard In A Year”

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passage Paul instructs the young preacher, Timothy, what he is to preach (II Tim. 4:2). He said, “Preach the word.” Our preachers of former years understood what “preach the word” meant. For example, it was said of T. B. Larimore: “He seems to know the New Testament by heart and quotes freely and exactly much Scripture, giving always the chapter and verse, and his rule is to teach his hearers all there is possible to be known about the Scripture he presents.”¹ Men such as T. B. Larimore knew where the power is (Romans 1:16). “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

Perhaps some are not preaching the word because they are being trained in schools where they are taught more about the Bible than the Bible itself. Perhaps also a preacher does not feel the need to prepare to “preach the word” when more and more of his time is taken in everything from counseling to bulletin preparation. One of our leading educators sadly remarked that more and more of our young men are seeking degrees in counseling than are seeking highest degrees in Biblical studies. Have we lost sight of the goal set before us?

Why should we preach the Word? *Because it is a divine charge.* When a divine apostle commands something to be done (II Tm. 4:1-4), then he speaks for God.

Because it centers in a divine book. How can there be an improvement upon perfection? “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:16,17).

Because it meets every need. The question is asked as to how a person can cope with the needs of today. The answer is, the same way Paul coped with them (II Tim. 3:16, 17).

Because it has been neglected. Certainly it is needful for a preacher to be acquainted with counseling, as well as other areas; but in many cases the preaching of the word has been neglected, and

Continued on page 3



FROM THE EDITOR

Problems Of The Sexual Revolution

A recent article in *The Birmingham News* revealed some statistics provided by the Alan Guttmacher Institute concerning the matter of teen-age pregnancies. One of the things pointed out is that teen-age girls are getting pregnant at the rate of 1,110,000 per year. What this adds up to is the fact that four in ten girls now get pregnant before they get out of their teens. This, of course, includes the married teen-agers. However, the article also points out that forty-six percent of all babies born out of wedlock are to teen-agers, and that teen-agers account for thirty-one percent of all abortions — 434,000 by teen-agers in 1978.



BOB DUNCAN

The institute that provided these statistics has offered several suggestions for dealing with the problem: “ ‘Realistic’ sex education. An expanded network of preventive family planning services. ‘Unbiased’ pregnancy counseling services. More accessible abortion. Better medical care for teen

mothers and children. More social, educational and employment services for teen parents. National health insurance coverage for teen pregnancy. More research ‘to develop new, safe and effective contraceptives more appropriate to the needs of young people.’ Open displays of non-prescription contraceptives in stores and in vending machines in areas ‘where teens could obtain them without embarrassment.’ ”

Joan Beck, who wrote the article which appeared in *The Birmingham News*, concludes with the following pungent paragraph:

“But the report doesn’t mention the possibility of trying to reduce teen sexual activity by changing the nation’s permissive moral climate, or even suggest that saying ‘no’ is a no-cost, 100 percent effective method of pregnancy prevention. The United States now has one of the highest teen-age birth rates in the world — topped only by a few Eastern European nations and Thailand and, for example, 18 times Japan’s. That doesn’t mean we can’t change — now that we’ve seen how bloody the casualty list has become.”

We salute the writer of this article, and add our hearty endorsement. Where did we ever get the idea that such gross immorality is an absolute necessity, and there is nothing we can do about it?

Eli, A Good Man But A Bad Father

One unique aspect of the Bible is that the inspired writers pointed out the weak characteristics as well as the strong in various individuals. It is revealed that Peter, a pillar of the early church, denied the Lord (Matthew 27:69-75). David, a man after God’s own heart, committed adultery and had a man killed (II Samuel 11:1-5, 14-21). Even the great man of faith, Abraham, spoke a falsehood relative to his wife Sarah (Genesis 12:13). Thus, it is not strange that the Holy Scriptures reveal to us the faults of Eli, a high priest of God, as well as his good points. Let us consider the positive side of this great man at this time.



RAYMOND ELLIOTT

First of all, Eli was a descendant of Aaron through Ithamar, the youngest of his sons (Compare Leviticus 10:1,2 with I Kings 2:27, II Samuel 8:17 and I Chronicles 24:3). He was the first of the line of Ithamar who held the office of high priest. Besides being an high priest, Eli was also a judge. In this capacity, he judged Israel for forty years (I Samuel 4:18). He took a genuine interest in the training of the young boy Samuel. It was Eli who told Hannah that her petition for a male child had been granted by the Lord God (I Samuel 1:17). His submissive attitude toward the judgment of God against him must also be noted. When informed by Samuel, he simply stated,

“It is Jehovah: let him do what seemeth him good” (I Samuel 3:18). In so many ways, Eli was a very good man; however, there was an area in which he was a complete failure, that is, as a father.

The sons of Eli, Hophni and Phinehas, brought shame and ruin to their father and sin to a degenerate priesthood. They knew not Jehovah (I Samuel 2:12). Legally, they had the right to take a portion of meat from the people, but, they went beyond this and even extracted meat which was to be offered as a sacrifice to God (See Leviticus 7:31-35; 8:31; II Chronicles 35:13). Their legal due as priests was the right shoulder and the wave breast, consecrated to God by the burning of fat upon the altar (Leviticus 3:5; 7:31,34). Such action by these sons of Eli distressed people. Their sin was flagrant and vile, calculated to awaken the intense disgust and abhorrence of every pure and reverent mind. They were the basest of sinners in that they, as priests, committed adultery with the women who served in the house of God (I Samuel 2:22). In their sinful ways, they encouraged others to do the same (I Samuel 2:24).

Eli was a complete failure as a father. The primary responsibility of rearing children in the way of the Lord is in the home. Actually, Paul places the duty on the shoulders of the father, the head of the home (Ephesians 6:4). A great fault today is that many fathers do not fulfill this obligation. Children often associate with evil companions who influence them in a worldly and sinful way (I Corinthians 15:33). Eli’s sons were not strong enough to counteract the evil tendencies of the age, and their father erred in not taking precautions adequate to the occasion. Many children of good men sometimes become godless

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Creation Or Evolution? — The Fossil Record Speaks!

NO. 13

The last stop in our evolutionary chart is, of course, *Homo sapiens* — modern man. Early reports from evolutionists told us that *H. sapiens* evolved from *H. erectus* some 50,000 years ago. Later reports, according to Richard Leakey, seem to push that date back to 500,000 years! *H. sapiens* has a cranial capacity of between 1,000 and 2,000 cc, with a mean of approximately 1500 cc. Currently listed under the heading of *H. sapiens* we find the following fossil finds which were at one time or another listed under different titles:



BERT THOMPSON

1. Cro-Magnon Man. In 1868 workmen on a railroad line through the cliffs of *Les Eyzies* in the Vzere Valley in southwest France found the remains of 5 individuals in a rock shelter known as Cro-Magnon. They were dated at 40,000 years, and have the unmistakably high-domed cranium and small jaw of modern humans. Richard Leakey says that the Cro-Magnon fossils "are the first examples of modern humans." ⁹⁶ *Science News* said recently:

"Finally, the question of Cro-Magnon's origin remains. Although the gap from *Homo erectus* to some sort of early *Homo sapiens* is being filled in, and the lineage of Neanderthal is constantly being pushed back, no trace of Cro-Magnon has been discovered before his appearance in the Middle East recently." ⁹⁷

2. Neanderthal Man (*Homo sapiens neanderthalensis*). In 1856 in the Neander Valley near Dusseldorf, Germany skulls were found in a cave 60 feet above a tributary to the Rhine River. The skulls were human, and were said to have lived approximately 30,000 years ago. Richard Leakey says of Neanderthal Man:

"Neanderthal man was almost certainly a specialized form of early man who slid into extinction." ⁹⁸

In 1956 scientists re-examined the Neanderthal bones and discovered that Neanderthal Man suffered from advanced osteoarthritis and had rickets as well. Richard Leakey says:

"Beyond 35,000 years ago, there is no more recent sign of the Neanderthal race. They vanished . . . the Neanderthals were, after all, just another brand, albeit an extreme one, of *Homo sapiens*." ⁹⁹

3. Swanscombe Skull (*Homo steinheimensis*). This skull is dated at roughly 250,000 years. It was found in 1935 in England. According to *Science News* it is now labeled as *Homo sapiens neanderthalensis*. ¹⁰⁰

4. Fontchevade Man. Found in Fontchevade, France in 1947. It is now considered as simply *Homo sapiens* — modern man.

5. Steinheim Man (*Homo steinheimensis*). This skull was found at Steinheim, Germany in 1933. It is now considered to be *Homo sapiens steinheimensis*.

This brings us almost to the end of our study of fossil men. We say "almost" because no study would be complete without at least brief mention of the two most famous hoaxes ever perpetrated in the name of evolutionary science.

The first of these was that of Nebraska Man. In 1922 Harold Cook found a tooth in western Nebraska.

He took it to Henry Fairfield Osborn, one of the most eminent paleontologists of that day, who declared that the tooth combined the characteristics of a chimpanzee, Java Man, and Modern Man!! The *Illustrated London News*, June 24, 1922 carried on its front cover an illustration of a family of these creatures, which had been labeled by now *Hesperopithecus haroldcookii* (commonly known as Nebraska Man). In 1927, after further study and exploration, it was found that Nebraska Man was neither a man-like ape nor an ape-like man, but an extinct peccary — A PIG! Concerning this, Dr. Duane Gish has said, "I believe this is a case in which a pig made a monkey out of an evolutionist!" ¹⁰¹

The second fraud is represented in the case of Piltdown Man. In 1912 Charles Dawson, a medical doctor and amateur paleontologist, found part of a skull and a mandible, and took them to Arthur Smith Woodward, Director of the British Museum. Dawson recovered these specimens from a gravel pit near Piltdown, England. The find was labeled *Eanthropus dawsoni* ("Dawn Man"). He was commonly known as Piltdown Man, and was dated at 500,000 years old.

By 1950 a method had become available for assigning a relative age to fossil bones. This method was dependent on the amount of fluoride absorbed by bones from the soil. When the Piltdown bones were subjected to this test in 1953, it was discovered that the jawbone contained practically no fluoride and thus was no fossil at all. It was judged to be no older than about the year it was found. The skull did have a significant amount of fluoride, but was estimated to be a few thousand years old rather than the 500,000 years assigned to it originally. With this information at hand, the bones were subjected to a thorough and critical examination. It was discovered that the bones had been treated with iron salts to make them look old, and scratch marks were detected on the teeth, indicating that they had been filed. In other words, Piltdown Man was a complete fraud! A modern ape's jaw and a human skull had been doctored to resemble an ape-man, and the forgery had succeeded in fooling most of the world's greatest fossil experts. The success of this monumental hoax served to demonstrate that scientists, just like everyone else, are very prone to find what they are looking for, whether it is there or not! It ended that Piltdown Man was made from a human skull and the jaw of an orangutan.

There is still a part of the story of fossil man to be told, however. In 1860 Professor Ragazzoni (a professional geologist) of the Technical Institute of Brescia, Italy found a skull. In 1880 more fragments were located only 20 paces from the original site. The total remains were those of 2 children, 1 man, and 1 woman. They were in Pliocene deposits, and were dated at 2 million years. They were *Homo sapiens* by every definition. The finds were given the name of the Castenodolo Skulls.

In 1863 Signor Cocchi, Curator of the Museum of Geology at Florence, Italy found a skull in late Pleistocene deposits. With the skull were remains of a Pleistocene horse (*Equus larteti*) and elephant (*Elephas antiquus*) — found horizontally in the same strata!! Sir Arthur Keith said, "The skull is clearly a variant of the modern type." ¹⁰² This skull was labeled the Olmo Skull.

In the late 1800's a Mr. Mattison, a gold miner, found a skull in bed number 8 of his diggings. It was labeled the Calaveras Skull, and was dated approximately 2 million years. The skull now resides in the Peabody Museum at Harvard University. Its find was reported by J. D. Whitney in 1879 in his book, *Auriferous Gravels of the Sierra Nevada*. Whitney says, "The skull shows no sign of an inferior race." ¹⁰³ It was tested chemically, and found to be in a genuine fossilized condition, with much of the phosphate of lime being replaced with carbonate.

Almost all of the organic matter had been lost as well. Frank W. Cousins, in his book, *Fossil Man*, says, "I have come to the depressing view that the Calaveras skull is discredited solely because it is damaging evidence against the evolution of man." ¹⁰⁴

All 3 of these skulls (Castenodolo, Olmo, Calaveras) have been continually ignored by evolutionists, because they were TOO OLD to have been modern man and have been found in the strata they were!! Such fossil evidence as the Calaveras, Castenodolo, and Olmo skulls which carry dates of 2 plus million years (by evolutionists' timetables) are truly human, yet are largely ignored by evolutionists because they do not fit into the evolutionary scheme. Yet Sir Arthur Keith, a famous British anthropologist and evolutionist, stated in his book, *The Antiquity of Man*, that these fossil finds would have been readily accepted had it not been for the fact that they contradicted evolutionary dogma at the time of their discovery. (to be continued)

FOOTNOTES

95. Leakey Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978. p 75.

96. *Ibid.* p 253.

97. *Science News*. Volume 115. p 132.

98. Leakey, Richard & Roger Lewin. *Origins*. E. P. Dutton & Co. New York. 1977. p 32.

99. Leakey, Richard & Roger Lewin. (See footnote #95) p 255.

100. *Science News*. Volume 115. p 132.

101. Gish, Duane. *Evolution: The Fossils Say No!* Creation-Life Publishers. San Diego, California. 1973. p 91.

102. Keith, Arthur. Quoted in: *Fossil Man*. Frank Cousins, author. Evolution Protest Movement. London. 1971. p 50.

103. Whitney, J. D. *Ibid.*

104. *Ibid.* p 53. — P.O. Box 1111, Cookeville, Tennessee 38501.

"That's The Most Bible I've Heard In A Year"

Continued from page 2

man's wisdom or some scholar's opinion has been a poor substitute.

Because it brings results. The salvation of souls should be the only results in which we should be interested. However, some would rather entertain and let that be the desired result. While there may be brethren who would rather hear personal experiences, short stories, rules in P.M.A., etc., it is our belief that somewhere brethren are starving for good sound Bible-quoting preaching.

Because people will obey it. In *Why Churches Grow*, we have learned that we have reached the zero growth rate in the Lord's church. There may be many reasons, but one reason could be that we are no longer preaching the Word. People will obey the Word. The people in the world today are no different from what they were in the 1960's when we were growing. The gospel has not changed; therefore, it could be that we have changed our methods. Could it not fall into the area of *what* and *how* we are preaching?

How long before we wake up? How long before we put men back in the pulpits who will "preach the word"?

1. West, Earl. *The Search for the Ancient Order*. Vol. 3. Religious Book Service, Indianapolis, Indiana. 1979, p. 88. — 2001 Fairview Road, Gadsden, Ala. 35901.

Eli, A Good Man But A Bad Father

Continued from page 2

because of the absorption of parents in public affairs and business. Children learn more of Christianity from what they observe of their parents than from any other source. On the other hand, there is no greater encouragement for a child to despise all religion than a discovery of insincerity in the profession of his parents.

An outstanding weakness of Eli was that, while knowing the sins of his sons, he did not restrain them (I Samuel 3:13). A man may possess many amiable qualities, and be, on the whole, a good man and yet be mocked by some defect which mars his character, prevents his usefulness, and makes him the unintentional cause of much mischief. Eli's reproof was not administered in proper time. Early childhood is the time to teach and train. A little plant may be easily rooted up, but when it has grown into a tree it can only be removed by extraordinary efforts. Eli was weak, gentle and easy-going. He should have disciplined his sons before it became impossible to do so. It was said of Adonijah, the son of Haggith, that "his father had not displeased him at any time (Or, all

his life) in saying, Why hast thou done so?" (I Kings 1:6). It would seem that the reproof Eli gave his sons was not given with sufficient earnestness. After learning of their terrible sins, "he said unto them, Why do ye such things? for I hear of your evil dealings from all this people. Nay, my sons; for it is no good report that I hear: ye make Jehovah's people to transgress" (I Samuel 2:23,24). His reproof was not pointed enough and specific. It was too general and in indefinite terms, just those things he had heard that his sons had done. There seemed to be no real sufficient determination to correct the evil ways of Hophni and Phinehas. Someone said, "indulgence never produces gratitude or love in the heart of a child."

Another observation of the reproof given by Eli was that it was not followed by adequate chastisement. It was specifically stated that his sons "hearkened not to his voice" (I Samuel 2:25). The Law of Moses in the case of disobedient children was very severe (Deuteronomy 21:18-21). Eli seemingly made no effort to prevent the continuance of their evil ways.

Eli as a father, high priest, and judge was guilty of disobedience (I Samuel 3:13). Hophni and Phinehas were hardened in heart and rebellious in spirit. Solomon wrote that "He that hateth reproof shall die" (Proverbs 15:10).

The ultimate end for Eli and his sons is recorded in I Samuel 4:12-18. Hophni and Phinehas were killed in battle. Eli, being an old man, fell and broke his neck and died when he heard about their deaths. Also, the ark of the covenant was taken by the Philistines. There was shame, degradation and ruin for all. Eventually, the priesthood was taken away from the house of Eli (I Samuel 2:27-31; I Kings 2:27).

Parents can save themselves from many heartaches and sorrows in late life by following God's instruction to bring up children in the way of the Lord. It is our desire that God will abundantly bless those parents who are endeavoring to do this very thing in this crooked and perverse generation. — 809 Perry Store Rd. Opp., Ala. 36467.

Marriage, Divorce And Remarriage

Marriage is serious because it was ordained by God (Gen. 2:18,24; Matt. 19:1-3). God purposed that a man and a woman in the covenant of marriage be bound to each other till separated by death (Rom. 7:1-3; I Cor. 7:39). This is the basis of the home and the family. Homes are broken up when the marriage covenant is violated. The marriage relationship is the legal avenue of sexual relations (Gen. 2:24; I Cor. 7:2). All sexual relations out of marriage are called fornication (I Cor. 7:2) or adultery (Ex. 20:14; Matt. 5:32). Marriage is the legal avenue of sexual relations, and, therefore is the avenue of reproduction (Gen. 1:28; I Tim. 5:14; Titus 2:4-5). Children then are to be reared in an environment controlled by the marriage covenant.



STANLEY R. RYAN

Divorce and remarriage is so frequent today one would hardly think that God has spoken on the subject. According to the Old Testament adultery was punishable by death (Lev. 20:10). In the New Testament Jesus states that fornication is the only grounds for divorce (Matt. 19:9; Matt. 5:32; Lk. 16:18). Thus when two people are divorced for any other reason and remarry they are said to be in adultery. Adultery and fornication are works of the flesh (Gal. 5:19) which will not allow those guilty to inherit the kingdom of God (Gal. 5:21). Those who divorce for reasons other than fornication must remember God's decree against those who would then commit adultery.

Remarriage is honorable when the first partner has died or when one has for the cause of fornication put away the unfaithful (Matt. 19:9; Rom. 7:1-3). The innocent one may marry another but the fornicator cannot (Matt. 19:9). One who would put away a partner for a cause other than fornication and marry another commits adultery (Matt. 5:32; Matt. 19:9; Lk. 16:18). One who would marry the fornicator commits adultery (Matt. 19:9; Lk. 16:18). Only an innocent person can remarry according to the scripture when

sin is the cause of divorce. We should all remember our wedding vow "till death shall part us" and know the breaking of that vow is sinful. Seriously consider God's word.

Incompatibility of a marriage relationship is not uncommon but the proper solution is not divorce. Paul addresses those who are married and one wishes to depart (I Cor. 7:10-11): "If she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Paul states in verse 15 concerning an unbeliever, "let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." Circumstances that do not involve fornication do not allow the severance of the marriage which God has approved (Matt. 19:6). Man is to abide by God's law and is not to put it asunder.

Many adulterous relationships have been entered into without proper knowledge and/or respect for God's marriage laws. This does not overlook or condone the fact that sin is involved and must be

repented of to be forgiven. As any other sin separates us from God (Isa. 59:2) so does the sin of adultery. In the Old Testament Israel took strange wives (Ezra 10:1-12): they were required to put them away to be purified that they might approach God. John the Baptist lost his head as a result of telling Herod, "it is not lawful for thee to have her" (Matt. 14:4). To the adulterous woman Jesus said, "go thy way and sin no more" (Jno. 8:10-11). To the fornicator in the Corinthian church, Paul wrote "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved" (I Cor. 5:5). Jews, Gentiles and Christians are to abide by God's marriage laws, and violators are to be made aware of their sinful conditions that their souls may be saved.

Surely no one should be interested in putting asunder what God has joined together, but all should be interested in keeping apart that which will condemn one's soul and keep one out of the kingdom of God. — 604 Jane St. Cleveland, Ms. 38732.

Lost

One minute past midnight, July 31, 1945, the cruiser U.S. Indianapolis was torpedoed by a Japanese submarine. Almost all of the 1196 men on board the stricken ship survived. The ship sank on Sunday night and because of a mixup in communications, it was not known for several days that the ship was lost. The men stayed in the water until Thursday afternoon. The suffering caused by exposure, thirst and sharks was too terrible even to read about.

The book brings home a strong point. It is terrible to be lost at sea. It is even more terrible when you are in water nearly 7,000 feet deep and are 250 miles from the nearest land and no one knows you are lost.

There is something more terrible, however, than



ANCIL JENKINS

this. It is to be lost spiritually and not know you are lost. This is probably the fate of the majority of the people in our city, state, country, and world.

Their suffering is not like that of the men of the Indianapolis. To the lost of this world, everything is fine. They have all the material comforts one needs. This condition often makes them blind to their spiritual state.

What would you have done for the men of the Indianapolis if you had been able to help? Would you have turned up the TV to drown out their cries for help? No, most of us would do anything to help anyone who is lost physically. We would give up sleep, give money, call strangers on the phone and even go and search ourselves, if possible.

How concerned are we for the spiritually lost? — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

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"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, APRIL 17, 1981

NUMBER 1A

"Stir Up What You Have"

The story is told of a man who went into a restaurant for a cup of coffee. He was given, along with the cup of coffee, the usual amount of cream and sugar. Soon, the man called the waitress over and told her that his coffee needed more sugar. Her reply to him was simply, "Stir up what you have and it will be sweet enough."



DON MURRELL

There is an important lesson in this story for each of us as members of the Lord's Church. We need to stir up what we have. We need not lament, "If our congregation were bigger we would be able to do so and so." Brethren, what we need to do is to stir up what we have. The way to grow is to be on fire for the cause of our Lord.

The Book of Acts begins with only the eleven Apostles and closes with the gospel's being carried as far as Rome. Why? "These that have turned the world upside down are come hither also" (Acts 17:6).

Today our real problem is not that we need more members in order to be able to do the work of the Lord as we should. We simply need EACH member of the Lord's Church boiling over with fervent zeal (Rom. 12:11).

In II Timothy 1:6-7 Paul writes, "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love and of a sound mind." In this passage Timothy was urged by the Apostle Paul to continue to use the spiritual gifts which had been given him through the laying on of the Apostle's hands. Those, such as Timothy who had been given miraculous endowments in the first century, had power over the use of those endowments. Therefore, "Stir up the gift of God." Also, see I Thessalonians 5:19.

Although we do not have miraculous endowments today, we still have power over the use of our talents and abilities. We need to use these talents and

abilities for the glory of God (I Pet. 4:11).

To me, the Greek word for "stir up" is especially interesting. The word is "anazopureo." The literal meaning is, *ana* 'again,' *zoe* 'life,' and *pur* 'fire.' In other words, "put fire in your life again — rekindle your fire." Vincent in his book, *Words in the New Testament*, says that Timothy's zeal had not grown cold, but that this could be translated, "keep stirring

up" the gift that has been given you. At any rate, this passage teaches that we should be busy in the work of the Lord.

Let us NOT say, "If I had the ability of others I would do so and so." But, let us take the talent that we have and "Stir it up" so we can continue to develop it by use, so God may be glorified by its use. — 102 Avery Drive, LaGrange, Ga. 30240.

A Thinking Religion

The Christian religion is a thinking religion. Though it concerns the emotions and touches the heart, it appeals primarily to the intellect. God has chosen to reveal his will through ideas expressed in words. This course he has chosen over and above the method of "touching" man's heart by means of divinely dictated feelings or sentiments. According to the Hebrew writer, it is the living, active word of God which works upon the souls of men (Hebrews 4:12). And were not the hearts of the Pentecostians pricked only after hearing the inspired word of God? (Acts 2:4-37). God pricks the heart with his word, and not with a "better felt than told" experience.



DALTON KEY

The faithful Christian must be a thinking Christian. The disciple of Christ acts as he does, believes what he believes, and teaches what he teaches, not because his feelings dictate such, but because his mind has thought these things out based upon what God has spoken. Paul admonishes, "Prove all things; hold fast that which is good" (I Thessalonians 5:21).

It seems many Christians have grown either too lazy or too indifferent to think things through for

themselves. They prefer not to "prove all things" religiously for themselves; they content themselves with the works and words of other men. I believe it was Thomas Edison who remarked, "Five percent of the people think. Ten percent of the people think they think; and the other eighty-five percent would rather die than think."

The early church of Rome sank deeper into apostasy as the "laity" came to depend more and more upon the "clergy" for the proper interpretation of Scripture. The Bibles were finally chained to the pulpits and the people ceased thinking altogether. Such was not right then and it is not right now. Christians must begin reading and thinking for themselves. Preachers and teachers can be profitable guides, but they cannot do a man's thinking for him. "Let every man be fully persuaded in his own mind" (Romans 14:5).

Christian brother or sister, think! Think on the word of God (Psalms 1:2; 119:11). Make use of this word as you "prove all things" to yourself with respect to your religion (I Thessalonians 5:21). Then you will "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Peter 3:15). — Box 126, Aurora, Mo. 65605.

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— Acts 26:25

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 1501 Sixth Avenue, Jasper, Al. 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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Spiritual Integrity

There has never been a time when integrity was not a needed ingredient in the lives of humanity. Integrity is an "unimpaired state; soundness; purity, moral soundness; honesty; uprightness" (Webster's New Collegiate Dictionary). The Psalmist calls for integrity (Psalms 26:11). The idea is found in a number of words and phrases. Some of these phrases are, "speak ye truth each one with his neighbor" (Eph. 4:25); "honest and good heart" (Lk. 8:15);



W. EDWIN KEARLEY

"not with eyeservice as men pleasers" (Eph. 6:6; Col. 3:22); "buy the truth and sell it not" (Prov. 23:23). These state the principle of integrity. The negatives of integrity are found in words like stealing, lying, bribery, adultery, fornication etc.

INTEGRITY INVOLVES TELLING THE TRUTH. God has always demanded that men speak the truth. One of the seven things that God hates mentioned in Proverbs 6:17 is "a lying tongue." Solomon also said, "A righteous man hateth lying, but a wicked man is loathsome and cometh to shame" (Prov. 13:5). Lying for economic and social excuses is an everyday part of our people. Abraham Lincoln, commenting about someone, said, "He reminds me of an old fisherman I used to know who got such a reputation for stretching the truth that he bought a pair of scales and insisted on weighing every fish in the presence of witnesses. One day a baby was born next door and the doctor borrowed the old fisherman's scales. The baby weighed forty-seven pounds.

Many today teach their children to lie. For example, if an unwanted visitor knocks on the door, parents have been known to command a child to tell the would be guest the parents are not at home. Such reveals the immaturity of those fearing to face unwanted truth or circumstances.

John wrote "...all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8). The white, black and

Continued on page 4



FROM

THE EDITOR

Man's Fall and Redemption Theme Of Lectureship

The theme of the second annual Gus Nichols *Words of Truth* Lectureship will be *Man's Fall and Redemption*. Evening speeches will include subjects such as "The Fall of Man," "The Great Salvation," "The Crucifixion of Christ," "The Resurrection of Christ," and "Heaven — the Hope of the Christian." In all some forty-five speeches will be made on subjects centering around the general theme. Attention will be given to particulars concerning the plan of salvation, the matter of worship, and Christian living. One afternoon will be devoted to speeches concerning controversies within the church during recent years.



BOBBY DUNCAN

The date of the lectureship this year will be September 27- October 1. The sessions each day Monday through Thursday will begin at 9:00 a.m. Each evening will be characterized by a period of singing for about twenty-five minutes. This will be followed by the evening lecture.

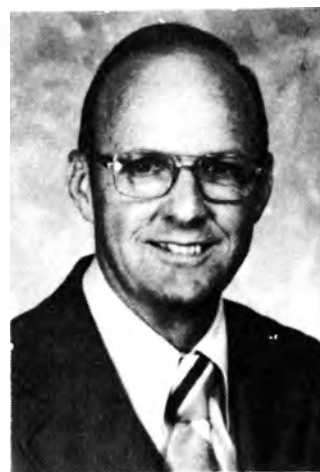
A complete schedule of all speakers and subjects will be announced in the near future.

We personally feel that the 1980 Gus Nichols *Words of Truth* Lectureship was one of the very finest we have had the privilege of attending. A number of others also expressed this sentiment. We believe this year's will be even better. Every effort is being made to make it so.

As in the past, the good people of Jasper and Walker County, Alabama will be opening up their homes to out-of-town guests. For those who prefer there are several motels in the area. We are also well blessed with a good number of excellent eating establishments. All of this makes for a week of spiritual edification and wonderful Christian fellowship.

Time Stands Still

One of the most exciting, faith building experiences that ever happened to me occurred during a flight from Montgomery, Alabama to Boise, Idaho in the summer of 1975. We were on a DC-9 charter flight and it was necessary to land in Salinas, Kansas for refueling. It just so happened that we landed in Salinas as the sun was setting in the west. We spent about a half hour for the refueling stop and then it was completely dark as we took off and resumed flight to Boise. We climbed to 39,000 feet altitude and were flying at an airspeed of 600 miles per hour. It was at this point that I was able to observe a strange but beautiful and exciting phenomenon. As we attained our altitude I was once again able to see the top of the setting sun on the horizon while the earth beneath was in total darkness except for the electric lights which lit up the towns and cities as we passed over. This beautiful scene was observed for a long space of more than an hour. The top of the sun could be seen and it appeared as if it had begun to set and everything just stopped moving. It hung there on the horizon for a long period of time. It seemed that we were witnessing the impossible, time standing still. What actually happened was that we took off from the right position on the earth, ascended to the right altitude, and travelled at the right speed to create the illusion of time standing still.



JAMES ROY FULLER

As I thoughtfully reflected upon this beautiful sight I kept thinking about the great creative genius of almighty God. Passages like, "The heavens declare the glory of God; and the firmament showeth his

handywork" (Psa. 19:1), and, "He stretcheth out the north over the empty place, and hangeth the earth on nothing" (Job. 26:7) became for a short time a living experience. It was truly a beautiful, serene, faith building experience and I thank God for it. Such experiences as these raise questions in the minds of those of us who believe in a divine creator as to how some people can witness all of the evidence at hand and still boldly reject the concept of divine creation. We question whether they actually are serious, because we really do not want to believe that anyone could reject such overwhelming evidence. Yet, it is true, many, many souls on this planet do not believe in God, much less in the divine creation. How very sad. The bible says: "Behold, God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down according to the vapor thereof: which the clouds do drop and distil upon man abundantly. Also can any understand the spreading of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea" (Job 36:26-30). "The Lord answered Job out of a whirlwind, and said, Who is this that darkeneth counsel without knowledge? Gird up thy loins like a man: for I will demand an answer of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof? when the morning stars sang together, and all the sons of God shouted for joy" (Job. 38:1-7).

No man can fully understand the vast magnitude, the depth, the breadth, and all of the intricate details of divine creation, but all men can accept the overwhelming evidence of divine creation by faith. The questions put to Job by our divine creator should give us pause for reflection and meditation upon the subject. We should accept the evidence of divine creation. — Rt. 4 Box 479 Elba, Ala. 36323.

Creation Or Evolution - The Fossil Record Speaks!

(NO. 14)

In this series of articles we have gone to great lengths to present the alleged "scientific data" for the theory of evolution, as presented by evolutionists themselves. Perhaps before drawing a conclusion, it would be wise to summarize a few of the salient points gleaned from the pens of evolutionists themselves concerning the fossil record.



BERT THOMPSON

1. Concerning the transitional forms ("missing links") in the fossil record:

"Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. Evolution requires intermediate forms between species, and paleontology does not provide them." (emp-BT) [Dr. David G. Kitts]¹⁰⁵

2. Concerning *Dryopithecus africanus* ("ancestor to both apes and humans" [Richard Leakey]):¹⁰⁶

"It has come to be rather generally assumed, albeit in a rather vague fashion, the pre-Pleistocene hominid ancestry was rooted in the *Dryopithecinae*." ¹⁰⁷ [Dr. D. R. Pilbeam]

3. Concerning *Ramapithecus brevisrostris* ("...the first true hominid." [Richard Leakey]):¹⁰⁸

"Now if we are absolutely honest, we have to admit that we know nothing about *Ramapithecus*; we don't know what it looked like; we don't know what it did; and naturally, we don't know how it did it! But with the aid of jaw and tooth fragments and one or two bits and pieces from arms and legs, all of which represents a couple of dozen individuals, we can make some guesses, more or less inspired." ¹⁰⁹ [Richard Leakey]

4. Concerning *Australopithecus africanus*, *A. boisei*, and *A. afarensis*:

"We may well have to accept that it is rather unlikely that any of the australopithecines, including *Homo habilis*, can have had any direct phylogenetic link with the genus *Homo*." ¹¹⁰ [Dr. Charles Oxnard]

5. Concerning *Homo habilis*:

"I submit that morphologically it is almost impossible to regard *Homo habilis* as representing a stage between *Australopithecus africanus* and *Homo erectus*." ¹¹¹ [Dr. L. S. B. Leakey]

"What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *Homo habilis*) none clearly derived from the another? Moreover, none of the three display any evolutionary trends on earth; none becomes more brainier or more erect as they approach the present day." ¹¹² [Dr. Stephen J. Gould]

6. Concerning *Homo erectus*:

"*Homo erectus* found throughout the old world during much of the middle Pleistocene (from 500,000 or 600,000 years ago on) is barely

distinguishable taxonomically from *Homo sapiens*." ¹¹³ [Drs. D. R. Pilbeam & E. L. Simons]

After reviewing such quotations as these, what is the conclusion to be drawn? Perhaps the conclusion is best summed up by the following quotations:

A. "In spite of recent findings the time and place of origin of older Primates remains shrouded in mystery. All of the considerations of earliest primate evolution remain very much a matter of opinion and are speculative." ¹¹⁴ (Dr. E. L. Simons, evolutionist)

B. "If we were to try to piece together into a kind of composite skeleton the fragments we have of our direct *Homo* ancestor of about two million years ago, the task wouldn't take very long, simply because there are so few pieces to slot into place; the product would be pitifully incomplete — a skull, possibly part of an arm, a couple of leg bones, perhaps half a foot, and a little more." ¹¹⁵ (Richard Leakey, evolutionist)

C. "Therefore it may be concluded that fossil evidence offers no support for any schemes of the evolutionary descent of man, either within hominid genera or from primate ancestors." ¹¹⁶ (Dr. W. H. Rusch, creationist)

Or, perhaps Mark Twain, that famous armchair philosopher, stated the matter best when he said simply, "There is something fascinating about science. One gets such wholesale returns of conjectures out of such a trifling investment of facts." ¹¹⁷

Addendum

In order that the reader may have readily at-hand in chart form the consensus of evolutionary thought from 1971 through 1980, the following charts are being presented as a summary of those things presented in this series of articles:

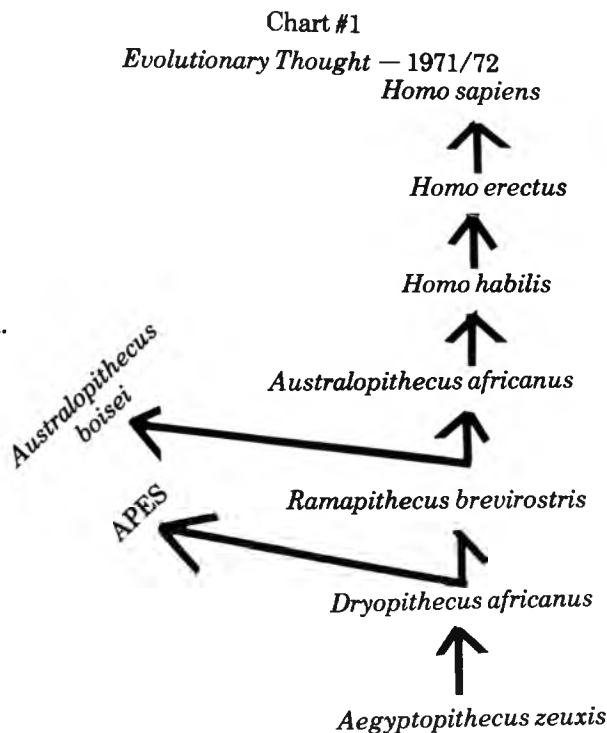


Chart #2
Evolutionary Thought — After 1972 but Before 1974

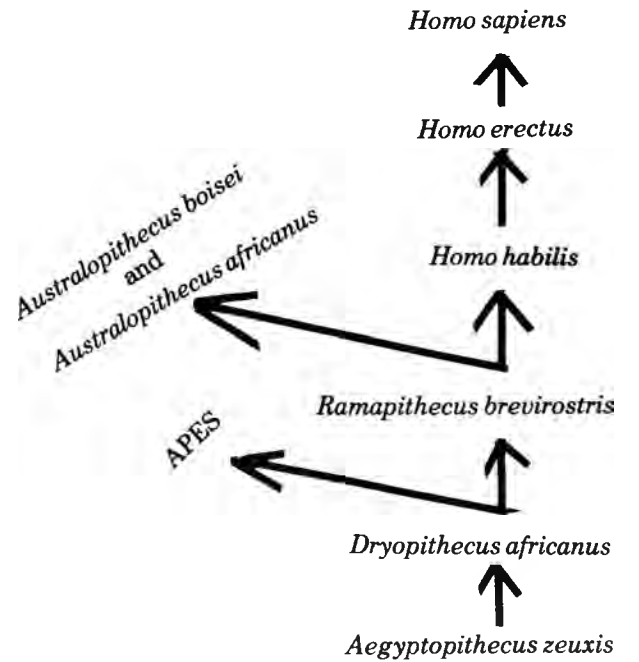


Chart #3
Evolutionary Thought — After 1974 but Before 1976

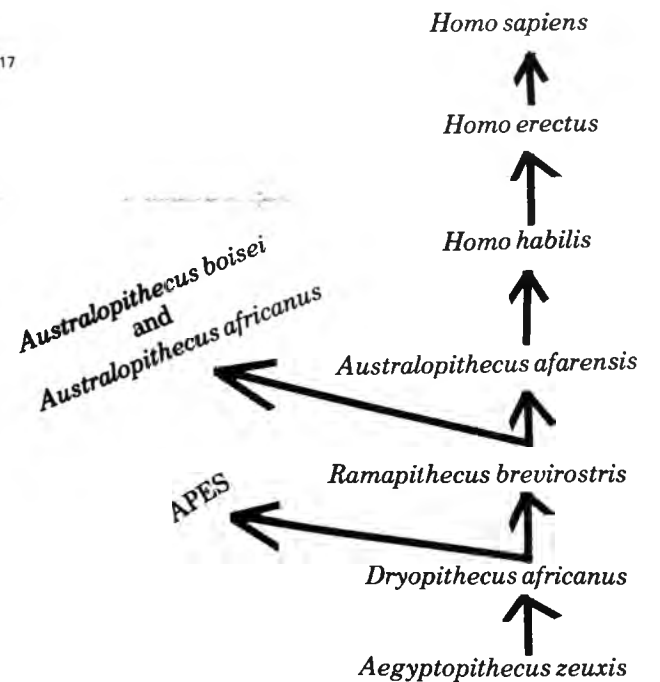
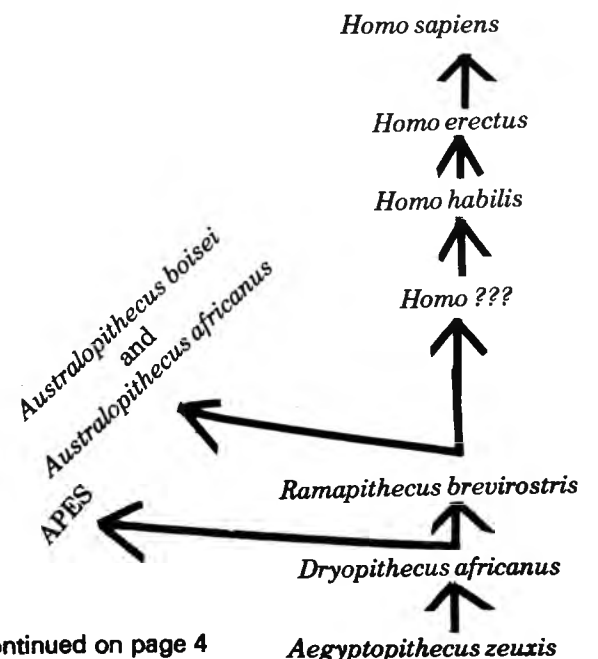


Chart #4
Evolutionary Thought — After 1976



EVERYONE IS NEEDED. . . Attend Each Service . . . With The Entire Family.

Continued on page 4

Spiritual Integrity

Continued From Page 2

all other colors shall be there.

THE WORK ETHIC VERY MUCH RELATES TO INTEGRITY. A little boy, when asked to define work said, "Work is something other people think of for you to do; play is something you think of yourself." At first this definition might bring a smile, but deeper contemplation will reflect profound implications.

Mark Twain once remarked: "I never worked a day in my life," and by this he meant that he found such pleasure in what he had always done. He never considered piloting a steamer on the Mississippi, writing his novels, or lecturing to audiences work.

Those who only work when the boss is looking need the command of Paul. He stated, "If any will not work, neither let him eat" (II Thess. 3:10). We need the vitamin "W" (work).

RESPECTING THE PROPERTY RIGHTS OF OTHERS IS AN ASPECT OF INTEGRITY. Paul commanded, "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4:28).

Crime is a losing game. No one can win. It is always a liability and never an asset. A Sing Sing Prison chaplain said men in prison had told him such things

as these: "I have stolen thousands, but I came to prison without a nickel." "I robbed, thinking it would mean finding freedom but instead of that I find I have lost my freedom." "My crime has hurt me deeply, but it has hurt my family terribly."

Almost daily we hear of some school that has been vandalized, or store or bank that has been robbed. If a riot or a natural disaster occurs, stores are looted by hoards of lawless mobs.

SEXUAL PURITY IS NECESSARY TO MAINTAIN INTEGRITY. Fornication and adultery are portrayed on television as normal occurrences in society. I am certain that is not true in the community in which we live. If this kind of bombardment of evil continues, many will be convinced. There is far too much already. Three out of five marriages end in divorce. Far too many marriages take place where neither the boy nor the girl is a virgin.

Those who engage in fornication and adultery cannot expect to go to heaven unless they repent and obey God (I Cor. 6:9-10; Gal. 5:19-20).

The story is told of a daughter who asked her father for permission to visit a worldly girl, and the father refused. The daughter said, "you must think me exceedingly weak." The father picked up a coal from

the fire and handed it to the daughter, but she hesitated to take it. When the father said, "It won't hurt you," she took it, but her hands were blackened. She said, "Father, you can't be too careful in handling coals." "That is right," said the father, "for even if they do not burn, they blacken." So it is with evil companions. "Be not deceived; evil companions corrupt good morals" (I Cor. 15:33).

SPIRITUAL INTEGRITY ALSO INVOLVES OBEDIENCE TO THE GOSPEL. Integrity pertains to many things we cannot mention in this short article. Embracing the gospel of Christ is a commitment to give complete allegiance to every principle, command and inference involved in a command found in the inspired volume.

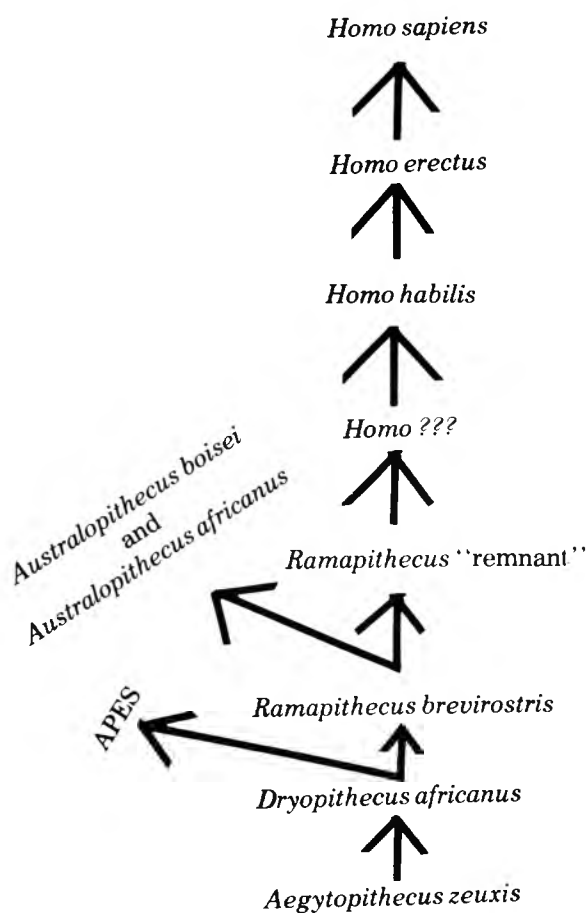
One cannot have complete integrity until he surrenders his will to our God in obedience to the gospel of Christ. Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mk. 16:16). The Lord adds the saved to his church (Acts 2:47).

It is our plea to all people that each will have complete integrity in the sight of God. — Rt. 4 Box 3A Buena Vista, Ga. 31803.

Creation Or Evolution — The Fossil Record Speaks!

Continued from page 3

Chart #5
Evolutionary Thought — 1980 & After



FOOTNOTES

105. Kitts, David G. "Paleontology and Evolutionary Theory." IN: *Evolution*. Volume 28. September, 1974. p. 466.

106. Leakey, Richard & Roger Lewin. *Origins*. E. P. Dutton & Co. New York. 1977. p 52.

107. Pilbeam, D. R. *Nature*. Volume 219. 1968. p 1335.

108. Leakey, Richard & Roger Lewin. *People of the Lake*. E. P. Dutton & Co. New York. 1978. p 26.

109. *Ibid*. p 27 (emphasis in original text)

110. Oxnard, Charles. *Uniqueness and Diversity in Human Evolution: Morphometric Studies of Australopithecines*. University of Chicago Press. Chicago. 1975.

111. Leakey, L.S.B. "Homo habilis, Homo erectus, and Australopithecus." IN: *Nature*. Volume 209. 1966. pp 1280-1281.

112. Gould, Stephen J. *Natural History*. April, 1976. p 24.

113. Pilbeam, D.R. and E. L. Simons. *American*

Scientist. Volume 53. No. 2 p 237.

114. Simons, E. L. *Annals of the New York Academy of Science*. Vol. 167. 1969. p 319.

115. Leakey, Richard & Roger Lewin. (see footnote #108) p 19.

116. Rusch, W. H. "Human Fossils." IN: *Rock Strata and the Bible Record*. Dr. P. A. Zimmerman, Editor. Concordia. St. Louis. 1970. p 172.

117. Twain, Mark *Life on the Mississippi*. p 156. — P.O. Box 1111, Cookeville, Tennessee 38501.

Brother Blazer Says, "Thanks"

A few weeks ago we published an article by Franklin Camp telling of the extended illness and hospitalization of sister Howard Blazer. The article mentioned the fact that the Blazers' hospital insurance was not covering hospital costs, and there was a need for faithful brethren to come to the aid of brother and sister Blazer.

A few days ago we received a telephone call from

brother Blazer. He asked that we convey to our readers his gratitude for the overwhelming response to brother Camp's plea. He said enough money had been received to take care of the present hospital bills, and asked that no more be sent. He said also that sister Blazer is now home from the hospital.

A Minute For The Master



BARRY H. CUNNINGHAM

If a group of men decided to build a house, one thing they would surely need is a blueprint. The blueprint would enable each worker to know exactly what he should do in building the house. Without it? Well, the house may never get built!

As we try to build our lives into successful, meaningful existence, we would do well to follow the "blueprint" given to us by our creator. The Bible! The Bible enables each one of us to know exactly what we should do in building our lives. Without it? Well, our lives may not be worth living!

The Bible says, "The Law of the Lord is perfect, converting the soul" (Ps. 19:7).

Build your life upon the scriptures, following always the "blueprint" of God's Word. — P.O. Box 652, Elizabethtown, Ky. 42701.



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(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, APRIL 24, 1981

NUMBER 17

Premillennialism And "Christian Growth Guide" (No. 1)

While in Ohio for meeting and lectureship work during the fall of 1979 a good brother handed me a copy of a little magazine entitled CHRISTIAN GROWTH GUIDE. It was the September issue for 1979. He did not tell me whether he favored the material or found fault with it. He just requested that I look over it. In less than a couple of minutes of hurried perusal through a few of its key statements I told him,



ROBERT R. TAYLOR, JR.

"This is premillennial in content!" He agreed. He requested that I present a brief review of it for one of our papers. I promised him I would do it but it would be awhile before I could get around to it due to several other pressing writing assignments already promised. My review will be brief and yet will cover two articles.

THE MAGAZINE, ITS PURPOSE AND ONE OF ITS PROMOTERS

The title has already been given. It gives promise that herein is guide material for Christian growth and development as disciples. Christian growth is expected of every child of God. Such striking passages as I Peter 2:2; II Peter 1:5-11; 3:18; Hebrews 5:12-14 and I Corinthians 3:1ff make this a mandatory matter for every dedicated disciple who seeks to follow Deity's demands. On the front cover is declared the purpose: "Promoting church growth Through Bible Study." Sounds good so far doesn't it? Also on the front is a picture of a man with an open Bible. Again this is commendable. Christianity demands open Bibles and open hearts to receive such. On the inside cover the magazine's purpose is more detailed. The material is designed to take the reader through the Bible, chapter by chapter. Fifteen minutes of reading time per day is required. A reader can begin any month of the year and finish one year later. Various Bible helps are presented each month.

There are: "devotional thoughts for each day's reading, prophetic references to Christ in the Old Testament, clarification of difficult words; introduction to each book of the Bible; maps and charts on Bible subjects and topics; important prayers in the Bible; memory verses for each week; art and photos to illustrate Bible truths; King James Version used throughout."

On the back cover of this September issue is a picture of Dewayne Davenport. He has an inscribed letter to each recipient of the magazine. He says this magazine is a publication of "International Church Growth Ministries" of which he, Davenport, is Director. He states, "Our goal is to promote church and individual growth in America and around the world. It was a privilege to serve as a missionary in Ghana and Tanzania in Africa, therefore, I have a vital interest in the growth of the church worldwide." In appraising the worth of this magazine Brother Davenport states that this "is an excellent tool to get your friends and loved ones involved in reading God's precious Word." At the time this September issue came out Brother Davenport was living at Byesville, Ohio, and was working with the Stop Nine church of Christ in that city. Their letterhead listed him then as "Minister of Church Growth." I understand now that he is no longer affiliated with that congregation.

The September issue dealt with much of the latter prophetic section of the Old Testament including the books of Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi. Thus we have fourteen books covered, including two of the major prophets — Ezekiel and Daniel — and all twelve of the minor prophets. This has long been a neglected portion of Holy Writ and efforts to get people to peruse prayerfully its pages are commendable. It also is a portion of Sacred Scripture that has been a fertile breeding ground for injurious speculations. Premillennialism is definitely of that number. Pseudo-seers today claim to see in that latter prophetic section of the Old Testament nearly every happening that occurs in our world, especially if it concerns the Jews or centers in the Middle East. Unfortunately, this September CHRISTIAN

GROWTH GUIDE does not succeed in avoiding all premillennial slants by any extent of the term. Some of the conclusions drawn are far more in harmony with Lindsey and his Late Great Planet Earth imaginations than in holy harmony with the eternal truths of God's Word as touching The Bible Doctrine of Final Things.


PREMILLENNIAL PROPAGANDA

The second paragraph dealing with the book of Ezekiel states, "The book also has two prophetic divisions: prophecy concerning the destruction of Jerusalem (chapters 1-32), and prophecy yet to be fulfilled at the close of the Gentile age (chapters 33-48)" (p. 3). If one is aware of the heyday that premillennial proponents have with the vision of dry bones in chapter 37, the frequently abused 38th and 39th chapters relative to God and Ezekiel's visions of the ideal temple in the closing chapters, he cannot help but see a premillennial slant in the quoted statement. To affirm that the vision of dry bones was not fulfilled when Israel returned from Babylonian Exile, but is to be fulfilled out there in the future, is nothing but pernicious premillennialism gone to seed and then some!!

In comments relative to Ezekiel, chapters 10-13, we have these words: "Christ Revealed: As the One who gives oneness of heart (Ezekiel 11:17,21). In this repeat prophecy from Jeremiah (32:39), we see the promise of Jesus the Christ. This promise is fulfilled when one accepts Jesus as Saviour — and will be fulfilled in one day in the Jews when Jesus returns (Heb. 8:10; 10:16; Gal. 4:6,7; Eph. 3:14-21)" (p. 5). Premillennial people have long taught that the conversion of the Jews will occur in one day or when Jesus comes the second time. The very passages alluded to in the New Testament prove abundantly that either Jew or Gentile will find life in Christ by hearing and heeding the gospel. Jesus is NOT coming the second time to convert the Jews or the Gentiles. That was the expressed purpose of his first coming (Luke 19:10). He will come as Judge the second time. It will be too late for conversions to take place then.

In comments on Ezekiel, chapters 20-21, we note these words, "Christ Revealed: In the regathering of

Continued on page 2)



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RON HARPER Circulation Manager
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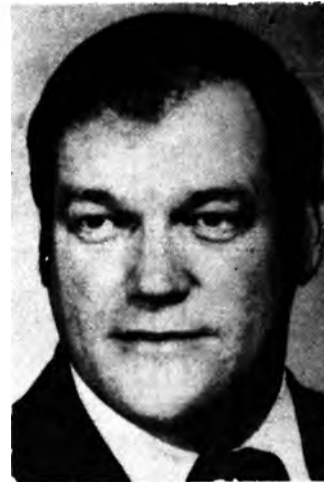
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FROM
THE EDITOR

“If Any Would Not Work”

Paul wrote to the Thessalonians: “For even when we were with you, this we commanded you, that if any would not work, neither should he eat” (II Thessalonians 3:10). It is clear that God never intended for people to be lazy. The sluggard is admonished to consider the ways of the ant, and to learn wisdom therefrom (Proverbs 6:6-8). Even before sin entered into the world God assigned to Adam the duty of dressing and keeping the garden of Eden (Genesis 2:15). Those who refuse to work so as to be able to provide for their own are said to have denied the faith and to be worse than an infidel (I Timothy 5:8). Ephesians 4:28 says, “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”



BOB DUNCAN

This last passage clearly shows there are those who are legitimately in need, and to these we are to be merciful. It is for these our government welfare programs were designed. Very few, if any, would object to the fact that a portion of our tax money is used to support those who, through no fault of their own, are in need.

We all know, however, that our welfare rolls are swelled by those who could work but will not, and who choose instead to be parasites. Which of us has not impatiently stood in the check out line at the grocery store while we waited for the clerk to count the food stamps of the person in front of us, who seemed to be able to buy more groceries than were we, and who carefully separated from his groceries the cigarettes and other items which were not eligible to be bought with food stamps, but which he paid for with money from his welfare check? In such cases, how often has

Paul’s injunction, “if any would not work, neither should he eat,” come to mind? What a tragedy it is that some will abuse the rest of us by simply refusing to work and choosing rather to allow the rest of us to support them and their families! Every time we think about it we get angry all over again. Doesn’t the thought of such indolent free loaders make your blood pressure rise just a point or two?

Have I said enough to stir up your righteous indignation? I hope so, because I want to make a point about this same sort of practice in connection with spiritual matters. What about the parasites in the church — those who will not work? Why do so many think it is honorable to allow others in the church to do all the work? They deplore such a practice with reference to material things, and can get very vocal about it. “If any would not work, neither should he eat,” they are heard to say. Does this principle have no spiritual application? We affirm that it does.

We sometimes wonder: “How can those who are too lazy to earn their living, but who live off the taxpayers of America, hold up their heads?” It seems they would be ashamed to face their neighbors. But what about those in the church who consider themselves as faithful, who simply choose not to participate in any of the work of the church? They do not participate with any real fervor in the visitation program. They do not help the bus workers — won’t even sit with the bus children during the service. They do not help promote and advertise gospel meetings, and in many cases attend only when it is convenient. They do not volunteer to provide meals for the visiting evangelist. They do not volunteer to work in connection with the benevolent program. They do not visit the sick, the shut-in, the backslider, the prospective Christian, or anyone else. They do not even find the time to attend the ladies Bible class. Yet, just like those lazy indolents who swell the welfare rolls of our nation, they expect to enjoy all the blessings enjoyed by other citizens.

Beloved, God has decreed otherwise. “If any would not work . . .”

Brother, Doctor, Reverend, Father

“And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted” (Matthew 23:9-12).

People love titles! Titles indicate power, fame, money, or glory. Honor is given to a person in our society if he has a title. Words such as: King, Queen, Lord, Duke, General, President, Prince, and Princess are recognized by almost everyone.



JOHN M. GRUBB

Religious titles are common in our society as well. Prestige and honor are associated with such titles. The Roman Catholic Church bestows honor upon men who wear the title of “Father.” Greater honor is given to Bishops, Archbishops, Cardinals, and the Pope.

In the denominational world the word *Reverend* is the honorary title. The word *Pastor* is another title commonly used. These titles are used to refer to the preachers in denominationalism. People are ignorant of the fact that the word *reverend* is used only one time in the Bible. “He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name” (Psalm 111:9). The word *pastor* is a synonym for elder, bishop, overseer, and shepherd in the New Testament (I Timothy 3:1-7; Titus 1:6-9; I Peter 5:1-3). The only time a preacher is a pastor is when he serves in both capacities.

It is bad enough that the vast majority of religious people ignore the admonitions of the Bible, but it is worse when members of the church follow the same pathway. No, we don’t use the terms *reverend* or *pastor* (very often), but we use other words in the

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Premillennialism And “Christian Growth Guide”

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Israel and the rightful wearer of the crown (Ezekiel 20:33-34; 21:26-27). These two events will take place in the last days, and Jesus will be recognized and received by His brethren according to the flesh. “And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13:6)” (p. 7). Israel’s return from Exile occurred hundreds of years before the Mosaic Economy ended and before Jesus Christ came to earth. The last days refer to Christianity or the gospel dispensation — not to what happened under Cyrus’ decree. Jesus was wounded during the time of his trial and his crucifixion. Paul affirms in II Corinthians 5:16 that in Christianity we now know Christ NO MORE after the flesh.

Relative to comments made on Ezekiel, chapters 29-32, we read, “Christ Revealed: In the sure destruction of unbelieving nations (Ezekiel 29:8-17).

The total destruction spoken of here has not occurred; it will be part of the end time judgments in the campaign leading to Armageddon. Jesus Christ Himself is the righteous Judge (Rev. 6:10-17)” (p. 10). If this language means anything, it falls in line with popular premillennial propaganda that world events will culminate in a great carnal conflict known as the Battle of Armageddon. All of this is the fond fodder of which premillennialism makes so much ado. Armageddon is NOT a carnal conflict to be fought in the land of Palestine; it is a spiritual conflict. Yet the premillennial proponents think it is to be a carnal conflict in which hundreds of millions will one day meet in the tiny Palestinian Valley of Megiddo. It is doubly doubtful that as many could get into this valley for an armed conflict as Lindsey and others think will be present if soldiers stood on each other’s shoulders ten heads high and then some!! — P.O. Box 464 Ripley, Tennessee 38063.

Brother, Doctor, Reverend, Father

Continued from page 2

same way. Many of our brethren have earned the title *Doctor* in many areas of education and learning. None of them however, are to be used as religious titles. And yet we hear and read throughout the brotherhood the use of the word *Doctor* among brethren. To make distinctions between brethren *with* brethren violates

Matthew 23:9-12. When we do this we show respect of persons (James 2:1-9; Acts 10:34,35). Even the word *brother* can and is used as a religious title. To call a person a brother is scriptural (II Peter 3:15). But we must be careful not to use the word like denominations use the words *reverend* and *pastor*.

Let us speak as the Bible speaks, and be silent where the Bible is silent. We should call Bible things by Bible names, and do Bible things in Bible ways. Let us quit trying to be like the sectarians all around us. Rather, let us seek to convert them to the truth of God. — 332 Karen St., St. Charles, Missouri 63301.

The Life Principle Of Faith

The study of biology is the study of life and one soon learns that the difference between a living and a dead organism is the life principle. It is our purpose in this article to discuss faith from that standpoint; i.e., faith is either dead or alive depending upon the presence or absence of the LIFE PRINCIPLE.

The Life Principle of Faith Identified. "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. For as the body without the spirit is dead, so faith without works is dead also" (James 2:17, 18, 26). James discusses our subject by showing that faith without works is dead. If it is true that faith without works is dead (and it is, v26) then it is also true that faith with works is alive (and it is, v22). Thus, the conclusion is inescapable, namely, *the life principle of faith is works.*

The Life Principle of Faith Operates. Once it has been determined what the life principle of faith is, it should be no problem to understand that the *same life principle operates* in the faith that saves from alien sins (sins committed prior to the "new birth") and that which operates in faith after the "new birth." This is very important because the "protestant world" as a whole teaches that faith which saves initially is without works, but faith that operates after salvation is with works. That this is the correct conclusion of protestant teaching I offer the following as evidence:

"James and Paul begin at different times in the Christian life. Paul begins at the very beginning. ... That initial step must come solely from the action and the initiative of God. ... James begins much later. ... He has been justified; he must now go on to show that he is sanctified. ... So the difference between James and Paul is a difference of the starting-point" (William Barclay, *The Letters of James and Peter*, Edinburgh, 1960, pp. 86, 87).

Please note that Mr. Barclay was endeavoring to come to grips with Paul's emphasis on faith and James' emphasis on works. To do so he thought they were coming from a different starting-point. However that leads to an erroneous conclusion, namely, that faith prior to the "new birth" is void of works while faith after the "new birth" is made valid by works. That can't be; because, faith to be living must have the life principle which, as we have seen, is works. In short, whatever God requires of one to be born "anew" and whatever God requires of his children after the "birth" does not change the definition of living faith. Therefore, the solution to James' and Paul's emphasis is not starting-points with different kinds of faith, but, rather, James and Paul discuss different kinds of works. James speaks of works that perfect faith (2:22). Paul speaks of works that void



CURTIS R. DOWDY

faith (Romans 4:14).

The Life Principle Seen in Abraham. Whether you go to Romans 4, James 2, or Hebrews 11 Abraham's faith is the living kind, and when you find living faith you find obedient faith. In Romans chapter 4 the emphasis is upon the call of Abraham (Genesis 12). In James chapter 2 the emphasis is upon the offering of Isaac by Abraham (Genesis 22). In Hebrews chapter 11 the emphasis is upon both these events, but both were accomplished by faith. It is the same kind of faith in Genesis 12 and Genesis 22, the obedient kind, the living kind. In short, the life principle is present at the call and at the sacrifice.

The Life Principle Seen in Saul. Whether you go to Acts 9, Acts 22, or Acts 26 Saul's faith is the living kind, and when you find living faith you find obedient faith. In Acts chapter 9 the emphasis is upon the call of Saul (v. 4). In Acts chapter 22 the emphasis is upon the conversion of Saul (v. 16). In Acts chapter 26 the emphasis is upon both these events (vs. 14, 19), but both were accomplished by faith. It is the same kind of faith in Acts 9 and Acts 22, the obedient kind, the living kind. In short, the life principle is present at the call of Saul, at the conversion and, of course, throughout his subsequent life, as seen in the epistles.

With this background we can see that those who teach salvation by faith alone (primarily apart from baptism) have misunderstood the meaning of living

faith.

The truth which Paul communicated to the Romans regarding justification by faith is most beautiful when the life principle of faith is understood. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Nevertheless, to misunderstand is to be forever in a quandary over the commands of Jesus, such as baptism "for the remission of sin" (Acts 2:38). Therefore the need to explain it away, as the majority of protestantism does. Paul, then, did not teach the Romans that baptism is not necessary to salvation. He did rehearse with the Romans what he and they did by faith that brought newness of life:

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? 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" (Romans 6:1-4).

CONCLUSION

The life principle of faith is seen in the words of Jesus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). — Obion, TN 38240.

Living So As To Love Life And See Good Days

W. A. HOLLEY

Our text is found in I Peter 3:8-12.

(1) Don't be too concerned about receiving your "just dues." Remember to do a good turn for others purely for the sake of being helpful.

(2) Learn to pay no attention to unfair and unjustified personal attacks on you. Live so that responsible and reasonable people will not believe them.

(3) Be just as compassionate and understanding toward others as possible. Above all, respect the feelings of others. All wit and humor at the expense of others can never be worth it.

(4) Let your virtues and accomplishments speak for themselves, and refuse to discuss the shortcomings of others. You can discourage gossip by changing the subject.

(5) Strive to keep an open mind on all debatable subjects. Discuss, but do not fuss and quarrel. You will seldom find a person who will agree one hundred per cent with you on all issues. It is the mark of a superior Christian mind to be able to disagree and yet remain friends with your antagonist.

(6) Be cheerful and bright in your outlook. Smile! This is the longest word in the English language. Search to find out why! Let joy and happiness, rather than darkness and gloom, rule your heart. Be a ray of sunshine, not a gathering storm. If you smile, others smile, too. If you frown, others frown, too.

(7) Take a special interest in each person whom you

meet day by day. Talk with them concerning their pursuits, their homes, their families, their hopes and dreams. Do your best to build their self-esteem, and urge them to reach for the mountain top.

(8) Make promises sparingly and keep them faithfully, no matter what the cost.

(9) Seize all opportunities to speak a kind word for or about somebody each day. Remember that kindness is the golden chain by which society is bound together. It has been said that genuine kindness is the common language which the deaf can hear and the blind can read. Make sure to praise any work that has been well done, regardless of who did it.

(10) Put skid chains on your tongue and keep them there. A tongue tied in the middle and loose at both ends causes nothing but trouble. Always speak less than you think. Cultivate a soft and soothing voice. A harsh and scabrous voice often does far more harm than good. Have you noticed that it is not so much *what* you say, but *how* you say it, that makes the difference?

In order truly to avail yourself of the wonderful blessings mentioned above, it is necessary for you to become a Christian, a child of God. What does the Lord require? The Holy Scriptures answer: Faith, repentance, confession, and baptism in the name of Jesus Christ for the remission of your sins (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-47; Acts 2:36-38; 22:16; Romans 6:3-4). P.O. Box 274, Parrish, Alabama 35580.

EXPO 82 - Evangelism Opportunities

A World's Fair will be held in Knoxville, TN., May — October of 1982. Being in the heartland of the Tennessee Valley Authority and the Department of Energy's Oak Ridge Nuclear Energy Plants, it has been tabbed the Energy Exposition. Some 11 million visitors from around the world are anticipated.

This program provides a great challenge and opportunity to the Lord's people to present the gospel to those who come. Many will recall the highly successful outreach conducted by our brethren at the 1964-65 New York World's Fair. Congregations in East Tennessee are committed to have a similar exhibit at Expo 82. The elders of the Laurel congregation in Knoxville have already agreed to oversee the project. Churches in the immediate area



JOHN WADDEY

have pledged themselves to raise \$75,000 to pay for the floor space. A contract has been negotiated securing for us a choice location in the Hall of Industries and States, the principal building on the fair grounds. Most of the 11 million guests will have to walk past our display.

Obviously such an undertaking is greater than any one congregation or even the 50 congregations in and around Knoxville. The challenge is to the entire brotherhood and the benefits will flow outward to all. The projected costs will be no less than \$600,000. While this would overwhelm one congregation it can easily be met by the 11,500 congregations of our brotherhood. Already some \$140,000 has been pledged.

The Laurel elders are well along in the planning and organization of the exhibit. They are leaning heavily upon the expertise and advice of those who were leaders in the New York project.

The purpose of the exhibit will be to make known to the masses the church of Christ and to create a favorable awareness of who we are, what we believe and what we are doing. Gospel teaching will be the centerpiece of the project. Skilled teachers will be on hand continually to instruct those willing to learn. Use

will be made of modern electronic teaching devices. A mini-viewing room for gospel films is contemplated. Massive use of tracts and literature will be employed. This is a major evangelistic outreach with world-wide dimensions. At least 2500 baptisms resulted directly from the New York World's Fair. Bro. Juan Monroy of Spain was first contacted there. This has born remarkable fruit for the church in Spain.

We need your help:

1. Begin now to talk about and advertise the fact that we will be at the fair with the Lord's Good News.
2. Review your resources and make a substantial commitment to help financially.
3. Pray diligently that God will bless this endeavor and give us a harvest of souls for the effort.
4. Plan to visit the Expo and see the exhibit for yourself and share the joy first hand.

The Karns congregation is enthusiastically supporting this work. I am pleased to serve on the Advisory Committee for the Laurel elders in this project. I urge the support and cooperation of all brethren. May God have the glory!

Contributions should be sent to Laurel Church of Christ, World's Fair Exhibit, P.O. Box 10683, Knoxville, TN 37919.

What Is Truth?

Twentieth Century man is confronted with mind-boggling, computerized, space age discoveries and advances. In philosophy and theology he is bombarded with the concepts of relativism, scepticism, and sensationalism. With these scientific advances and philosophical vacillations comes a great need for security in the realm of moral and intellectual life.

It has been observed of modern man that he has a sense of impending disaster, a rootlessness of the person. With certainties dissolved and emotional centers displaced, there is a tension that stems from a desire to know once more, to possess a sense of direction that is not in a constant state of flux. Filled with endless frustration modern man seeks, not answers, but THE answer!

Humanistic secularism has not met the yearnings of the human soul. It does appeal to our vanities for a moment, but in time reality calls its bluff and it is found wanting. Men have asked of it a fish and were cast a serpent; they begged for bread and were given a stone.

Our generation is not unique in its quest for a sure foundation upon which a meaningful existence may be realized. Christianity challenged the secularism of the First Century world and passed the torch of truth to succeeding generations. They knew that in Jesus they found the way, the truth, and the life (John 14:1-6). They did not speak of a "Quest For The Historical Jesus," nor did they speak of a "Crisis Theology." The Christ they knew and loved was the embodiment of all truth. They thus sought to know him and the power of his resurrection. They believed that the revelation he gave the world consisted of propositional truth, and were convinced that changed lives wrought by the power of that revelation represented empirical truth, i.e., observable reality.

It is a profound verity, not a simplistic answer, that truth is known through a knowledge of Jesus Christ. "In Him," affirmed the peerless apostle, "are hid all the treasures of wisdom and knowledge" (Colossians 2:3). Those who continue in his word possess the truth



R. W. GRAY

that makes them free (John 8:32).

Jesus knew the endless frustrations that result from a lack of direction, and thus he talked of the need to build our lives upon a sure and solid foundation (Matthew 7:24-27; Luke 6:48-49). And he spoke simply and plainly to the point of the source of that adequate foundation: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock" (Matthew 7:24-25). And of his word he affirmed, "It shall never pass away." A life grounded firm and deep in the Saviour's love is a life filled with hope, assurance, lasting joy, and a meaningful existence.

Lasting assurance will not be found in the ever-changing philosophy of a secular society. When we subscribe to the philosophy of situation ethics we know that tomorrow the rules will all be changed, and that we will face the prospect of yet another "new" morality. The human spirit simply cannot survive in that kind of uncertainty. It requires, yea, demands,

the unchanging certainty that is found only in the Lord (Hebrews 13:8-9).

"What is truth?" inquired a puzzled Pilate. This question of the ages was not overlooked by Jesus and his followers. To the father Jesus prayed, "Sanctify them through thy truth: Thy Word is truth" (John 17:17). First Century Christians were assured they had purified their souls in obedience to truth. They were further informed that the objective standard of truth that had secured such freedom from sin was "the Word of God that liveth and abideth forever" (I Peter 1:22-25).

We should be deeply troubled by secular man's rejection of God who gives to us the direction and meaning that our very nature requires. Only in going back to the Bible, his word, for our norm in moral, spiritual, domestic, social and religious life can we find objective truth that makes the right choice possible. Only in a complete return to First Century Christianity may Twentieth Century man find the peace that passeth all understanding by which his heart and mind is kept. — P.O. Box 90236, East Point, Ga. 30344.

Gleanings

The graveyards are full of people the world could not do without.
Elbert Hubbard

As kids we started smoking because it was smart. Why don't we stop for the same reason?
Harold Emery

The chains of habit are generally too small to be felt until they are too strong to be broken.
Samuel Johnson

One proven way to teach your children to count is to give them different allowances.
General Features Corp.

The teacher asked the boy, "What is it that comes in like a lion and goes out like a lamb?" The student replied, "My father." Quoted in *Atlanta Constitution*

Most of our suspicions of others are aroused by our knowledge of ourselves.
Raymond Massey

When free people are divided, liberty is subtracted.
Walter Winchell

I don't know who my grandfather was. I am more concerned to know what his grandson will be.
Abraham Lincoln

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— Acts 26:25

VOLUME 17

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Premillennialism And "Christian Growth Guide"

In this two part series I am reviewing by request a little magazine that came out in the fall of 1979 and is entitled "Christian Growth Guide." In the first installment of this review I pointed out a number of quotes that are premillennial in their basic scope. As our first article drew to a conclusion I was giving some quotes from the book of Ezekiel and I desire to pick up at that very point.



ROBERT R. TAYLOR, JR.

EZEKIEL 37-39

These three chapters in a highly figurative and deeply symbolic book constitute hub passages for pernicious premillennialism. As touching comments made on this chapter in "Christian Growth Guide" I again quote: "Christ Revealed: In the re-gathering of Israel and the prophecy against Russia (Ezekiel 37:22; 38:1-23.) The judgments on Russia will come to pass in the last days (Rev. 4-20). We are to be 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ' (Tit. 2:13)" (p. 11). Comments like this are drawn from the works of men like Rimmer, Lindsey and other rank premillennialists of modern times who are absolutely sure that Russia is portrayed in Ezekiel 38-39. Whatever conflict is referred to here it is to be fought with arrows or with wooden clubs. Does it sound reasonable that a modern military nation with nuclear might will resort to a bow and arrow type of battle? Rimmer had this all worked out for he claimed Israel will have discovered a technique that will melt all weapons made of metal and thus resort will have to be made toward weapons that are non-conductors of energy and hence, what else could be used but bows, arrows and wooden clubs!! How utterly ridiculous can one be? And this is supposed to result in genuine church growth!!

Gary Workman recently penned an exceptionally

fine article as he commented on "Armageddon Now?" It appeared in THE SOUTHSIDE BULLETIN, Fort Worth, Texas, January 10, 1980. I now give its entirety. "Channel Four News from Dallas reported this week that 'fundamentalists' like the fiery Baptist preacher James Robison and many others are saying the current crisis in Iran may be the fulfillment of biblical prophecies like those in Ezekiel 38 and 39, in which case Armageddon is just around the corner. Gog and Magog (Ezek. 38:1) is Russia, and Persia (38:5) is Iran. Together, they and other nations will soon invade Israel where earth's final battle will be fought. And the only thing that can save us from our impending self-destruction, says Robison, is national repentance.

"What is wrong with this doomsday prediction? In a word — just about everything! From a reading of these two chapters, notice:

"(1) *The invading army was to be horses and horsemen* (38:4). All of them would be riding horses (38:15).

"(2) *Every soldier would wield a sword* (38:4).

"(3) *The commander-in-Chief, Gog, would use bow and arrows* (39:3).

"(4) *The predominantly wooden weapons would be burned seven years as fuel* (39:9-10).

"(5) *All of this had to do with the return of Israel from Babylonian captivity* (39:23-29).

"Partly because of the mention of Gog and Magog in Revelation 20:8 concerning the end of the world, religious speculators have labelled Ezek. 38 as the Russian chapter and Ezek. 39 as their final end. But this is to take it all out of context. And in Revelation Gog and Magog is a designation for all the nations of the earth. Gog represents every evil, not some particular ruler, and Magog is every source from which that evil comes.

"No, Ezekiel 38-39 is not a prophecy of the future. It was fulfilled long ago when Israel was still the people of God, as they are referred to there. They rejected their Messiah, and God in turn rejected them. There is no prophecy in scripture that has anything to do with the modern nation of Israel. And neither does God have any further plans for the land of Palestine except to destroy it with all the rest of the


world when Jesus comes again." This is an exceptionally fine statement from Gary Workman, my warm friend, a capable Bible student and an able preacher of the gospel.

THOUGHTS FROM DANIEL

In dealing with Daniel on page 13 mention is made of Jesus' quotation of "Daniel's prophecy when He referred to the fearful times just preceding the Great Tribulation (see Matthew 24:15,21)" (p. 13). It is difficult to know whether the writer means the destruction of Jerusalem in 70 A.D. which Jesus had in mind or the premillennial view of the Great Tribulation connected with events leading right up to Christ's coming to establish his Millennial Utopia on earth and usher in the Thousand Year Reign. In statements made about the book of Daniel on page 15 it is hard for the writer to keep premillennialism out of the picture. The writer surely does not understand the significance of Nebuchadnezzar's metallic figure in Daniel 2 if he thinks these world empires (Babylonian, Medo-Persian, Greek and Roman) "would exist until the end of time." They have all been gone for centuries and the end of time is not yet here. The writer of this material does not understand the great Olivet Discourse of Matthew 24-25 and that Jesus details the Fall of Jerusalem up through Matthew 24:34 and the second coming in the subsequent portion of this message. He fails to realize that Matthew 24:34 serves as the Continental Divide of this great discourse.

ANOTHER MISTAKE OF PREMILLENNIALISM

Lack of space keeps me from noting all marked comments that I desired to note. But one final quote is worthy of our attention. On page 16 we note the words, "We have the wonderful privilege of living after the fulfillment of our Lord's ministry and in expectation of his SOON return" (Emphasis supplied — RRT). Just what Scripture leads us to expect the SOON return of our Lord? Some thought he would return in the first century. But he did not. What about their SOON to come approach in religion? Paul dealt with this in both Thessalonian epistles. They had no basis for their false teaching on his SOON return



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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Masada

For several nights in succession we watched on television parts of the series on ancient Masada, the last stronghold of the Jews in their war with the Romans following the destruction of Jerusalem in A.D. 70. We did not see nearly all of any of the programs, because we were having a gospel meeting, and the programs started each night long before we arrived home from the services. We were interested in the program, because in 1978 we had visited Masada and were impressed with its grand appearance and with its history. As we had anticipated, the program on



BOBBY DUNCAN

television seemed to be slanted so as to appeal for sympathy for the Jews as a people.

Naturally anyone with an ounce of the milk of human kindness would be touched by a story of oppression and suffering such as was portrayed on the screen, and which likely was not exaggerated greatly. But as so much attention is being focused on modern Israel there are several things clearly taught in the Bible which all of us — including the leaders of our nation — need to keep before us. Please notice some of these things.

(1) *The Bible does not teach that the Jews are now God's chosen people.* True, God selected the Jewish nation through whom to bring Christ into the world. In that sense, they were God's chosen people during the Old Testament period. Under the New Testament, however, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:27). Other passages also teach that God is no respecter of persons (Romans 2:11; Acts 10:34). Romans 10:12 clearly says, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

(2) *Every promise concerning the Jews inhabiting the land of Palestine has already been fulfilled.* "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein" (Joshua 21:43). Every prophecy concerning the Jews' possessing the land found fulfillment either in their entering the land under the leadership of Joshua, or in their return from Babylonian captivity. Where is the promise of a future possession of the land of Palestine by the Jews?

(3) *Christ is already reigning as King on David's throne.* This is not something that is to take place when he comes again. In Acts 2:30-33 Peter, by inspiration, said that when Christ was raised from the dead and ascended to the Father he fulfilled the prophecies of David concerning his throne. I Corinthians 15:23-26 makes it clear that Christ will continue to sit on David's throne until he comes again to raise the dead. At that time he will cease to reign, and will deliver up the kingdom to God the Father.

(4) *Judaism is never going to be reinstated by God, as many of the religionists of our day believe.* Read II Corinthians 3 and ask yourself why God would reinstate a system which was called "the ministration of death," "the ministration of condemnation," and which is excelled in glory by the system which superseded it. Read the book of Hebrews, and then tell why you think the gospel age will be replaced by a system so much inferior to it. The fleshly system of Judaism was done away because it could not make men righteous (Romans 8:1-4). It will never be reinstated. There is not one word in the Bible to indicate that it will.

(5) *Jesus will never set foot upon this earth again.* When Jesus comes again, the righteous will "meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:17). This earth upon which we now live will be burned up (II Peter 3:10).

The Jews in the first century were expecting their Messiah to come and set up his earthly kingdom. Jesus made it plain that his kingdom was not to be "of this world" (John 18:36). Modern day religionists are now making the same mistake the Jews of Jesus' day made. They are still expecting the Lord to establish an earthly kingdom!

Let us not be deceived.

Premillennialism And "Christian Growth Guide"

Continued from page 1

then; we have no basis for his SOON return now. He may come before this article reaches the light of printed day; again he may not come for thousands of years. This is one of the many reasons why our brethren should QUIT *publishing* and *singing* songs about the thought that Jesus is coming SOON. Some years ago a congregation invited me to come and speak on premillennialism. During the lectureship a night or two before I spoke they sang the song one night that Jesus is coming soon. I told them when I arose to speak a night or two later how exceeding strange that they would invite me to come there and lecture AGAINST premillennialism and they had sung in its FAVOR earlier in the lectureship. They were helping the side they said they opposed!! I was especially proud to see an excellently written article on this by Ron Harper a few weeks ago in WORDS OF TRUTH. He was as right in what he said as he could be. I commend his courage in the writing of that fine article. It needed to be said and he said it well. Jesus will come as a thief (I Thess. 5:1,2; II Pet. 3:10ff). Jesus taught that neither angel above nor man below knew the hour of his coming (Matt. 24:46; Mark 13:32). At that time the Son did not even know — only the Father knew. Whether the Son knows now is something beyond our knowledge, for we have no word from him relative to this. Surely Deity has not revealed the WHEN of the second coming to Dewayne Davenport, the promoters of CHRISTIAN GROWTH MAGAZINE or even to our brethren who say in song that they know it is nearly at hand. They know no such thing!!

IN CONCLUSION

Bible understanding and real Christian growth will not and cannot come out of material that is premillennial in content. If Davenport knew this material was premillennial and still put it out, he stands guilty of propagating known falsehood. If he put it out and did not recognize its obvious premillennial content, then he does not know enough to be dealing with momentous matters like this even if

he does have a Dr. before his name. So did Rimmer but that did not keep him from being a rank premillennialist. If Davenport did not know what kind of material would be put out in the magazine that has his picture and endorsement on the very back page, then wisdom and good judgment were absent when he agreed to connect himself with a work that he knew not what course they were going to take.

Another word is in order. Sometimes when brethren allow works similar to this one to come out under their name and with their endorsement, they will later withdraw and repudiate their connection with it. Yet it is not always possible to correct all the harm initially done, for those who saw the first questionable work may never see the repudiation. If Davenport has retracted this, I am happy. He needed to. Yet if he has, I have not seen a copy of such. If he has not retracted it, he needs to do so YESTERDAY!!

We do not need editors or church growth seminar speakers who put out material that is clearly premillennial in content. If Davenport endorses what is INSIDE of what his picture appeared on the back cover and with an enthusiastic endorsement about this magazine, then it is my seasoned judgment that he (Davenport) had not done his homework before endorsing a premillennial booklet. That is it in a nutshell!! — P.O. Box 464 Ripley, Tennessee 38063.

House Parents Needed

HOUSEPARENTS NEEDED: The Central Church of Christ in Tuscaloosa is looking for qualified houseparents to love and care for six foster children in a large, five-bedroom home located next to the church building. If you know of anyone who might be interested, please write us at P.O. Box 1602, Tuscaloosa, Alabama 35403 or call 758-1177.

“Behold, I Thought...”

These are the words of Naaman, the leper, in II Kings 5:12. He came to Elisha, the prophet, to be healed. He almost missed his healing because of his own conception of what the healing would be like.

Are there any modern people like Naaman? So many today are in need of healing-spiritual healing. They have never received it because they have been taught what is not the truth.

The following attitudes are characteristic of modern day people like Naaman.

“NONE WILL BE LOST.” This is an idea taught by some, but believed by many more. This idea is based on a misunderstanding of the love and grace of God.



ANCIL JENKINS

Since God loves men so much, they reason, he will let none be lost. They fail to realize the responsibility of man. Man will be lost because he deliberately rejects all that God has done for him (Matthew 7:21-22). If this idea were correct, it would greatly cheapen salvation. Heaven would be populated with such men as Hitler, Herod, Nero, and other unspeakable persons.

DIRECT ACTION OF GOD. Some are expecting a vision of angels, or a voice from God. Some may think they have seen such. This view of salvation, however, is inconsistent with Biblical teaching. God wants all to be saved. He loves all men (II Peter 3:9, John 3:16). If this is the case, why do not ALL men see a vision?

ACTION OF SOMEONE ELSE. One religious group, misunderstanding I Corinthians 15:29 teaches one can be baptized for someone else. This is despite the Biblical teaching of individual responsibility (Ezekiel 18:20; II Corinthians 5:17). If this were true, why limit this to dead relatives? Why not be constantly baptizing so all who have ever lived might

have this blessing?

“RECEIVE CHRIST AS YOUR PERSONAL SAVIOUR...” The Bible clearly teaches that a person must receive Christ (John 1:12). The question is, “How does one receive Christ?” Here we must be sure we are not presumptuous as Naaman. A man does not receive Christ just by truth, or faith. A study of faith in the Bible will show that true faith is always expressed by obedience. If there is not obedience, there is not faith (James 2:18).

One does not receive Christ by prayer. There is no grounds for the sinner to pray. His prayer is an abomination (Proverbs 28:9). God will not hear it (John 9:31). A man who is not a Christian has no grounds on which to pray. He cannot pray, “Our Father...” for God is not yet his Father.

How sure are you of your salvation? Can you read in your Bible what you did to be saved? If not, you should be concerned, for you may have presumed you were saved when you are not. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

“Which One?”

I had just finished looking over the names of the patients in the local hospital and started toward the elevator when I saw a lady whom I had not seen for several years. We exchanged greetings and made inquiries about the various family members. In the course of the conversation, I asked her how her husband was doing. There was a long pause, then she said, “Which one?” Well, that statement caught



RAYMOND ELLIOTT

me completely by surprise. I really don't remember what I said in reply, if anything. She, seeing my confusion, answered that she had divorced her first husband and had re-married. This was disturbing to me since I had known this family for a goodly number of years. In fact, while living in another city, I had conducted Bible studies in their home and she became a Christian. I learned later from a family member that this lady and her husband “just couldn't get along” and due to such incompatibility, divorce dissolved the marriage.

Divorces and re-marriages are so commonplace in our nation presently that people are no longer shocked when they learn of friends and relatives “breaking up.” According to the National Center for Health Statistics, figures for 1978 show there were 1,130,000 divorces, an increase of 39,000 over 1977. And, there was a gain in 1979 of 40,000 over the year of 1978. Increases were reported in the Northeast, the South and in the North-Central states. The report noted also that marriages ending in divorce in 1978 had a median duration of 6.6 years. The median age of divorcing wives was 29.7 and that of husbands was 32. In most areas of the country, one out of every three marriages ends in a divorce. There are some areas where the divorce rate would be 50 percent. Edward Gibbon, in his books, *The Decline and Fall of The Roman Empire* mentioned that one of the basic contributing factors to the fall of Rome was the divorce problem and the undermining of the home.

It is alarming to see so many young people enter marriage with the attitude that if this one doesn't work out, there will be another chance. Often parents will encourage a hasty marriage in order to give a

baby, which was conceived out of wedlock, a name, knowing full well that a divorce is inevitable in a year or so. Is there no regard for God's word in this matter of marriage? After all, he is the one who designed marriage and regulates it by the Holy Scriptures. Parents have an important obligation to instill in the hearts of their children that marriage is for life. Every child should have a knowledge of Christ's teaching as found in Matthew 5:32 and Matthew 19:1-9. Jesus taught, “And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another committeth adultery: and he that marrieth her when she is put away committeth adultery.” This passage is not too difficult to understand, rather it is the unwillingness of many to accept its teaching. The general law regarding marriage is that “the woman that hath a husband is bound by law to the husband while he liveth” (Romans 7:1-3). The only exception of divorce is that of marital infidelity. The innocent party is then free to re-marry, if desired. The guilty one does not have the right. It is a very difficult

demand but God expects men to abide by his laws relative to the holy estate of matrimony. The emphasis in marriage should be, “how can I make it work,” not, “how can I get out of this union.”

The answer, “Which one?” given in reply to my question, “how is your husband?” denoted an uncertainty about this woman's relationship. She felt uncomfortable in discussing this matter since she was acquainted with the teaching of the Lord regarding marriage and divorce. While the law of the land recognizes the legal status of her living with her second husband. God does not justify it. The term “committeth adultery” describes the unlawful union of a man and woman living together without a scriptural reason (that is fornication) for a divorce.

Perhaps it is too late to work out all the problems in the marriage relationships of many; but, it is now time, through a teaching process, to prevent our children from making the same mistakes. — 809 Perry Store Rd. Opp., Ala. 36467.

Not Only To Believe, But Also To Suffer!

DON WALKER

The greatest blessings to be found on earth are found in Christianity. God “hath blessed us with all spiritual blessings in heavenly places in Christ” (Ephesians 1:3). “Neither is there Salvation in any other,” are the powerful words of Acts 4:12. Paul, while writing to the Christians in Rome paints a beautiful masterpiece of the blessings that belong to those in Christ in Romans chapter eight. As we dwell upon that powerful, thrilling treatise we see there is no condemnation, we are free from sin and death, we are joint heirs with Christ, everything has worked for our good, and we are more than conquerors. These are but a few of the great blessings found in Romans eight and in Christianity. Truly the greatest thing a man can do is be a faithful Christian. And one of the strongest reasons is because suffering and persecution will help us and make us stronger and better people for it.

Paul, while writing to the church in Philippi, said, “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake”

(Phil. 1:29). Jesus said, because we are not of the world, the world hates us. “The servant is not greater than his lord. If they have persecuted me, they will also persecute you” (John 15:18-20). Just as sure as Jesus suffered for his righteousness, “all that will live godly in Christ Jesus shall suffer persecution” (II Tim. 3:12). As we look back to the close of the first century we see great persecution of the church, because Christians were “not conformed to this world,” but rather transformed by the renewing of their minds (Romans 12:1-2). Even as far back as Cain and Abel we see the righteous being persecuted by the unrighteous. We should not be surprised when, as faithful Christians, we suffer persecution. It has been accurately proclaimed: “If there were no difficulties there could be no triumphs.” Without persecution we would not appreciate the great blessings offered to Christians.

Yet, as we study further, we see that Christians

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Not Only To Believe, But Also To Suffer!

Continued from page 3

should be happy because of persecution. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11-12). In Acts chapter five, after the apostles had been beaten for preaching Christ, "They departed from the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41). James exhorted, "my brethren, count it all joy when ye fall into divers temptations" (James 1:2). "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath

promised to them that love him" (James 1:12).

It is in this first chapter of James that we learn a great deal about trials and temptation. The devil uses temptation to cause man to be "drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15). Yet God would that temptations and trials be endured, "Knowing this, that the trying of your faith worketh patience" (James 1:3). Peter wrote on this very subject and said "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus

Christ" (I Peter 1:7). Temptations help to purify and remove the dross or impurities in our life.

Truly we must beware when all men speak well of us, for so did their fathers to the false prophets (Luke 6:46). Just as surely as Satan is the great deceiver there will be persecution for the godly. It is our responsibility to overcome temptation and thus give ourselves an occasion for rejoicing. Saul was told what great things he must suffer for Christ's name and yet while in prison he wrote: "Rejoice in the Lord always, and again I say rejoice" (Phil. 4:4). May we always realize that good can and will come out of trials if we let it. — 109 Chestnut Mabank, Texas 75147.

Are We Frightening Our Prospective Preachers?

RICK RICKARD

Not long ago, *Words of Truth* published an article concerning the preacher's salary. It quite honestly represented the plight of far too many men whose lives are devoted to the proclamation of the gospel. Churches that have genuinely considered their preacher's financial needs are far too rare. I am grateful that the brethren with whom I labor have shown care and foresight in this area; I commend their example to the entire brotherhood.

In the wake of the financial crisis these preachers are facing, another problem of equal importance has arisen: many men who have considered the pulpit as their life's work have turned away from it for fear of being unable to care for themselves and their families. I know this because these fears have been expressed to me by prospective preachers.

Nowhere has this inequity been better expressed than by Moses Lard when, in *Lard's Quarterly*, he wrote:

Brethren, have we not reached a point in our history when a change is demanded in the circumstances of our public men? Shall these faithful servants of God longer go neglected as they have heretofore been? Should you dwell in palaces, while they toil through life houseless? Shall your broad table groan beneath the weight of luxuries, while they, on scanty boards, eat their small fare in gratitude and tears? Is this right? Lay the question to your hearts in the sight of Him who is searching you to the bottom, and will sift you as wheat. Your preachers do not ask for wealth, but *enough* God has appointed as their reward. Are you keeping it back? If so, better for you that all the armies of the North and the South were on your fields, and all the frogs and lice of Egypt in your beds. I pray you not utterly to deter young brethren from the field by the poverty in which you are suffering your aged preachers to end life. Young men are disheartened by these sights. They are overwhelmed by the prospect of probable want while yet young, and of beggary when old. Surely we have a right to expect the change we ask.

I am profoundly anxious to see the very finest young men of the land in the field as preachers. But till more ample provision has been made to meet their wants, is it right to invite them in? Is it just — just to them or just in itself? It will not do to talk prettily of providence and of the goodness of God. Providence and the goodness of God never yet supported a preacher in a community of illiberal brethren. Where brethren withhold, providence is strigent. It is cheap talk to tell a young man to go forth nobly to the work, trusting in God. Certainly we must not distrust God; but God has ordained that they who preach the gospel shall thereby live. He will support them in no other way. Neither will he work a miracle to make men liberal. When

Christians do nothing, the Lord does nothing, except to hold them guilty. Depend on this, whatever is done for preachers has to be done by the brethren, else it will not be done at all. God has placed his treasure in their hands, and expects them to dispense it. There remains to us no other source. (Moses Lard, *Lard's Quarterly*, "Our Mode of Preaching", Vol. IV, pp. 256, 25

How tragic it would be to appear before God on the great day of Judgment and face the teeming thousands who could have been saved had they only heard the gospel, and who were kept from hearing because willing men feared that their brethren would starve their families. Equitable, fair, honest, and conscientious care and concern for those who labor wholly for the church should surely abound within the sacred body of Christ. If not here, where? Who else can care as we should care?

We dare not ask a man to launch out on a "noble effort of faith" in blind disregard for good judgment and common sense. To expect such is to expect something which our Lord would not. Hear again the apostle Paul: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14).

Those who make it difficult for the local evangelist or the missionary comfortably to feed and care for his family are clearly sending a message to prospective preachers everywhere. Many of these men whose hearts ache with the desire to proclaim the word of God to a lost and dying world will sadly turn away, never to realize fully the good that they could have accomplished. If allowed to go on, the church will not only continue to lose the full-time workers it has, but it will also lose the new ones it so desperately needs. — 4207 Adamsville Parkway Adamsville, Ala. 35005.

Love "Believeth All Things"

In I Corinthians 13:1-7, the apostle Paul spoke of the various characteristics of love. Love is very difficult to define. It is easier to be understood by its characteristics and actions. One of the characteristics of love is that it "believeth all things"; however, this is not easily understood. Is love to be blind and accept all matters as being truthful? Does it mean that we should believe that black is white? Just what did Paul mean when he said that love "believeth all things"?



RAYMOND ELLIOTT

The King James Version and the American Standard Version are identical in their translation, that is, that love "believeth all things." Phillips translation renders the same phrase as being that love knows "no end to its trust." The New English Bible: "There is no limit to its faith." And, Williams translation: "It exercises faith in everything." Thus, we begin to comprehend more fully this important characteristic of love, that is of having trust and confidence in the persons loved. This is a very important aspect of genuine love, of trusting in and believing in another. This is a lesson for everyone to learn and practice.

To love another truly is to put the best construction on his/her conduct. Where love exists in one's heart, suspicion does not reside. Henry Foster

wrote: "When love is judge, it will always be on the prisoner's side." Love causes an individual to be slow to form hasty opinions about others. Love is slow to believe things are as bad as rumor paints. Consider for a moment a mother's love. A neighbor comes to her and begins to relate the bad deeds done by her son. What is the response of the mother? She asks, "were you present when my son did these things?" "Were there witnesses to these deeds?" You see, in her motherly love, she is slow to believe such reports.

Here are a few suggestions, which we have gleaned from the pen of brother George Bailey, which will enable us all to learn how to believe all things.

1. Never jump to a quick conclusion. Ask yourself, "Do I know this to be true, or is it merely a think-so?" How often has fuller, later knowledge of the facts revealed that all the harsh judgments were unfounded and unfair!
 2. Never let selfish motives warp your decisions.
 3. When a man's actions are capable either of a favorable or an unfavorable view, always take the favorable view.
 4. Always believe the one at fault is capable of better things. As Luther Burbank said, "Every weed is a possible flower." Love has vision!
 5. Never let your faith in another be shaken nor blurred by commonplace experiences. Though faults later appear which now lie hidden, still be unmoved in your love for another. "With all thy getting, get understanding" (Proverbs 4:7).
- True love will cause us to believe our brother "innocent until proved guilty" rather than "guilty until proved innocent." This great characteristic of love is much needed in the church, in our community and in society at large. — 809 Perry Store Rd. Opp., Ala. 36467.



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, for I speak forth
the Words of Truth and soberness."

— Acts 26:25

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Immortality

In the last few years death has become a very popular subject for discussion in our society. There have been many books and articles written by doctors, psychologists and free lance writers on dying and the art of dying. College and high school courses are being offered that are supposed to acquaint young students with the reality of death. Even elementary school children are being taken out to cemeteries to make



WAYNE COBB

them aware of the adventure of death. The stark reality of death certainly cannot be overlooked. As the preacher stated, "There is no man that hath power over the spirit to retain the spirit; neither hath he power over the day of death" (Eccl. 8:8). Hebrews 9:27 tells us that "it is appointed unto men once to die, but after this the judgment." Every hospital says, "It is appointed unto men once to die." Every funeral home says, "It is appointed unto men once to die." Every obituary says, "It is appointed unto men once to die." Everyone of us must face the fact and reality of death.

There are many things which we desire to know in life, but one of the greatest questions of all ages has been: "If a man die, shall he live again?" (Job. 14:14). We know that the first part of that question is fulfilled every day. There is no "if" about it. The question is "shall man live again?" The greatest hope for the Christian lies in the immortality of the soul of man and the resurrection of the body from the grave.

The belief in immortality is universal. It seems that all people in all places in all nations and at all times have had some kind of belief in life after death. The Babylonians, Egyptians, Persians, Greeks and Romans looked beyond this world to life after death. There is scarcely a tribe of people in existence that does not believe in future life. Call it intuition,

instinct, or what have you, but there is something within man that testifies to the immortality of the soul.

Immortality Is Reasonable. We live in a reasonable universe and on every hand in this reasonable universe we see life following death. What is winter if it is not the death of nature? What is spring if it is not a resurrection? Luther said, "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf of springtime." Job says that nature suggests life beyond the grave: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease" (Job 14:7).

William Jennings Bryan tells about securing a few grains of wheat when in Cairo that had slumbered thirty centuries in an Egyptian tomb. He took a few of those very old seed and planted them and, sure enough, the plants sprang forth. Upon thinking about this, William Jennings Bryan wrote, "If God will give a grain of wheat the power to live again after it has slept in the grave for three thousand years, will He deny to man, His masterpiece, the capacity also to rise from the grave after his body has reposed there through the centuries?"

Our most wonderful hope of immortality comes from the Word of God itself. To beloved Martha, in her great hour of sorrow, the compassionate Christ declared, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jno. 11:25, 26). The apostle Paul wrote, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). In his great document on the resurrection, Paul declares: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20). Since Christ is risen, the resurrection of his disciples must follow. His resurrection is a guarantee of our resurrection. He is the firstfruits of those who have slept in death.

Finally, immortality is evidenced in the way the New Testament describes death. The scriptures tell us that death is a "sleep." This figure is used frequently to describe death. Jesus said of the

daughter of Jairus, "The damsel sleepeth" (Mk. 5:39). On the way to raise Lazarus from the dead, he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (Jno. 11:11). Paul describes the Christian dead as those who "sleep in Jesus" (I Thess. 4:14). When a man lies down to sleep, it isn't the end of him. Death for the body is but a sleep. When the resurrection morning dawns and Christ calls, the body will arise from the grave with immortality.


The Bible also describes death as an "exodus." In II Peter 1:15, Peter speaks of his death as an exodus. The word "decease" there is exodus. Exodus means "a road out of." For Israel, their exodus was a road out of Egypt. It was an exodus from the place of bondage, of suffering, of groaning, to a land of liberty flowing with milk and honey. For the Christian, death is an exodus from a world of suffering, tears, and disappointments to a better world.

The scriptures describe death as an "unmooring." Anticipating his death, Paul says, "The time of my departure is at hand" (II Tim. 4:6). The word departure here means unloosing or unmooring. The unmooring of a ship is not the end, but the beginning. So, likewise, is death.

The Bible tells us that death is a "homecoming." Jesus said, "In my Father's house are many mansions ... I go to prepare a place for you" (Jno. 14:2,3). That is a picture of home. He said, "God shall wipe away all tears from their eyes" (Rev. 21:4). Here we have a parent drying a child's tears — a picture of home. Death is a going home to be with the Father and the family of God.

Yes, the Word of God teaches the continuity of life. Death will be swallowed up in victory! Thanks be to God who gives us a way of victory through our Lord Jesus Christ (I Cor. 15:53-58). — Route 6 Box 104 Florence, Ala. 35630.

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Real Problems

EDWINS JONES

The real problems with our Bible study classes are not solved, or for that matter are they even addressed, by the "Madison Avenue" mentality that is seeking to control the emphasis and methodology of the Bible class. Our problems are of a much more basic nature than that which is addressed by the window dressing of form over substance. Please consider the following primary areas I feel must be seriously dealt with if Bible class problems are ever to be solved:

THE PROBLEM OF UNFAITHFUL TEACHERS. Paul stated quite clearly that the faithful are those who should teach the things of God (II Tim. 2:2).

"But we must have Bible classes and teachers are hard to come by," says the conventional wisdom that has brought decline in the spiritual character of the church.

The end justifies the means, according to whom? Certainly not God.

No one who is not a faithful child of the King has any business teaching in the church of Jesus. No exceptions. Period. For too long the loud voice of compromise has controlled the selection of teachers. Let it be silenced.

THE CONTENT PROBLEM. If we have something to say as Christians that is distinctive, let it be said in the Bible class. If the Bible is the book of God, let it be used in the Bible class.

The Bible must reign supreme as the basis for our teaching (II Tim. 3:16-17). Scripture must be showcased and studied. Literature that is not true to the richness of truth found on the pages of inspiration should be removed from the classroom. As Christians we must once again become a "people of the Book."

THE EXPECTATION AND EVALUATION PROBLEM. Some seem more concerned with what people will think if Bible study is taken seriously than with what God will think if it is not. As a result of this attitude, people sit in Bible classes for years while remaining generally ignorant of the Scriptures.

There are certain basic areas of understanding (and I mean considerably more than the elementary principles of faith designed for babes in Christ) that Christians should be expected to understand and practice.

Through challenging expectations and periodic

Continued on page 3



"Curse Ye Meroz"

After Deborah and Barak had subdued Jabin, King of Canaan, they sang a song of praise unto God for their victory. This song is recorded in the fifth chapter of Judges. Despite the victory that had been won, a curse was pronounced upon certain ones among the Israelites. Verse 23 states: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

This curse upon Meroz was not pronounced because the inhabitants thereof joined forces with the enemies of the Lord and fought to defeat God's people. In fact, it was not because of any positive action that they were cursed. It was rather because of what they did not do — their failure to go into battle with the people of God to help win the victory.

Had they been asked why they did not participate in the warfare, what would have been their answer? Knowing that human nature does not change, and having heard some of the excuses which church members offer for their failure to participate in efforts designed to win the battle against Satan for the souls of men, we can offer some possible explanations for their failure to join in the battle.

It may be they were busy with matters of much greater importance than fighting a war against Jabin, king of Canaan. Maybe their houses were dirty and needed cleaning. Maybe the grass in their yards needed cutting, or their gardens needed to be planted, or their crops needed to be harvested. Or it may be some of them had been working so hard they just needed some recreation and took the day off. We would not deny the importance of any of these things. But if these were their reasons, God did not consider them good reasons. He rather pronounced a curse upon the people for failure to do their duty. If such be the case, we have cause to believe that our God will not accept these same excuses when offered for failure to do one's duty in the twentieth century.

Perhaps some of the inhabitants of Meroz did not help in fighting against the king of Canaan because they simply were not convinced it was their duty to do so. Perhaps they had asked time and again: "Where is the verse in the law of Moses which says one has to take part in every war?" Since neither Barak nor Deborah, nor anyone else, had been able to cite such a reference, they were convinced that they had no such obligation. Was this their reasoning? If so, it was not good enough, for God cursed them because of their failure to participate. If that kind of reasoning was not good enough then, is it good enough now?

Maybe some just did not like Barak and Deborah who were leading the armies of Israel into the battle. Or maybe they just didn't like the way they went into battle. Had these inhabitants of Meroz been asked, no doubt (in their own minds) they could have given advice which would have made the battle so much more successful. But they were not asked. In fact, no one consulted them at all about the wisdom of even



BOB DUNCAN

going into battle with Jabin. Why should they feel any responsibility? But God did not respect that kind of reasoning then, and he does not respect it today. Barak and Deborah were his appointed leaders, and all Israel should have followed them. All of God's people are expected to follow God's appointed leaders today (Acts 20:28; Hebrews 13:17).

It could be that some of the inhabitants of Meroz chose simply not to become involved. "You know how it is. Join the army, and the next thing you know they think they own you." Certainly they would enjoy the blessings of freedom from the Canaanites, but this freedom would have to be bought with the blood, sweat and tears of their fellow countrymen. They themselves were entirely too busy and too involved in other important matters to become involved in such a battle as this. But God cursed them for that attitude. Will he be less severe with those of that attitude in our own time?

The inhabitants of Meroz likely felt there were plenty of other people who could go into battle with the Canaanites without their having to do so. And while such was actually the case, the fact remains that the inhabitants of Meroz neglected their duty and were cursed by the Lord. Queen Esther was told by Mordecai: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art to come to the kingdom for such a time as this?" (Esther 3:14). It is true, the task may very well be accomplished without your help, but your refusal to help in the battle will bring the curse of the Lord upon you.

"Must I be carried to the skies

On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

The "Design" Argument

One of the arguments that apologists have employed across the centuries in defense of the proposition, "God is," is the principle that where there is design, *there must be a designer*. This truth is so fundamental that its validity is universally acknowledged (except by atheists who refuse to see its relevance when applied to the matter of God's existence).

The "design" argument has the endorsement of the Holy Scriptures. "The heavens declare the glory of God; And the firmament showeth his



WAYNE JACKSON

The "Design" Argument

handiwork" (Psa. 19:1). Again, the Psalmist declared that the Lord "planted the ear" and he "formed the eye" (Psa. 94:9). In fact, man as a whole is "fearfully and wonderfully made" (Psa. 139:14).

What is both amazing and amusing is the fact that unbelievers frequently cannot suppress their awe of the design characteristic of the creation, even though they, refusing "to have God in their knowledge" (Rom. 1:28), repudiate the Designer. Countless times, on TV documentaries and via the printed media, we hear and read of the wonders that "Mother Nature" has wrought. But as we all know, "Mother Nature" has about as much substance as "Mother Goose." Let me call attention to a couple of atheism's recent admissions of design.

Some weeks ago, Dr. Carl Sagan presented, by way of Public Television, his highly publicized series, "Cosmos." "Cosmos," quite obviously, was designed [should I dare use that word?] to show the grandeur of our great universe. The word "cosmos" derives from the Greek *kosmos*,

which originally meant "order, arrangement." Accordingly, when the ancient Greeks beheld the order, arrangement, and design that is quite apparent in the heavens, they termed it the "cosmos." If, however, the universe is but a mass of confused molecules, one wonders why Sagan did not dub his series, "Chaos"! The very title he selected was an admission!

In the April 1981 issue of *Science Digest*, which contained a lengthy treatise on man's naturalistic, evolutionistic "origin" (!), the following startling concession was made:

"A pair of pliers, a chain saw or even a missile guidance system doesn't approach the lowliest parasitic worm in internal complexity. The human-made world is not nearly as intricate as the natural world" (p. 18).

If it can be understood that the world of tools (pliers, etc.) was obviously "human-made," why is it so difficult to see that the more "intricate" world had to be fashioned by Someone superior to man?!

In the same issue of *Science Digest*, the following statement is made regarding the human brain:

"The brain is an immense computer with 10^{10} circuits and a memory of perhaps 10^{20} [that's 1 followed by 20 zeros] bits, each of these being five to ten orders of magnitude more complex than any computer yet built. It is still more fascinating that the brain performs this work using only 20 to 25 watts compared to the six and ten kilowatts used by our larger computers." (p. 105).

The obvious question is, of course, this: If it took "mind" to design the modern computer, why is it not perfectly reasonable that we conclude that it took MIND to design the human computer that is many times "more complex"?

Sadly, however, it seems frequently to be the case that when men determine not to believe in God — in spite of the facts — they become almost wholly unreasonable. — 3906 East Main St. Stockton, CA 95205.

Real Problems

Continued from page 2

evaluation to determine how much is being learned, churches can grow from within and defeat those from without who would destroy that which is God's.

Let not leaders and teachers fear that the ignorance of the majority will be exposed — the problem is far from a well kept secret. Pretending the problem is not real has only served to make it more widespread.

THE PLANNING PROBLEM. The Bible is designed to be understood as a unit (Psa. 119:160). And yet, all too often a book here and a topic there (often selected in haste the week before a quarter) is

the extent of Bible class planning.

The flow of Biblical history in its proper chronological pattern must be the goal of every church interested in teaching the Bible as God gave it to be taught.

THE INTEREST PROBLEM. Somehow the apathy in the typical Bible class must be dealt with seriously as well as lovingly. The farce of mentally distracted or dozing classes is an affront to God (Rev. 3:16). Such a picture of Christianity as this presents mocks the

Bible truths concerning the titanic importance of the kingdom of God.

When the book of God is taken seriously by teachers, when it is taught with the force of a converted life, when expectations attend presentations, then the study of the Scriptures in the Bible class will become a powerful tool in building up the church and in the turning upside-down of our world. Let us dare to face our real problems. — Rt. 10, Box 186-B Jasper, Ala. 35501.

Let Us Reason Together

The ancient prophet, Isaiah, enjoyed approximately fifty years of preaching for God, but there was a great deal of unpleasantness in it. It was his commission to tell the people of impending catastrophe. He was, in this sense, a prophet of doom. He announced, however, that the danger could be averted if Israel would again reason regarding their sinful course, see their plight, and turn again to the Lord (Isaiah 1:18-23). The great preacher looked also to the future reign of the Savior (Isaiah 53). There was, then, in his preaching a blending of warnings and promises, of despair and hope.

Perhaps the most familiar verse in all the book of Isaiah is chapter one, verse eighteen: "Come now, and let us reason together, saith the Lord..." It is an arresting thought that God will stretch forth his hand all the day long to a disobedient and gainsaying people; that despite man's indifference toward the overtures of his mercy, he is not willing that they perish, but that all come to repentance. What a compelling thought that Jehovah is desirous of



R. W. GRAY

reasoning with the creature made in his image. While man's free agency is respected, God will plead with him to save his life, to save his eternal soul. No compromise is possible, but his mercy, his graciousness, his longsuffering, his abundant goodness moves him to await man's response to grace, to plead with him to "come!" (Exodus 34:7; Revelation 3:19-20; II Peter 3:9; Matthew 11:28; Revelation 22:17).

The problem in Isaiah's time was that God's people had turned from him to their own strength. They seemed to blush even to speak of their need for Jehovah. In turn, God was weary with them, despising the pretense of their so-called worship periods (Isaiah 1:12-17; 43:21-28). Yet God was willing to reason with them. He finds no pleasure in the death of the wicked (Ezekiel 18:32). Their repentance and obedience would guarantee their safety, perpetuate prosperity, and still their fears. His warning was that continued refusal of his offer of mercy would result in the destruction of their land. In reasoning with them he talks of the seriousness of their sins: "How is the faithful city become an harlot?" Their preachers and judges were working for money, not for his great cause (See Isaiah 1:18-23).

Thus, in reasoning with his people God has always reminded them of his love, his protection, his longsuffering. But he reminds them as well of his wrath. He will not allow us to USE him, to dangle him on a string as it were, calling upon him only as a last

resort. God is not a glorified bell-hop to be used of man in time of need only to be forgotten as soon as the crisis has passed.

Jehovah sent Jeremiah to continue the plea begun by Isaiah: "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" (Jeremiah 6:16). A rebellious people thus sealed their doom, both individually and as a nation. The mouth of the Lord had spoken it. From his wrath they would not escape. History reveals the awful consequence of their negative decision (Isaiah 1:19; Lamentations 1:18-22).

Our God would keep in perfect peace those whose minds are stayed on him. In him is everlasting strength (Isaiah 26:3). In his kingdom the faithful today experience "joy unspeakable and full of glory" (I Peter 1:8). He stands at the door of man's heart, knocking, pleading, reasoning. He wants to save us. He wants to spare our nation, but he respects our free will. Like the ancient Jews we have ample warning. If we refuse and rebel the wrath of a sin avenging God will come upon us like a flood and we will not escape. We make the decision whether we hear him say, "Come ye blessed!" or "Depart ye cursed!" While he pleads will you not become his obedient servant? For a great many, yea, for our nation, time is running out. — P.O. Box 90236, East Point, Ga. 30344.

It Is Right For Us To Obey

"Children obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

GOD APPEALS TO FIXED PRINCIPLES OF RIGHT. The right, the true, is everything with which we can associate the presence and inspection of God, without feeling either sense of unfitness or fear. In order to discover the contents and qualities of a substance, the chemist will add some testing fluid to it, and by the effect produced, learn the qualities. We can test the rightness or wrongness of any act of life by adding the thought of God to it. All have some idea of such a thing as right. What is right is a subject on which there has been a variety of opinions.

Right implies a standard, but men want to differ about the standard. Some say the law of one's country is the standard. Some say public sentiment is the standard. Some say temporal expediency is the standard.

The Bible teaches that God's will is the one right standard. God's law through Christ is to govern all our relations with him. Christ said, "Thou shalt love the Lord thy God" (Matt. 22:37). Christ's gospel, which is the law of right for us, should govern us in our relation with our fellow-men. "Whatsoever ye would that men should do unto you, do ye even so unto them" (Matt. 7:12).

IT IS RIGHT TO OBEY. "Obey your parents in the Lord: for this is right" (Eph. 6:1). Note the absolute command to obey and honor parents. They may be hard to obey in some cases. This is a Divine commandment with promise to the obedient. It is reasonable and right for children to obey their parents. Obedience to parents is a condition of national prosperity. It is respect for law. It is denial of the spirit of self-will and self-pleasing. It guards youth from excess and vice. It prepares for the understanding of and submission to the will of God.

The promise to obedient children gives expectation of long life and prosperity. Children must be taught to reverence an authority above them and to yield their will to a higher will, "For it is right."

OBEEDIENCE IS SUMMED UP IN FOUR IMPORTANT ELEMENTS. **LOVE:** This is an instinctive feeling, but it is nonetheless a commanded duty, for it is the spring of all hearty obedience. It makes obedience easy. Yet, we are not to love our parents more than we love the Lord, but we are to love our parents in the Lord.

HONOR: This is but another way we obey. "Honor thy father and thy mother." Children are never to make light of their parents. "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen" (Deut. 27:16). "A son honoreth his father" (Mal. 1:6). "Thou shalt rise up before the hoary head, and honor the face of the old man" (Lev. 19:32). "Hearken unto thy father that begat thee, despise not thy mother when she is old" (Prov. 23:22). "We have had fathers of our flesh who corrected us, and we gave them reverence" (Heb. 12:9).

GRATITUDE: It is our duty to requite our parents (I Tim. 5:4). Jesus said, "For God commanded, saying, Honor thy father and mother: and, he that curseth



HOYT BAILEY

father or mother, let him die the death" (Matt. 15:4). We ought to remember our parent's love, their care, and their concern for us. Joseph provided for his father, Jacob, in old age. The women said to Naomi of Boaz, "He shall be unto thee a restorer of thy life, and a nourisher of thine old age."

SUBJECTION: "Children, obey your parents in all things;" that is, in all things falling within the sphere of a parent's authority. If parents command children to steal, lie, or commit adultery, they are not to be obeyed. They are to be obeyed in the Lord.

There are several reasons why children should

obey their parents. (1) Parents know more than their children; therefore, "a wise son heareth his father's instruction" (Prov. 13:1). (2) The habit of obedience is good as discipline. (3) Children are not able to guide themselves; for "folly is bound up in the heart of a child" (Prov. 22:15). (4) Society is benefited by the due subordination of family life.

The reason assigned for obedience is simply, "For this is right." It is right according to the Law of God. "It is well pleasing unto the Lord" (Col. 3:20). — 204 S. Main Ave., Sylacauga, Ala. 35150.

The Abundant Life - The Life Of Overflow

The Christian life is the greatest life one can live. The happiest people I know are those who are Christians. Yet, the most miserable people I know are those who live inactive Christian lives.

Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This abundant life fulfills man's deepest desires and longings. This abundant life is an overflowing life. *Ellis-cott's Bible Commentary for English Readers* says of John 10:10: "This life is through Him given to men abundantly, overflowing." Robertson, in *Word Pictures in the New Testament*, says of the word abundant: "to have a surplus, true to the meaning of overflow." Jesus came that our lives might overflow. The Christian life is the overflowing life.

We teach out of the overflow. Just think of how much better our Bible school programs would be if every teacher taught out of the overflow of abundant Christian living. Teachers should prepare their lessons so that what they have studied overflows their hearts each week as they teach their students. How much better would our lives be if we read and meditated upon God's Book until it overflowed our hearts into daily action and teaching? Daily Christian living is so much easier when it comes from an overflow of Bible knowledge. Bible classes are looked toward with great anticipation when our hearts become filled to the point of overflowing.

We visit out of the overflow. Visitation would be much easier if all Christians visited out of an abundant (overflowing) life. When hearts are filled



DON MURRELL

with love and concern for others visitation overflows from one's heart. In Phillipians 1:9 Paul said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Here is love overflowing.

An overflowing love always results in the demonstration of our care and concern for others. When one's heart is filled with genuine love the needs of others can be clearly seen and filled.

Abundant living will overflow into the lives of all of God's family. In Hebrews 10:24 the writer says, "And let us consider one another to provoke unto love and to good works." Our overflowing consideration of others will call for greater faithfulness on their part as well as ours. Abundant living is always catching. Real Christianity cannot be kept to one's self.

Preaching comes out of the overflow. Every Christian is a preacher. No, that does not mean that everyone stands in the pulpit to declare publicly the truth of God. This simply means that every life is a sermon (I Peter 3:1-6 and Phillipians 2:15-16).

Our lights shine out of the overflow of our hearts. A heart filled with the gospel will overflow to the lives of others. When one's life is the abundant life those with whom he comes in daily contact can see the demonstration of his association with the Lord in his life (Galatians 2:20, II Corinthians 5:17, and Ephesians 3:17).

Abundant living will always have its impact on others because of abundant faith (II Corinthians 8:7), abundant joy (Phillipians 1:26), and abundant hope (Romans 15:13).

The abundant life overflows with righteousness. One cannot live upright before God unless he lives a pure, holy life. The Christian life is filled with the righteousness which exceeds (Matthew 5:19-20). One cannot enjoy Christian living unless he practices what he knows the Bible to teach. Holiness or purity is the watchword of Christianity (I Peter 1:13-16). — 102 Avery Drive LaGrange, Georgia 30240.

WORD of GOD

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

And he called one of the servants, and asked what these things meant.

And he said unto him, Thy brother is come and thy father hath killed

the fatted calf, because he hath received him safe and sound.

And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither trans-

gressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

And he said unto him, Son, thou art ever with me, and all I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Luke 15:25-32



WE IF Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 20

A New Church - The Electronic Church

PAUL T. KIDWELL, SR.

In a revealing article in the Wall Street Journal of May 19, 1978, Jim Montgomery made the point that radio and television religious personalities have created a brand new church. He wrote:

"The electronic church is a booming industry generating thousands of jobs and an annual cash flow of hundreds of millions of dollars. . . . According to Professor Martin Marty (church historian and Lutheran pastor in Riverside, Ill.), the big broadcast ministries are in effect becoming a new church. Noting, for instance, that the national headquarters of most established denominations each receive \$20 million to \$30 million a year from local congregations he adds, 'Any self-respecting evangelist can do better on T.V.' " Marty set this scene in modern religion:

"Late Saturday night Mr. and Mrs. Invisible Religion get their jollies from the ruffled-shirted, pink-tuxedoed men and the high-coiffured, low-necklined celebrity women who talk about themselves under the guise of Born Again Autobiographies. Sunday morning ... Holy Ghost entertainers caress microphones among spurting fountains and a highly professional charismatic (in two senses) leader entertains them. Are they to turn off that very set and then make their way down the block to a congregation of real believers, sinners, offkey choirs and sweaty and homely people who need them — people they do not like but are supposed to love, ordinary pastors who preach grace along with calls to discipleship, pleas for stewardship that do not come well-oiled? Never! Well, hardly ever."

Mr. Marty has taken the religious pulse of a great number of people. There has always been the tendency in religion to take a "back seat." For whatever reasons, many have sought some connection to religion, without involvement! This same philosophy makes the back seat most popular in church buildings. The Montgomery article in the *Wall Street Journal* revealed the financial picture of some of the superstars of the television churches. Jerry Falwell with his *Old Time Gospel Hour* was anticipating receipts of \$1 million per week. Oral Roberts was reported garnering some \$60 million per year and growing at an annual rate of 25-30 percent. The Armstrongs of Pasadena, California were bringing in about \$75 million annually. No figures were given for Pat Robertson and the 700 Club, nor

for Jim Bakker and PTL. It is safe to assume they are in the same ballpark. The Billy Graham Evangelistic Association showed revenues of about \$30 million per year — far down the list.

Characteristic of the superstar fund raisers is their careful and studied approach to preaching — what little they sandwich in between musical extravaganzas, testimonials, and "begging." They follow a pattern of: (1) Complete optimism. Surely the gospel is *ultimately* optimistic. Righteousness shall overcome! This does not preclude the realization of trials here and now. Viewers are told over and over that "whatever is wrong will be made right," once Jesus is in the picture. People want to be sheltered from problems and pain. These "professionals" know the appeal of their message. A message which makes their audience "feel good" and forget troubles and cares will result in greater popularity — and increased financial receipts for the promoter. (2) The gospel of prosperity now! In listening to tapes of a meeting of Full Gospel Business Men's Fellowship International, this writer was amazed to note the very adept manner in which an audience was manipulated. The story line goes something like this: "Surely, I have been blessed [with riches], as a reward from God for my service to him. You, [to the listener] can be blessed too!" Noting the evidence of greed manifested in the popularity of "chain letters" etc., we can understand how even the "flaunting" of wealth is used as a tool by religious superstars to support their claim of being "God's man."

This basic approach is not new. Denominational preachers have traditionally "proved" themselves by alleged demonstrations of the Holy Spirit. These modern day "prophets and priests" use two basic proofs of their "divine appointments." As per above, they regularly refer to miracles which God has performed. They are very careful to "give God the glory" for these miracles, but they are also very careful to make very apparent the inference that since God works through them, then it must logically follow that they are God's chosen. Add to this the appeal of "riches now" versus what they call "pie in the sky, by and by" and it adds up to a deceitful package.

The electronic church is very much a part of the religious picture of today. There is an apparent camaraderie among the charismatic personalities in

the business, and it is a business, *big business*. The threat of the electronic church to "organized religion" is recognized by many denominational groups. Our reason for presenting this material is simple. The electronic church cannot be overlooked as a very important principal in the current church situation in America.

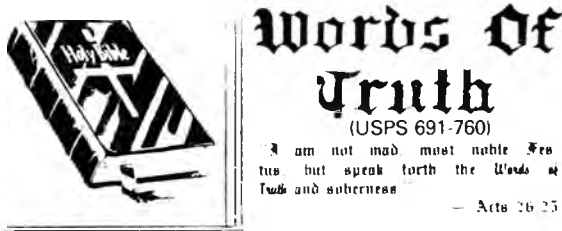
One of the biggest tragedies of television in America is that it has served to stifle individual study, reading, and consequently *thinking*. In no area is this more true than in the area of religion. We should oppose the pollution of the airways by those who peddle sex and violence, but should we not also take a close look at this area of television broadcasting? Satan will be *much more successful* by his use of a perverted message in corrupting the thinking of people who might otherwise have been reached with the gospel. The contrast of these madison avenue type promoters with their slick solicitations for money with the simple preaching of the gospel must be emphasized. It may be more popular to attack the "common foe" of corrupt programs, but it is our duty to speak out against religious shysters as well. — P.O. Box 7133 Columbus, Ga. 31908.

Christ Sent Me Not To Baptize

RAYMOND ELLIOTT

During a recent gospel meeting, the Lord blessed our efforts by giving an increase of a goodly number of souls. I made the remark to the visiting evangelist that I was having all the work to do in baptizing so many people. The visiting preacher replied, "Well, you know, the Lord sent me to preach and not to baptize." And, he was perfectly correct. The local brethren had sought his services to preach in this series of gospel meetings. I did the baptizing (with great joy) of those individuals who confessed their faith in Christ (Acts 8:35-39). I was re-

Continued on page 4



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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

When Did You Last Attend A Funeral?

I realize there are things more important than attending funerals. Jesus taught as much in Matthew 8:21,22. But it seems to me that some are neglecting a great opportunity to do good and to encourage those who sorrow by failing to attend funerals.



BOBBY DUNCAN

Several years ago a friend of mine who is a funeral director told me that he was predicting that the time will come when most funerals will be conducted at night. He observed that friends will come by the funeral home and express sympathy to the family the night before the funeral, but not many of them show up for the funeral the next day. This led him to believe that in a few years funerals will be held at night.

One of the finest elders in the church I know (and one who attends funerals regularly) made the observation that he had learned only those who die relatively young can expect large crowds at their funerals.

I preach as many funerals as most preachers (three

within the past week), and I can say that over the years I have witnessed a steady decline in the number attending funerals. Also during the last year and one half both of my wife's parents and my mother have died. So I can speak with some knowledge of what it means for people to put forth a special effort to show their concern over one's grief.

We all realize, of course, that attending one's funeral is of no benefit at all to the one who has died. But it can be of great benefit to the living. To those we would like to convert to Christ, it says we care about you and your sadness, and stand ready to help in any way we can. To those who are Christians, our presence says we are your family in Christ, and we are standing beside you to give strength and courage in your time of sorrow. To everyone it says we are concerned about people.

By showing one's concern in a time of sorrow, it is possible to be of real help in a spiritual way later on. It is hard for a person to close the door in the face of one who was kind to him during a time of bereavement.

Some day you will die. Some preacher will preach your funeral. Your family will be sad. I do hope the church members and other neighbors will be thoughtful and considerate. The Golden Rule demands that I show some thoughtfulness and consideration for those who are sad today.

When did you last attend a funeral?

Smooth Things

Many of Isaiah's contemporaries would not tolerate the preaching of God's law. Isaiah describes Judah as "a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isaiah 30:10). This sickened nation preferred "smooth things" over "right things"; they chose comfortable deceits over and above the provoking proclamation of the prophets. Like the New Testament scoffers which Paul described to Timothy, these rebels would "not endure sound doctrine; but after their own lusts" would have heaped "to themselves teachers, having itching ears" (II Timothy 4:3).



DALTON KEY

Over the years, public opinion has not changed. The masses of this age are not unlike those of Isaiah's day with respect to love for divine truth. We have always been inclined to accept only what pleases us and then ignore or wage war upon the rest. We bask in the warm glow of God's blessings, promises, and providence; yet we shrink from all reproof and responsibility. We would rather hear the "smooth things" of positivism than come face to face with the penetrating, powerful, and sometimes painful truth of God's word. Like old Ahab, we are often guilty of exalting the false prophets who "speak that which is good" about us, while silencing poor Micaiah, who is hated only because he speaks the truth (I Kings 22). Beloved, "smooth things" serve as a poor substitute for "right things."

God's word is still true whether anyone listens to it or not (Psalms 119:160; John 17:17). This word will judge us in the last day, even if we have refused to believe it today (John 12:48; Revelation 20:12). With this in mind, should we not pay close heed to the "right things" of God's truth? — P.O. Box 126, Aurora, Mo. 65605.

A Place Of Safety

Since the assassination of John F. Kennedy in 1963 our nation has all but grown accustomed to the report of yet another attempt on the life of a public official or celebrity. The recent attempt upon the life of President Reagan, his press secretary, and two law enforcement officials in our nation's capitol, plus the death of many children in Atlanta, Georgia over the past twenty months, vividly remind us of the violence now flooding our land. These kinds of tragic crimes perpetrated by one citizen upon another we would not have believed possible in our nation just a few years ago.



R. W. GRAY

Whatever our political ambitions or religious profession, only the cold blooded and heartless feel anything less than sadness and sympathy for the President, his family, and all others who suffer as a result of this recent tragedy. No law abiding citizen will endorse the murderous acts of misguided souls who take it upon themselves to destroy duly elected officials in our nation; nor can we feel anything but outrage at the taking of the lives of innocent children, whether they be teen age boys in Atlanta or the six weeks old baby in it's mother's womb.

While the God fearing, law abiding segment of society is not guilty of crimes committed by those under the control of Satan, it is true in a measure that we all share some of the blame for the dastardly acts

of violence about us. As parents, teachers, ministers, church leaders and citizens we have failed to do the job we might have done in stemming the tide of atheism that has produced the monster now loose in our land. Vance Havner has well said, "We are devoured by our own devices, outwitted by our computers, gobbled up by the Frankenstein we have created. We have a bear by the tail and can't let go."

Dear Reader, our world, our nation, our cities, our communities, are sick. Suffering the malady called sin, we are witnessing the last stages of it's debilitating effect upon mankind. Sin is a destroyer. It destroyed the paradise of Eden and severed the happy communion between God and man. Sin destroyed the antediluvian world, crucified the Lord of glory, has destroyed the homes of helpless children by the thousands, and is bringing reproach and ruin upon our nation (Proverbs 14:34).

America has become the most prosperous nation on earth. Perhaps it's power has caused some to feel that it is invincible. But we have seen over the past two decades at least, sadly but dramatically, that this nation, thought to be the greatest ever to exist, is not insuperable. Even it's President is unsafe. The deluded individual who sought to end his life is more secure in his place of incarceration than is the average citizen on the streets of our cities.

Surely this is the time for man to realize that one kingdom is indestructible (Hebrews 12:28-29). Jesus promised that the gates of hades would not prevail against his church, which is his kingdom (See Daniel 2:44; Matthew 16:18-19). Christ, the King, is indestructible. He said, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Revelation

A Wonderful Gospel Meeting

W. A. HOLLEY

Acts 2:1-47 shall be our text.

(1) If a gospel meeting is to be successful, there must be wonderful preparation. Successful gospel meetings do not happen by chance or accident.

For this meeting, preparation had been going forward for centuries. Things which had been kept secret from the foundation of the world were about to be revealed (Matthew 13:35; Romans 16:25-26; I Corinthians 2:7; Ephesians 3:9; Colossians 1:26). According to the marvelous working of God, Jesus, the Christ, the Son of God made his startling advent into this world (Galatians 4:4; Ephesians 1:10; Titus 1:3). From the days of Adam the hearts of men had looked for the wonderful coming of the Promised One (Genesis 3:15; Isaiah 53:1-12; Hebrews 9:22-10:1-4). In fulfillment of prophecy, John the Baptist, the great forerunner of Jesus, came to make ready a people prepared for the Lord (Luke 3:2-18; Matthew 3:1-12).

Jesus selected the apostles whom he taught and trained, and to whom he promised to send another Comforter, the Holy Spirit, after he (Jesus) had ascended into heaven. This Comforter would guide and direct them in revealing and confirming the truth of God for all ages to come, even unto the end of the world (John 14:26; 16:7-13; Acts 1:1-8; Matthew 28:18-20; Jude 3). Since this truth is irrevocably established, there can be no new revelations of divine truth today!!

(2) The day of this meeting was a great occasion, indeed! It was the first Pentecost after Jesus' resurrection; it was on the first day of the week (Leviticus 23:15-16; Acts 2:1-4, 41-42,47). It was on this day that the baptism of the Holy Ghost occurred in fulfillment of the prophecy of Joel, and of the promise of Jesus (Joel 2:28-32; John 14:26; Acts 2:16-21). The first Pentecost of Acts 2:1-47 was the birthday of the Lord's church.

Gathered together on this occasion was a wonderful congregation: "Devout men, out of every nation under heaven" (Acts 2:5-13). Scholars tell us that about seventeen languages and dialects are here represented. What a wonderful opportunity to preach the gospel of Christ, the power of God unto salvation, to so very many lost souls (Mark 16:15-16; Romans 1:16).

(3) Wonderful advertising played a significant role in the success of this wonderful gospel meeting. It is said, "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6). The thought is that when the people in general heard about the outpouring of the Holy Ghost upon the apostles, the crowd gathered together. Brethren are here urged to use the most expeditious and effective methods available in their efforts to attract the public to hear the wonderful gospel of Christ, viz., radio, television, telephone, printed matter, and person to person.

(4) The apostle Peter preached a wonderful gospel sermon in which he quoted from Joel and David, two of God's great prophets, and showed the following facts: That Jesus had been approved of God among them by miracles and signs which God had done by him; that those who were present knew this to be so; that God had allowed Jesus to be crucified according to his purpose and foreknowledge; that they had thus subjected Jesus to the torture of the crucifixion; that they had done the deed with wicked hands; that God had raised him from the tomb, and that it was impossible for death to hold him as its captive (Acts 2:14-36).

When the multitude heard this wonderful analysis of the events of the day, they were cut to the heart by the words of God thus preached, and were moved to ask, "Brethren, what shall we do?" In the next verse is found Heaven's answer: "Repent ye, and be

baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38, ASV).

(5) And what wonderful results followed such a marvelous sermon!! This sermon did not fall on deaf ears. About 3000 people were baptized that day! And what did the Lord do with them? Well, he added them to his church. "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. . . . And the Lord added to them day by day those that were saved" (Acts 2:41-42,47,ASV).

(6) Another element of this wonderful gospel meeting was that wonderful exhortation which urged others to commit their hearts and lives to Jesus, the

Saviour of the world. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation" (Acts 2:39-40,ASV).

"For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. Knowing therefore the fear of the Lord, we persuade men..." (II Corinthians 5:10-11,ASV). With the same earnestness of soul, and in the love of God, we urge you to obey the truth of Almighty God (Hebrews 5:8-9; I Peter 1:22-23; I Peter 4:17; II Thessalonians 1:7-9). — P.O. Box 274, Parrish, Ala. 35580.

Lipscomb Lectures Set For June 14-17

NASHVILLE, Tenn. — A subject which should be of vital importance to churches of Christ has been chosen as the theme for the 1981 Summer Lectures at David Lipscomb College June 14-17 — the restoration of New Testament Christianity.

"With the religious world going off in all directions, the 1981 theme of restoring New Testament Christianity is quite relevant," Carl McKelvey, vice president for campus affairs at Lipscomb and director of the Lectures, said.

"The theme was chosen to help us see clearly that we are not to be involved in man-made creeds and controversy over such, but to truly practice first-century Christianity. Unity in religion will have to be based on this concept," McKelvey said.

To accomplish the theme's task, a group of lecturers as capable as any ever assembled for the Lectures has been chosen. "I am confident we will have an excellent lectureship because of the caliber of speakers," McKelvey continued.

He mentioned the three evening lecturers — Bobby Duncan, Rubel Shelly and John Gipson — as evidence of the quality of the speakers on this year's program.

Duncan, who will be speaking Monday night at 7:30 in Alumni Auditorium, is minister of the Sixth Avenue church of Christ, Jasper, Ala., and has appeared in lectureships at Freed-Hardeman College, Alabama Christian College, Alabama Christian School of Religion, International Bible College, the Forth Worth Lectures, and at the Florida School of Preaching, among others.

His topic will be "The Restoration of the Appreciation of Inspiration."

Shelly, the Tuesday night speaker, has also appeared in lectureships at various Christian colleges across the country, many times presenting special lectures on Christian evidences at major colleges and universities. He also does extensive work in teaching and counseling young people, and has written more than a dozen books. He is minister of the Ashwood congregation here.

Shelly's topic will be "The Restoration of the Liberty of Opinion."

Gipson, who will speak during the 7:30 p.m. Wednesday service at the Church of Christ, Granny White Pike, is minister of the Sixth and Izard church in downtown Little Rock, Ark. Also a frequent lecturer, he is co-author, with Joe Barnett, of two books: *Happiness . . . Day and Night* and *Paths to Peace*. Among others, he received the 1976 Christian Journalism award from 20th Century Christian.

Gipson's lecture will be on "The Restoration and the Future."

Other lectures and classes will include James Vandiver, Hendersonville, Tenn., Gary Bradley, Huntsville, Ala., and Robert Hendren, Donelson, Tenn., during chapel periods the three days; Mack Wayne Craig, Robert Hooper, Mike Lewis, McKelvey, Irma Lee Batey, Randall Wilcher, and members of the Lipscomb staff, all of Nashville; Randy Armstrong and Paul Brown, both of Franklin, Tenn.; Paul Roberts and Randall Burton, both of Columbia, Tenn.; Franklin Camp, Birmingham, Ala., Tom Holland, Brentwood, Tenn., Lynwood Mathis, Paducah, Ky., and Joe Sanders, Hendersonville, Tenn.

The annual Appreciation Dinner for Bible Teachers, Monday, June 15 at 5:30 p.m. in the Lipscomb Dining Center, will feature Brown speaking on "We've Come a Long Way — So What?" The dinner will cost \$2.50 for adults, \$1.40 for children age 12 and under.

McKelvey encouraged all church members to attend the Lectures and bring their entire families.

"This lectureship is unique among Christian colleges because it is designed with families in mind. The lectures, classes, activities and field trips are designed with all ages in mind. We feel this is particularly important considering this year's theme — not only will this help strengthen the church today, but in the future as well," he concluded.

A Place Of Safety

Continued From Page 2

1:18). The laws by which his kingdom is governed are likewise indestructible. The word of God "liveth and abideth" (I Peter 1:23; Matthew 24:35). And citizens of the kingdom of Christ are safe. Of his saints Jesus said, "...he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die..." (John 11:25,26). The gates of hell shall not prevail against the faithful in Christ, sincere members of his church. They are safe (Hebrews 13:5). "The kingdoms of earth pass away one by one, but the kingdom of heaven remains." As a believer in the Son of God you should be baptized into him. Here is salvation. Here is hope. Here is life everlasting (Galatians 3:26,27; 2 Timothy 2:10; I John 5:11, 19,20). — P.O. Box 90236, East Point, Ga. 30344.

What The Preacher Expects From The Congregation

The expression, "Practice what you preach," applies to members as well as to preachers. There are requirements for being a good member as there are requirements for being a good preacher. The preacher is a constant subject of criticism and "roasting," but the man in the pew is generally overlooked and allowed to do pretty much as he pleases.

Much of the criticism leveled against the preacher is a result of the preacher's being discouraged and feeling mistreated. Every new preacher comes in with enthusiasm and high hopes only to become disillusioned and discouraged upon discovering that brethren don't always live up to their promises.

Preachers don't demand the impossible of the



S. G. GRAY

congregation. Most preachers are willing to give more than they ask of others; most are second-milers. Consider some things the preacher expects of the congregation where he preaches:

The preacher expects his brethren to live up to the image they portrayed when they talked to him about considering the work (Rom. 12:17). The impressions most congregations make on a prospective preacher are positive and good. They love the Lord and are willing to work for his Cause. They are at peace and they love the gospel. They believe that preaching the gospel is the greatest work on earth and preachers should be shown great respect.

The preacher expects the brethren to practice the Golden Rule (Matt. 7:12). He would be happy to be treated as the members would like to be treated. In fact, he would be satisfied to be treated as the members would want their sons or sons-in-law to be treated if they were preachers. For example: If the members feel that they have the right to buy or rent their homes, the preacher feels he should be allowed the same choices. If the members feel they have the right to discuss their working conditions with their "bosses" without being fired, the preacher feels he should be granted the same right. If the members can ask for a raise without being "materialistic," the

preacher should be able to do the same. If the members feel they should prosper enough to afford vacations and to educate their children, the preacher should prosper accordingly.

The preacher expects the righteousness of members of the Lord's church to exceed that of members of denominational churches or plain unbelievers. If there is a measurable difference in the morals of most members of the Lord's church and that of others it is too little to be obvious. Gospel preachers have every right to expect members of the Lord's church to live in a manner as to adorn the gospel (Titus 2:10). He expects them to practice pure religion (James 1:27). He expects them to glorify God in their bodies (I Cor. 6:19-20). He does not expect to have to make apologies for the lives and dress of the members where he preaches.

The preacher expects the congregation to "communicate" with him in the preaching of the gospel (Gal. 6:6). He expects to live of the gospel (I Cor. 9:14). He does not expect to have to beg (Psa. 37:25). He expects to be treated as one "doing the greatest work on earth." He expects to grow old with dignity and honor. — 704 Cleveland Avenue Gadsden, Ala. 35901.

The Rapture Is *NOT* In The Bible

KERRY KNIGHT

Surprised? With all the publicity given to the so-called "Rapture," it is extremely enlightening to find the doctrine anti-biblical. Let us contrast the basic format of the "Rapture" theory with what the Bible says.

THE "RAPTURE" THEORY SAYS...

1. Christ will soon return.
2. There will be two resurrections of the dead.
3. The numbers in symbolic books should be taken literally (example 1,000)
4. The Kingdom of God is yet to be established.
5. There will be a great tribulation such as has never been experienced before.
6. There will be a bloody battle of Armageddon fought with physical weapons.

BUT THE BIBLE SAYS...

1. No one knows when Christ will return (Matthew 24:36; I Thessalonians 5:1-3).
2. There is one resurrection of the dead in which all shall come forth (John 5:28-29).
3. Numbers often carry symbolic application (II Peter 3:8). The number 1,000 is symbolic of "completeness"; not a specific duration of time.
4. The Kingdom of God has been in existence already for over 1,900 years (Colossians 1:13 Revelation 1:9; Mark 9:1; Hebrews 12:28).
5. The tribulation of Matthew 24:21 was that suffered by the first century inhabitants of Jerusalem at the hands of the Roman army in A.D. 70 (Matthew 24:1-3). That occurrence took place within their lifetime (Matthew 24:34).
6. The name Armageddon (Revelation 16:16) is derived from Mount "Megiddo" which was a famous battlefield of Jewish history. This figure is employed not for the

physical location, but for the battle imagery. The battle is not a literal one, but is fought and won with the sword which came forth out of the mouth (Revelation 19:21). That is the Word of God (Ephesians 6:17).

7. The book of Revelation is to be understood as a literal unfolding of sensational world events.

7. The book of Revelation is a highly symbolic book (Revelation 4:7); with a specific application to first century Christians being persecut-

ed (Revelation 6:9-10).

The book, written in the first century dealt with matters "shortly" to transpire (Revelation 1:1).

The Bible does teach that Christ is coming again (I Thessalonians 1:9-10). We know not the specific time (II Peter 3:9-10). When he comes he will raise the dead and translate the living (I Thessalonians 4:16-18). We shall then stand before him in judgment (Hebrews 9:27); and we shall give a reckoning of how we have lived (Romans 2:6).

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).—12403 Pinerock, Houston, Texas 77024.

Christ Sent Me Not To Baptize

Continued from Page 1

mind of a statement by the apostle Paul which has often been missed by removing it out of its context. In I Corinthians 1:17, we read: "For Christ sent me not to baptize but to preach the gospel..." The false conclusion drawn by many is that baptism is not a part of the gospel scheme of redemption. But is this what Paul is teaching?

First of all, let us observe the context in which this statement was made. There existed strife and disunity among the church in Corinth. The brethren seemingly were following after the ministers of Christ rather than Christ himself (I Corinthians 1:10-12). Paul asked them several questions which, when answered correctly, would have to be in the negative. Christ is not divided. Paul was not crucified for the Corinthians and neither were any baptized into the name of Paul (1:13). The brethren were liable to follow the one who baptized them rather than the one (Christ) into whom they were baptized. It was for this reason that Paul said, "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" (1:15). Paul also mentioned that he baptized the household of Stephanas. He did not remember if he had bap-

tized others (1:16). It was then that he emphasized his real mission and that was "to preach the gospel." Paul was not belittling baptism in this statement. He knew that others could do the baptizing whenever people heard the gospel and desired to obey the Christ.

If baptism is non-essential and not a part of the gospel, did Paul do wrong in baptizing Crispus, Gaius and the household of Stephanas? It is a known fact that the Corinthians were baptized because Luke wrote in Acts 18:8: "... and many of the Corinthians hearing believed, and were baptized." Others baptized upon hearing the gospel preached by Paul were Lydia and her household, along with countless others (Acts 16:13-15; 30-34). Paul wrote to the Romans and mentioned that "We were buried therefore with him through baptism into death..." (Romans 6:3,4).

Preaching the gospel is one thing and baptizing believers is another; but, this in no wise means that baptism is of no importance and non-essential. I Corinthians 1:17 must be understood in the light of the context, otherwise, it becomes a perverted text.—809 Perry Store Rd., Opp, Al.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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"What Thou Oughtest To Do"

Cornelius learned from an angel that he was to send for a preacher who would tell him what he was obligated to do (Acts 10:6). This is seen in the word "oughtest." That word would set forth the sense of duty. The word "ought" is derived from the word "owe." What we ought to do we owe to do. We can't meet our obligations without doing what we owe to do. Good can come from a look at the little word "ought".



WINFRED CLARK

There is the "ought" of uncompromising obedience. This is found in a declaration of the apostles when they said, "We ought to obey God rather than men" (Acts 5:29). This was said to men who had told them not to do what God had told them to do. The angel of the Lord had told them to "Go, stand and speak in the temple, to the people all the words of this life" (Acts 5:20). Now they are being told not to teach in his name (Acts 5:28). What would duty demand? What do they owe God under these circumstances? What ought they do? The simple answer is, obey God rather than men. They had a choice to make and they made it.

In this case, there was a divine law and a human law in conflict, and when such is the case, man's duty demands that he obey the divine law. These men had no right to make such a law, one that would conflict with God's law; and the apostles surely could not have been right obeying a law that men had no right to make to begin with.

If they compromised for a moment, it would have been with men who were opposing God. After all, this is the same crowd that put Jesus to death (Acts 4:6-18). They hadn't changed their minds about Christ for a moment. So when the apostles refused to bow to the will of these men they knew what these had done to Jesus. They knew they could well pay with their lives. They would go on teaching and preaching

Jesus Christ (Acts 5:42). They didn't cease.

There is the "ought" of unselfish giving. Paul speaks of such to a group of elders: "I have shewed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35). Nobody would ever accuse Paul successfully of selfishness. He was a totally unselfish person. He not only did not covet what others had, but he worked to have what he needed to preach the gospel. But he went even beyond that. He worked to support those who were with him (Acts 20:34). Paul's payday was not spent on a selfish weekend. Paul worked so as to be able to give, and he encouraged others to do no less.

So what Paul told them they "ought" to do, he had already been doing. Suppose these elders carry this message back by both practice and preaching and it

"catches on" at Ephesus. Wouldn't that make for a most unselfish group of givers? If they did what they "ought" to do that is what would have been done. Ought we not do the same?

There is the "ought" of unreserved attention. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). What these had heard was the gospel (Heb. 4:2). There was a danger that what they had heard might slip away from them. In case they thought there was no such danger the writer used Israel as an example of those who did not heed what they heard and moved into unbelief and fell.

If they had done what they ought to have done they would not have fallen, and neither will we.

Yes, the little word "ought" says a great deal about our duty. — P.O. Box 1025 Athens, Ala. 35611.

Worship In Spirit And In Truth

W. A. HOLLEY

In John 4:23-24, we read, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." For the true worshiper, this passage is one of great significance.

In the intensely personal area of man's relationship to the God of the universe, surely we should discourage any exercise in empty form. Surely any act of worship toward God is far more than empty recital! Ridiculous and empty show is never acceptable to God Almighty?!


We have assembled to worship God. In Matthew 6:5-8, Jesus taught his disciples something about their approach to acceptable prayer. Jesus knew that some petitioners often take their prayers lightly. Prayer can be offered to God with the greatest sincerity, but prayer can also be offered purely for show. Ritualistic prayers, perfunctory prayers are

worse than useless. Jesus taught his disciples not to pray as the hypocrites pray, standing in the streets that they be seen of men. On the contrary, those who pray in keeping with the instructions of Jesus pray within the closed closet doors of their homes and hearts.

For the Lord's disciples to pray as Jesus taught them does not involve exhibition and ostentation and pompousness. In matters of prayer, as in other areas of our service to God, we must be able to separate form from substance. Paul, the peerless apostle, wrote concerning some who had "a form of godliness, but denying the power thereof; from such turn away" (II Timothy 3:5).

Some brethren have memorized their prayers, which, when called upon to pray, pray the same prayer, using exactly the same words and expressions over and over, time after time, never varying their

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Words Of Truth
(USPS 691-760)

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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Vacation Or Vocation?

God has made it clear that he expects more from a Christian than seasonal or spasmodic devotion. Luke, the inspired historian, tells us about the religion of the early Jerusalem disciples in making this observation: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). These simple, New Testament Christians were not of the "on again — off again" variety. Neither were they "Christmas" Christians, "Easter" Christians, or even Sunday only Christians. Nor were they seekers first of the kingdom only in times of distress or duress. These faithful saints of Jerusalem were continual, stedfast Christians.



DALTON KEY

The half-hearted, "sometimes there — sometimes not" religion of many church goers reminds us of the foolish lad who cut his dog's tail off a bit at a time, so as not to cause the dog undue pain.

The apostle Paul likens the Christian life to a vocation (Ephesians 4:1). Again, he compares it to a marriage (Romans 7:4). We are made to wonder how long many Christians would keep their jobs or their mates if these were given the same amount of attention as their religion. If you treated your earthly vocation as you treat your spiritual vocation, how long would you keep your job? All too many saints view the Christian life as a vacation rather than as a vocation.

Let us first give our own selves to the Lord (II Corinthians 8:5). And then let us "be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58). Let us do more than merely begin the race (Hebrews 12:1); let us finish the course (II Timothy 4:7). — Box 126, Aurora, Mo. 65605.

Some Observations On Matthew 19

Nearly every brotherhood publication that comes across our desk contains some discussion of the divorce and remarriage question. As is nearly always the case in such a controversy, much of what is said is quite well said, and some is not said so well.

We do not believe we are able to say what has already been said in any better way than others have said it. But there are two or three things relevant to the subject which we believe need to be said. They have likely been said before, but if so, we have failed to see them in print. We feel these facts are vital to a proper understanding of the question of divorce and remarriage.

In the first place, God never anticipated the acceptance of his will by all the people in the world. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14). But this does not mean that God gave an alternate law for those who choose not to do his will. From reading some of the things which have been written, one would get the impression that part of the New Testament was written to tell children of God how to live, and part of it was written to tell children of the devil how to conduct themselves in the service of the devil. Such simply is not the case. The Bible tells sinners what to do to obey God and become his children; it tells children of God how to serve him; it rebukes the disobedient, and warns them of punishment to come. *But none of the Bible was designed to tell the disobedient and wicked people of the world how to live as disobedient and wicked people.* When one says that God's law of divorce and remarriage to sinners is thus and so, but his law of divorce and remarriage to saints is something else, he seems to be implying that part of God's law is designed to teach sinners how to live as sinners.

In the second place, it should not be thought strange by any preacher that Paul would receive questions about marriage and divorce from those who wrote to him, or that just a statement of the general rule concerning divorce and remarriage (stated in Matthew 19:9) would suffice in answering those questions. Though plain the statement is in Matthew 19:9, every preacher has been called upon time and again to make applications of that general rule to specific cases. This is precisely what Paul did in I Corinthians 7:10-15. The Lord had said "unto the married" — not just to Christians, or to non-Christians, or to a Christian married to a non-Christian — that the wife should not depart from her husband, and that the husband should not put away his wife (I Corinthians 7:10,11). Paul then made application of this general rule given "unto the married" to specific cases the Corinthians had asked about, i.e., those who were married to unbelievers who were not inclined to respect what Jesus had said about the matter. Why think it strange that a specific application of the teaching of the Lord would have to be made by the apostle? Preachers have been called upon to do that for years. And most of the questions we receive about marriage and divorce are not from



BOB DUNCAN

people who do not know what the Bible says, but rather from people who do not know how to apply what the Bible says to a specific problem. It is folly to reason that since Jesus had taught husbands and wives not to separate, therefore nothing else would ever need to be said about the matter, and everyone would understand it.

In the third place, God's will concerning marriage has not changed. It is the same now as it was in the beginning, i.e., there should be one man for one woman for life. God has tolerated other arrangements in the past. He allowed polygamy during the Patriarchal age and under the law of Moses. In Deuteronomy 24:1 he permitted a man to write his wife "a bill of divorcement, and give it in her hand, and send her out of his house." But Jesus makes it plain that none of this was what God wanted. In Matthew 19:8 he said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

It is significant that the Greek verb in the clause, "from the beginning it was not so," is in the perfect tense. "The perfect denotes *completed* action with the effect of the action still continuing at the time of speaking or writing." ¹ "The Perf. is sometimes called a *past*, and sometimes a *present* tense; and neither without reason, since it marks the relation of a *past action* to the *present time*. The *action* which it denotes is *past*; but the *state consequent*, to which it also refers, is *present*."² "This is the emphatic method in Greek of presenting a fact or condition. It is the strong way of saying that a thing is."³

In other words, Jesus was emphatically declaring that the will of God was not in the beginning and is not now that men should divorce their wives. What God decreed in Genesis 2:24 has not changed with the passing of time. What he set in order at that time is still his will today. This is the force of the perfect tense of the verb in the latter part of Matthew 19:8. "It is best to assume that there is a reason for the perfect wherever it occurs."⁴

FOOTNOTES

1. Crosby, Henry Lamar and John Nevin Schaeffer. *An Introduction to Greek*. Allyn and Bacon. Boston. 1960. p 173.
2. Crosby, Alpheus. *A Grammar of the Greek Language*. A. S. Barnes & Company. New York. 1871. p 364.
3. Dana, H. E. and Julius R. Mantey. *A Manual Grammar of the Greek New Testament*. The Macmillan Company. Toronto. 1957. p 202.
4. Dana and Mantey. p 200.

Telecopier For Sale

We have for sale a telecopier which we used once each week for two years in connection with *Words of Truth*. It is a Xerox 400 I Telecopier, and is in excellent condition. Anyone interested in buying this telecopier may contact Bobby Duncan or Ron Harper at (205) 384-6446.

DANIEL WEBSTER said, "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Worship In Spirit And In Truth

Continued from page 1

recital in the least. Why not write the prayer in permanent form, pin it on the wall, and like the little boy, say, "Lord, here is my sentiments."

We have assembled to worship God. Jesus, in Matthew 6:1-4, teaches a wonderful lesson on giving. The disciples of Christ must not give to be seen of men. If this should be their purpose, they have received their reward. Ritualistic giving, perfunctory giving characterized by superficiality is repugnant to a righteous and holy God! Cold, mechanical giving, giving which springs from selfishness, or giving with no thought of pleasing God, is never acceptable to Him. There are three passages (Acts 11:29; I Corinthians 16:1-2; II Corinthians 9:6-7), which govern a Christian's giving. These verses use three words which should burn in the hearts of Jesus' disciples, *ability, prospered, purpose*, thus instructing them how to give. One who could give more but does not, one who considers not how much he was prospered, one who gives what he happens to have in his pocket, with no purpose in his heart, has not met the demands of the Scripture! Like Ananias and Sapphira, we can pretend to give more than we really do (Acts 5:1-11). If such should be the case, we have deceived ourselves, and not God!

We have assembled to worship God. Our participation in observing the Lord's supper must be from our hearts. There must be no ritual, no perfunctory observance, no mechanical effort, no mere routine carried on without understanding. It is true that in eating the Lord's supper, we literally eat of bread and drink the cup, but our minds, our hearts must be carried back across the centuries to that day when Jesus was crucified. We must "discern the Lord's body." How can we eat the Lord's supper in remembrance of him, if our minds are fixed upon everything but eating the Lord's supper?? To eat the Lord's supper in an unworthy manner is to have our minds on everything but what we are doing — eating the Lord's supper!! For example, we may feel that the service is too long and be in a hurry to get away; or, while going through the motion of eating the Lord's supper, we may have our minds on worldly or ordinary affairs, such as going to the river, the roast left in the oven may be burning, trips are being planned, and the like. To eat the Lord's supper worthily means to partake of it in the proper mood, prayerfully, reverently, with the heart fully set on doing exactly as God has required. (CF. I Corinthians 11:23-24).

When a Christian assembles to partake of the Lord's supper, he should test his sincerity, he should examine his state of mind, to see if he can eat in a submissive attitude, and in loving remembrance of his Master — Jesus Christ (II Corinthians 13:5; Matthew 5:22-24).

We have assembled to worship God. We have assembled to engage in the study of the Bible. Ostensibly, this is the case. It should not be our purpose to show up the teacher, nor to impress him with our great Bible knowledge, nor to try to take the class away from him, if possible. Many times the class period becomes a contest between Brother Big Ike and the teacher, with other members of the class left out. Brother Big Ike seeks to dominate the class by quoting some famous preacher who had a different slant on various positions which the teacher does not seem to hold. Of course, under such conditions the famous (?) preacher is always right and the present teacher is always wrong. Sometimes Sister Big Mama wants to take over the class. With much loud talk, she interrupts the teacher constantly, she knows more than the teacher, and she does not hesitate to let the class members know that she is a postgraduate in the Bible. She proves (?) her points by her favorite preacher, or by what she has read in some book. While all this is going on, there sits the other

members of the class in disgust — time wasted.

Brethren, Bible study, in the manner above described, is non-existent. No wonder many become disgusted and quit the class! Verily, where Christians are concerned, courtesy, common sense, and decency should be the order of the day. Surely, our vanity, pride, and egotism can be subdued to the general good of all.

We have assembled to worship God. Each member should participate in the song service. It is not a time for the song leader to show off his talents, nor is it a time for any brother or sister to try to impress others with his/her beautiful voice. Involved in singing are elements of teaching and admonition. The heart of each worshiper must be engaged in singing the praises of God (Ephesians 5:19; Colossians 3:16; I Corinthians 14:15). The song-leader should select

only those songs which are Scriptural, and which he knows the congregation can sing. New songs with which the church is unfamiliar should be scrupulously avoided. No brother or sister should ever try to take the leadership of the songs away from the designated leader. To do so is to destroy the possibility of worshiping God in song (I Corinthians 14:33,40). Let the entire church endeavour to follow the leader, not singing too fast, nor too slow; not too loud, nor too low. It is a shame and a sin for any one to mar the song service in any way.

Church members, brethren, let us worship God in sincerity and in truth. Let there be no pretense, no display, no exhibition, no demonstrations. Make certain that you worship God in Spirit and in truth. — P.O. Box 274, Parrish, Alabama 35580.

Now That I Am A Christian

In a recent gospel meeting, a total of fourteen souls responded to the invitation of Christ and were baptized for the remission of their sins. The following Sunday evening, I presented a lesson entitled, "Now That I Am A Christian" as a source of encouragement to those recently converted to the Lord. Here are the major points of that lesson.



RAYMOND ELLIOTT

1. This means that you have been born again (John 3:3,5).
2. It means that your sins have been washed away by the blood of Jesus Christ (Acts 2:38; Ephesians 1:7; Revelation 1:5).
3. It is a time of rejoicing (Acts 8:39; 16:34).
4. You are now a babe in Christ (I Peter 2:2; II Peter 3:18).
5. God is truly your heavenly Father (Galatians 3:26, 27; Matthew 6:9).
6. All spiritual blessings in Christ are now yours (Ephesians 1:3).
7. You have the wonderful privilege of prayer (Matthew 6:9-14; I Thessalonians 5:17).
8. God will grant you strength in the time of temptation (I Corinthians 10:13).
9. God will use your talents in the kingdom (Matthew 25:14-30; I Corinthians 12:12-27).
10. You can cast all your cares and worries upon the Lord (I Peter 5:7).
11. You should develop study habits, learn the word of God, memorize passages of scripture (I Timothy 1:13; II Timothy 2:15).
12. Do not become discouraged because of your mistakes and failures. You may lose a battle but not necessarily the war. Great men of God have had their weaknesses. Examples: Peter, Paul, etc. (I Corinthians 9:27).
13. Do not permit the failures of others to cause you to stumble. Look always to Jesus, get a firm grip of faith in him. He will never disappoint you (Romans 12:2; Hebrews 4:14).
14. Always attend all the periods of Bible study and worship of the local congregation (Acts 2:42; Hebrews 10:24,25). Learn to "want to" — not "have to."
15. Remember God is forgiving. Your elder brother (Christ) pleads your case for you as your Advocate (I

John 2:1,2).

16. True happiness comes by placing Jesus first in your life (Matthew 6:33; Philippians 2:1-4).

17. Encourage others to become a Christian (Matthew 28:19; Matthew 7:12).

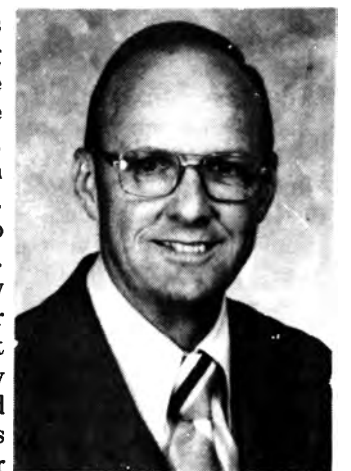
18. You are not your own. You belong to the Lord (I Corinthians 6:19,20).

19. Jesus Christ is now to be the Lord of your life (Matthew 7:21; Luke 6:46; Acts 2:36).

20. Let your desire be to go to heaven when this life is over (Philippians 1:21,23). — 809 Perry Store Rd. Opp, Alabama 36467.

Search And Research

On one occasion Jesus warned the unbelieving Jews: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (Jno. 5:39). They claimed to believe the scriptures. They thought they knew the prophets, but their rejection of the Christ showed clearly that they had completely missed the point. The scriptures are far too important for cursory reading or hasty interpretation. Unfortunately, too many people today confuse "faith" with a closed mind. They seem to think that whatever they believe presently is ultimate truth and anyone who believes otherwise is either a religious crackpot or an outright infidel. One thing which I have observed over the years is that the outstanding mark of a true scholar is an open mind and an insatiable appetite for study and research. I believe that this should characterize all believers who continue their search for spiritual light.



ROY FULLER

There is a tendency among religious people to want to know everything about everything and have a simple ready answer for any question regardless of it's magnitude or complexity. Peter said: "As

Continued on page 4

Search And Research

Continued from page 3

newborn babes, long for the sincere milk of the word that ye may grow thereby. (I Pet. 2:2). While we may well have faith in what we believe, even when we believe it to be based on the word of God, we prevent any further enlightenment and growth if we close our mind on the subject. The product of a closed mind is spiritual weakness, spiritual division, intolerance, faction and strife. Paul said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). In other words, Search, Search and Research.

Some years ago I was privileged to attend a course

of study on the book of Revelation. The instructor was a devout Bible scholar and a great gospel preacher. I vividly recall some of his wise counsel to us in his introduction. He stated: "Several years ago I had a great temptation to write a commentary on the book of Revelation, but now, after several more years of study and research I'm glad I did not write that commentary." What he was telling us was simply that hasty conclusions and understandings sometimes prove to be false or erroneous.

Our faith should be based upon a continuous open minded examination of the scriptures and not on the

use of a few choice passages which seem to support what we already believe. We should accept the fact that there are some things which have not been revealed (Deut. 29:29), which things require no answer or explanation from us. There is absolutely nothing to fear from truth even if it means a reconsideration of our present belief on a particular subject. Truth can only draw us closer to God. Jesus said: "Ye shall know the truth and the truth shall make you free" (Jno. 8:32). Yes we need to search the scriptures. SEARCH, SEARCH and RESEARCH — Rt. 4 Box 479 Elba, Ala. 36323.

The Law Of Moses Vs. The Law Of Christ

A correct understanding of the law of Christ and the law of Moses is necessary to know God's will for us today. Much of the religion differences can be attributed to the lack of agreement on this fundamental issue. Why do some worship on Saturday? Why do others worship on Sunday? Why do some eat pork and others do not eat pork? Other practices could be mentioned.



W. EDWIN KEARLEY

THE OLD LAW OR TESTAMENT WAS GIVEN ONLY TO THE JEWS. Moses called all Israel to give them the law. He stated concerning the law, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all here alive this day" (Ex. 5:2-2). This passage clearly proves the law of Moses was given only to the Jews.

LET US NOW ASK, WHAT WAS THE PURPOSE OF THE OLD TESTAMENT? It was given because of transgressions until the seed (Christ) should come (Gal. 3:19). Paul stated, "Wherefore the law was our schoolmaster to bring us unto Christ . . ." (Gal. 3:24). The American Standard version uses the word tutor instead of schoolmaster. The New International version is translated as follows: "So the law was put in charge to lead us to Christ. . . ." Paul also informs us: "But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law" (Gal. 4:4). God had prepared through generations the coming of his Son. Among the things which were ready for the spread of the message of salvation was a universal language, good roads, political stability and universal citizenship by those fortunate to be citizens.

WHEN DID THE OLD LAW END? Paul wrote, "But after that faith is come, we are no longer under the schoolmaster" (Gal. 3:25). The faith or the gospel was preached in its completeness first on the day of Pentecost (Acts 2). The will of Christ was probated on the first Pentecost after the resurrection of Christ. Therefore this was the day the law ended.

The death of Christ sealed the end of the law of Moses (Eph. 2:15-16; Col. 2:14-17; Heb. 9:16-17; Heb. 8:7; Rom. 7:6-7).

IS THE OLD LAW OF ANY VALUE FOR US TODAY? Paul said the things "written aforetime were written for our learning, that we through patience. . . might have hope" (Rom. 15:4). Without the Old Testament, we would not know the origin of the world, man, sin, the coming of Christ, about the character of God, etc.

May we now turn our attention to the law of Christ?

WHAT IS ITS PURPOSE? It serves the purpose of its author (John 5:8-9). Jesus said, "For the son of man is come to seek and to save that which was lost" (Lk. 19:10). He also stated, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Someone may object saying, Christ does not rule by law but by grace. I Corinthians 9:21 informs us we are under law to Christ.

WHEN WILL IT END? Paul tells us, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must

reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:24-26). The kingdom and church are synonymous terms (Matt. 16:18-19). Christ is now reigning (Acts 2:30-36). When he comes, he will judge the good and the evil (John 5:28-29). His coming will be as unexpected as a thief (II Pet. 3:10). It is imperative that we recognize the law of Moses was abolished by the death of Christ. It is also necessary to acknowledge the law of Christ as the law of our lives. Our faith must lead us to penitent obedience to Christ (Heb. 5:8-9). — Rt. 4 Buena Vista, Ga. 31803.

A New Life

EARLENE ROSE

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. — Romans 6:4

Last night I witnessed death,
But it was not a time for grieving;
The one I watched had died to sin,
And a new life was receiving.

The watery grave was opened wide,
And he was laid therein,
And there beneath the closing tide
Was washed away each sin.

Then I saw a resurrection;

A new life had begun
To be led unto perfection
By the Father and the Son. — 1701 20th Avenue
Northport, Alabama 35476.

PATRICK HENRY stated in his last will and testament, which was read to his family at his death, "I have now disposed of all my property to my family. There is one thing more I wish I could give them and that is faith in Jesus Christ. If they had that and I had not given them one shilling, they would be rich; and if they had not had that, and I had given them all the world, they would be poor indeed."

Most of our suspicions of others are aroused by our knowledge of ourselves. Raymond Massey

A Minute For The Master



BARRY H. CUNNINGHAM

The Lord Jesus came into the world to seek and to save that which is lost.

He lived perfectly while on earth. His thoughts were always pure. His words were always acceptable. His deeds were always for the benefit of others.

Yet he was accused of blasphemy and nailed to a Roman cross. Suspended between heaven and earth, he became the sin-sacrifice for the world.

Jesus took our sins upon himself. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Friend, Jesus died for your sins. Why not live for him? — P.O. Box 652, Elizabethtown, Ky. 42701.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, MAY 29, 1981

NUMBER 22

How Much Is A Marriage Worth?

RUBEL SHELLY

Some things cannot be assigned a dollar value. Yet they are known to be of great worth. They have a value in terms of human life, happiness, and fulfillment. They have value in relation to the spiritual values Christians have come to recognize through the Lord Jesus.

The sanctity of marriage is not appreciated in the culture of twentieth-century America. Divorce is commonplace, and adulterous affairs are presented sympathetically in TV dramas.

Is marriage worth anything in our day?

To an adult partner in a marriage, that relationship holds his or her integrity at stake. When a man and woman marry, each pledges fidelity to the other "for better or for worse, for richer or for poorer, in sickness or in health, so long as we both shall live." To fail to keep this unconditional commitment to another human being is to acknowledge a colossal omission in keeping one's word with regard to a moral obligation. Call marriage a "contract" if you will, but it is a contract without an escape clause. And for one to fail in this commitment is to abandon such virtues as fidelity, loyalty, and performance of one's obligations.

To any children involved in a marriage, the very stability of their lives is at stake in its success or failure. The personality of a child is like a barometer; it changes in direct relationship to the atmosphere of the home environment in which he or she is forced to live. A perceptive teacher, for example, can almost always spot the child who is from a successful/failing home by the ability/inability of that youngster to negotiate the social responsibilities of school life. The tragic thing about the battles which rage between adults is that their children are absolutely defenseless. The children suffer most and will be forced to bear permanent scars because of the unhappiness fostered in their home.

But we should also remember that a marriage is of great worth to God. In choosing an appropriate figure to represent Christ's relationship to the church, heaven chose the analogy of the husband-wife relationship (Eph. 5:22-23). When a given marriage fails, all the parties concerned have a diminished ability to appreciate what should have been a beautiful and enlightening figure.

It seems increasingly easy for us to forget the worth

of a marriage. We are so selfish, and we want no limits to the fun we can seek and experience. We are so petty, and we got hurt and place the blame on the other person and seek comfort from a third party. We are so unspiritual, and we throw what we know to be

the will of God to the wind.

Each of us should ask frequently: *What is my marriage worth to me?* — 2206 21st Avenue South Nashville, TN 37212.

"Deadly Denial"

Most are familiar with the "laws" formulated by J. Northcote Parkinson. One that is little known is, "Delay is the deadliest form of denial."

Where is the Simon Peter among us? Where is one who will publicly say, "I know not the man..."? Who among us will curse and swear that they do not know of, or believe in Jesus as the Christ? Probably there is no one like Peter among us. How many, however, are denying him by their delay?

Do you delay in your obedience or commitment? Have you ever said,

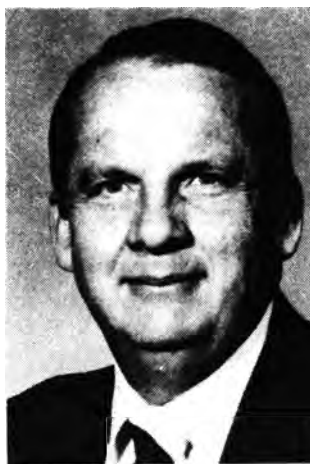
"I will go, when...?"

"I will give, after...?"

"I will obey, but first...?"

These are the words of denial disguised on delay. Delay is so deadly. It is deadly because it masquerades as decision. Many think a decision to delay is a decision to obey. It is only a decision to obey later which is the same as denial.

It is deadly because of the ease of continuation. Once the decision to delay is made, it is easy to remake that decision. Felix disposed of his decision to follow Christ by saying, "when I have a convenient season, I will call for thee" (Acts 24:25). This was denial. We might also wonder, how often did he repeat this decision? Verse 26 says, "wherefore he



ANCIL JENKINS

sent for him the oftener and communed with him." We must believe Paul often brought Felix to the point of decision. Because he seemingly never obeyed the gospel, we must assume that Felix repeated this decision to delay and deny.

Those who delay fall into two categories, the sincere and the insincere. To the insincere, delay is only an excuse. The story is told that in one of the meetings during World War II, President Roosevelt and Prime Minister Churchill were pressing Marshall Stalin to agree to a strategy. Stalin gave a reason for refusing. "Aha!" said Roosevelt, "That is not the reason you gave the last time." Stalin replied, "When you don't want to do something, one reason is as good as another."

The sincere may excuse their obedience by denial. However, they are also wrong by not seeing that they are giving God the lesser priority. When we say, "I don't have time," or "I will do it later," we are simply saying that we regard other things more important. Are you denying God by giving priority to less important things?

Decision is hard. It requires courage and often the endurance of mental or physical pain. The keynote of the Bible, however, is on decision. Paul wrote, "Now is the day of salvation..." (II Corinthians 6:2). No matter how hard the consequences, choose now.

Decision is vital. The decision you make may change your destiny for eternity. Some of Moses' last words to the Children of Israel involved this: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live" (Deuteronomy 30:19). — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



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I am not mad, most noble Men
 tis true but speak forth the Words of
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— Acts 26:25

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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The Christian Priesthood

W. A. HOLLEY

We do not here contemplate the Roman Catholic priesthood, nor the Mormon priesthood, nor any other priesthood of purely human origin.

We do sincerely call our readers' attention to what the Holy Bible reveals concerning Christ's wonderful priesthood, in which all Christians share.

(1) The Old Testament was written for our learning and admonition (Romans 15:4; I Corinthians 10:11). The tabernacle, in the Old Testament, is presented as a type of the New Testament church (Hebrews 8:1-6; 9:6-9; 10:1-4).

(2) Jesus Christ is high priest over his house — the church or kingdom which he established (Hebrews 10:19-22; Matthew 16:18-19). Jesus Christ officiates as our high priest, being seated on the throne of God, in the holy of holies in heaven (Hebrews 8:1; 12:1-2; Revelation 3:21). Since the tabernacle is a type of the Lord's church, we serve Christ as ordinary Christian priests in the church of Christ (I Peter 2:5,9).

(3) The tabernacle was surrounded by an outer court: "And thou shalt set up the court round about. . ." (Exodus 40:8). The full complex of the tabernacle represented three departments which are: The world, the church, and heaven. The outer court was a type of the world, and it represents those who are lost in sin (I John 5:19).

(4) Standing before the tabernacle proper, in the outer court, was the brazen altar (Exodus 40:6). It was to this altar the priests must come, offering the required sacrifices of consecration, before they were permitted to serve inside the tabernacle (Exodus 29:1ff). Comparably, Jesus Christ offered himself for the sins of the world, "without the gate," dying as he did, on the cruel cross of Calvary (Hebrews 13:12; Cf. Acts 7:58).

(5) Under the law, those who became priests were required to give themselves exclusively to the priesthood (Exodus 19:22; Leviticus 10:3). Verily, one cannot be a Christian priest and a drunkard or fornicator or a drug addict at the same time. "If," declared Jesus, "any man will come after me, let him deny himself, and take up his cross daily, and follow

Continued on page 3



FROM THE EDITOR

Infant Baptism

In the outset of this article the reader needs to understand that people are lost and stand in need of salvation because of the guilt of their own sins — not the sins of their ancestors. The doctrine that babies inherit the guilt of Adam's transgression is not true. If it were, then Jesus would have been born guilty of sin.

Concerning little children, Jesus said, "of such is the kingdom of heaven" (Matthew 19:14). He never would have said that if little children are hereditarily totally depraved as some claim; he might have said instead: "of such is the kingdom of the devil."

In speaking of his baby who had died, David said, "I shall go to him, but he shall not return to me" (II Samuel 12:23). David knew his baby, like all babies, was in a safe condition. It was guilty of no sin, for it had not transgressed God's law, and "sin is the transgression of the law" (I John 3:4).

These things are pointed out here to emphasize the fact there is no blessing little babies need which is conferred by means of baptism. Had it not been for the false doctrine of inherited guilt there likely never would have been the practice of baptizing infants. Notice the following statement from the pen of a nineteenth century author: "Infants are included in Christ's act of redemption, and are entitled thereby to the benefits and blessings of his church." ¹ Another writer in the same century wrote: "On the contrary, we have presumptive and positive arguments for the apostolic origin and character of infant baptism . . . in the universal virtue of Christ, as the Redeemer of all sexes, classes, and ages, and especially in the import of his own infancy, which has redeemed and sanctified the infantile age." ²

In his *Treatise on Baptism*, John Wesley wrote: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism" (*Doctrinal Tracts*, p. 251).

If little babies were in need of redemption, and if baptizing them were the means of securing to them that redemption, then we would not oppose infant baptism. But we have already seen that babies are not lost, and do not need redeeming. No verse in the Bible hints at the idea that they should be baptized.

In the New Testament it is clear that four things characterized those who were baptized: (1) they had been taught the gospel of Jesus Christ, (2) they believed that Jesus Christ is the Son of God, (3) they had repented of their sins, and (4) they had confessed their faith in Jesus Christ. While each of these four things might not be specifically mentioned in the record of each case, each one is clearly implied.

In what is commonly referred to as the Great Commission, Jesus commanded: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). This verse clearly shows that those who are to be baptized are those who have first been taught.

Mark 16:15,16 contains these words from the lips of Jesus: "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." These words make it abundantly clear that belief of the gospel must precede baptism.

Peter was inspired of the Holy Spirit to command: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38). The apostle was here addressing a great multitude who had just been taught the truth concerning Jesus Christ, and who believed what they had been taught. But they must also repent before they could properly be baptized. On this occasion those that "gladly received this word were baptized. . ." (verse 41).

Confessing Jesus as the Christ is an absolute necessity. Jesus himself said, "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" (Matthew 10:32,33). A statement recorded in Romans 10:9 shows that the confession must be made before one can be saved: "That if thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved." The latter part of the next verse shows that this confession is made on the way to being saved: ". . . and with the mouth confession is made unto salvation."

The latter part of Acts 8 contains an example of conversion in which each of these four prerequisites to baptism are clearly set forth. Notice verses 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."

Infants cannot be taught the gospel of Jesus Christ, nor can they believe it. They have no sins of which to repent, and are totally incapable of repenting. They cannot confess with the mouth the Lord Jesus. All this being true, infants cannot be baptized in harmony with the teaching of the New Testament.

In a strained effort to justify infant baptism on the basis of New Testament precedent, some have cited cases of "household" baptism — Lydia's household (Acts 16:15), the jailer's household (Acts 16:31-33), and the household of Stephanas (I Corinthians 1:16) — as proof that infants were baptized. But there is nothing in any of these instances to indicate infants were baptized. In fact, there is no proof there were any infants in any of these households; and even if there were there is nothing to lead one to believe they were baptized. With the New Testament teaching on baptism for a background, one would necessarily conclude that no infants were baptized. Such a weak argument in support of a position seems only to call attention to the weakness of the position itself.

Those who favor infant baptism seek to authenticate its antiquity by citing the writings of Tertullian, who mentioned the practice around A.D. 200. ³ But notice the following from one of the most candid writers the Methodist Episcopal Church has produced: "Tertullian is the first writer in the Church

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“Set Thy House In Order”

It was during the fourteenth year of Hezekiah's reign in Judah that the king became “sick unto death.” Isaiah, the prophet of God, instructed him to “Set thy house in order; for thou shalt die, and not live” (Isaiah 38:1). King Hezekiah prayed to God to permit him to live. In the grace of God, he was granted an additional fifteen years to his life. The king was approximately forty years of age at the time of his illness and the pronouncement of his impending death. This must have been a tremendous shock to him. Death is common among infants, and aged men expect to die; but, a man in his prime and vigor of life is reluctant to face the reality of dying.



RAYMOND ELLIOTT

There is a great truth and fact held in common by all men and that is, death is inevitable. The Preacher wrote in the long ago, “For the living know that they shall die” (Ecclesiastes 9:5). The inspired writer declared in Hebrews 9:27: “And inasmuch as it is appointed unto men once to die, and after this cometh judgment.” In view of this fact, man should set his house in order, that is, prepare for the final stroke that shall remove him from among the living. But, what is it to set one's house in order?

It is stated that after his counsel had been rejected, Ahithophel went to his home, “set his house in order, and hanged himself” (II Samuel 17:23). It is not clear within itself as to the understanding of the phrase, that he “set his house in order.” However, we can conclude that financial and worldly affairs may have been included. Normally, this is the accepted view as experience has taught us. Where there is an extended illness, men hasten to prepare a will and arrange for

their families in matters of monetary interest. There are times when death comes so swiftly that there is no time for such transactions. Procrastination has caused many heartaches and family feuds when the grim reaper gives no forewarning.

There is another view of setting one's house in order which is of greater importance than the worldly affairs, and that is the moral and spiritual aspects of a man's life. We can set our house in order by having a right relationship with God. “This is the end of the matter; all hath been heard: Fear God and keep his commandments; for this is the whole duty of man” (Ecclesiastes 12:13). As a penitent believer, one should be baptized into Christ for the remission of sins (Acts 2:36,38; Galatians 3:26,27). In living a faithful Christian life, one can rest assured that his house is in order regardless of how and when death overtakes him (Revelation 2:10). Try not to neglect those people who are touched by your life. Express your love to your mate and children; influence your family in the way of the Lord; treat your neighbors

fairly and honestly; teach the lost of Jesus; care for the widows, orphans and indigent people. Now is the time truly to set your house in order. The following is by the late brother Frank L. Cox:

HOW TO LIVE

How to live
And not how to Die
Is the great theme
Of the Book of books.
However, if we,
Trust the God of Peace,
Follow the Prince of Peace
Obey the gospel of peace,
And, if possible, live in peace
With man,
We are assured of a peaceful departure,
And a safe landing on the golden shore.
It is when we learn how to LIVE
That we learn HOW TO DIE. — 809 Perry Store, Rd.,
Opp., Ala. 36467.

The Christian Priesthood

Continued from page 2

me” (Luke 9:23). Those who are “unequally yoked together with unbelievers,” are not Christian priests (II Corinthians 6:14-18).

(6) Those who became priests according to the law were required to be washed in the water of the laver (Exodus 40:7-15). Those who wish to become Christian priests must be washed in the water of baptism (Hebrews 10:22; Acts 2:38; 22:16; Romans 6:3-4; I Peter 3:20-21). Be it understood by the reader that the laver was not in the holy place — inside the tabernacle — rather, it was outside in the outer court. Hence, baptism is not a church ordinance; baptism is not an act performed by the church as an act of worship and service to God. Rather, baptism stands as a door into the church or body of Christ (I Corinthians 12:3,13; Ephesians 1:22-23).

(7) Those priests who were washed were required to attire themselves in linen garments (Exodus 40:13-15; 28:42). In like manner, those who become Christian priests must be “arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints” (Revelation 19:8). We are baptized into Christ, who is our “wisdom, and righteousness, and sanctification, and redemption.” Our robes, thus being made white in the precious blood of the Lamb, must never be permitted to become soiled and spotted through sinful acts (Galatians 3:26-27; I Corinthians 1:30-31; Revelation 7:13-14; James 1:26-27).

(8) It is after one has been baptized into Christ that one is added to the church — our holy place — where we can offer our “sacrifice of praise” and worship and service to God, our Father (Acts 2:36-38, 41-42,47). No one can worship and serve God acceptably on the outside of the church!! The Lord's church is his house in which we worship and serve him (I Timothy 3:15; I Peter 2:5; Hebrews 3:5-6; 10:19-22).

(9) Those who entered the holy place of the tabernacle worked and worshiped God in the light of the candlestick (Exodus 26:35; 40:4,24; Leviticus 24:1-4). There was no other light used for guidance inside the tabernacle. Today, in the church, we must do nothing which we cannot do in the light of God's word, which is our light (Psalms 119:105,130; II Corinthians 4:4). It is a sin against God Almighty for us to add to, or subtract from, or substitute for, God's holy word (Matthew 15:9; Galatians 1:6-9; I Timothy 6:3; Revelation 22:18-19).

(10) Inside the holy place of the tabernacle, the priests ate the showbread every sabbath day — weekly (Leviticus 24:5-9; Exodus 40:4). In a true

likeness, the children of God, today, must eat the Lord's supper each Lord's day — weekly (Acts 2:1,42; 20:7; Hebrews 10:24-25; Revelation 1:10). Hence, the Lord's supper is for those who have become Christians (I Corinthians 1:1-2; 11:20-29).

(11) In the holy place of the tabernacle, the priests burned incense unto God morning and evening (Exodus 40:5; 30:7-9). The burning of incense in the holy place was a type of Christian prayers offered unto God through our Lord Jesus Christ (Ephesians 5:20; Colossians 3:17; Psalms 141:2; Revelation 5:8). The priests did not remove the burning of incense from the tabernacle out into the outer court. We must not think that God will hear a sinner's prayer who deliberately refuses and rejects the demands of God (Proverbs 28:9,13; John 9:31; I Peter 3:12; James 5:16).

(12) Inside the holy place of the tabernacle, the priests offered daily sacrifices (Exodus 29:38-44). Those priests who had blemishes in their bodies were not permitted to offer sacrifices to the Almighty (Leviticus 21:16-24). As Christian priests we must offer our bodies as living sacrifices, thus giving our very best, without spot or blemish, in daily service to God the Father (Romans 12:1-2; James 1:26-27). God will not accept service from those whose lives are marred and wasted by habitual sin!

(13) Verily, God Almighty met, approved, and blessed the acts of the Levitical priests only upon the basis of his word (Leviticus 10:1-2; 16:11-14). Hebrews 9:24 teaches that the most holy place was a type of heaven. This being true, the only way into the most holy place was through the holy place. Thus, the only way one can reach heaven is through the church which Christ Jesus purchased with his own blood (Matthew 16:18-19; Acts 20:28; Ephesians 1:22-23; 5:23; Acts 2:36-38,47). One may say that such teaching makes the church essential to one's salvation, does it not? We answer that it certainly does!! Why would Jesus establish his church otherwise??

(14) The high priest ruled over the common priests as they served in the holy place of the tabernacle. Those who rejected his rule or authority could not serve God (Numbers 16:1-50). We must remember that Christ, our high priest, rules over his church — kingdom — body — family — house, and that those who refuse and reject the authority of Christ are sinners, lost and undone, before God (Hebrews 10:19-22; 3:5-6; I Timothy 3:15; Matthew 16:18-19).

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Infant Baptism

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who makes any express mention of the custom of infant baptism. Before his time, A.D. 200, there is not an allusion to the custom from which its existence may be fairly inferred. It is frequently argued, that the practice of infant baptism must have been an apostolic institution, because it prevailed, and became universal, without the least opposition from any source whatever. But, however strange it may seem, the fact is, that the first Father, or writer, by whom the practice is noticed, condemns it as having no foundation either in reason or revelation.”⁴

The fact cannot be overemphasized that infants are safe; they are not lost. The New Testament writers said nothing about infant baptism. The only way one can practice baptizing infants is to depart from the teaching of the New Testament. If all people would return to the teaching of the New Testament for every religious practice, infant baptism would be abolished altogether. Churches of Christ seek to follow the New Testament in all matters of faith and practice.

FOOTNOTES

1. McClintock, John and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (1895; rpt. Grand Rapids: Baker Book House, 1968), Vol. I, p. 648.
2. Schaff, Philip, *History of the Christian Church* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1910), Vol. I, p. 470.
3. McClintock and Strong, *ibid.*, Vol. I, p. 648.
4. Bledsoe, Albert T., *Southern Review* (St. Louis, 1874), Vol. XIV, p. 339.

The Route From Egypt To Canaan

WAYNE JACKSON

In the March 23rd issue of *TIME* magazine is an article entitled, "Why Moses Went the Long Way." It slyly suggests that the Exodus account of the OT contains an error which modern archeology has helped to clarify. Note the following quotation (p. 81).

"The biblical account of the Exodus does not answer a tantalizing question. Why did Moses turn right when he reached the Sinai, taking his flock on an arid, round-about-40 year odyssey, instead of heading directly along the Mediterranean coast to the promised land?"

"The Old Testament hints that Moses headed inland to avoid a confrontation with the Philistines. Yet archaeological findings have long indicated that at the time of the Exodus — about the 13th century B.C. — the Philistines had not established themselves in the coastal region around Gaza. Now after nearly ten years' digging in the Gaza Strip, Archaeologist Trude Dothan, 57, of Jerusalem's Hebrew University, has found indications that the Israelites went into the desert to elude not the Philistines but the very people from whom they were escaping — Egyptians."

Of this unenlightened comment several things may be said:

(1) The route from Egypt southward to Horeb was not solely to prevent war with Israel's enemies. Earlier, when Jehovah spoke with Moses at Horeb, the "mountain of God" (Ex. 3:1), he said: "Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Ex. 3:12). So, a southward journey was anticipated!

(2) Biblical chronology, as well as archaeological support, indicates that the Exodus occurred in the 15th century B.C., not in the 13th century B.C. as liberal critics assert (cf. *The Zondervan Pictorial Encyclopedia of the Bible*, 1975, I, p. 833,834).

(3) That "40-year odyssey" in the wilderness was directly due to the faithlessness of ten of the twelve spies and those who were foolishly influenced by them (Num. 13:25; 14:34). It was the Lord's punishment upon them.

(4) The fact that the "Philistines," mentioned in connection with the Exodus (Ex. 13:17), are not archaeologically documented until about the 12th century B.C., is an argument from silence and thus is

without substantial weight. Professor K. A. Kitchen, of the School of Archaeology and Oriental Studies, University of Liverpool, states: "Inscriptionally, we know so little about the Aegean peoples as compared with those of the rest of the Ancient Near East in the second millennium BC, that it is premature to deny outright the possible existence of Philistines in the Aegean area before 1200 BC" (*Ancient Orient and Old Testament*, 1966, p. 80). Moreover, there are several references to scattered groups of Philistines in southwest Palestine in the Genesis record, centuries before the time of the exodus from Egypt (cf. Gen. 21:32; 26:1,18). It is believed that a major body of Philistines migrated to Palestine in the early

12th century B.C. (cf. *Unger's Bible Dictionary*, 1966, p. 859; *The Expositor's Bible Commentary*, I, 1979, p. 349), but there is no reason smaller groups of Philistines could not have lived in southern Palestine in the time of the patriarchal period and later at the period of the exodus (cf. *The New Bible Dictionary*, 1962, p. 990).

We wholly agree with Professor Harold G. Stigers who said that men should not say, "Archaeology proves the Bible," rather, they ought to declare, "Test archaeology by the Bible!" (*A Commentary on Genesis*, 1976, Preface). — 3906 East Main St., Stockton, CA 95205.

Saving Faith



W. EDWIN KEARLEY

The writer of Hebrews gives us the definition of faith. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). In verse 6 we learn, "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). Paul tells us how we obtain the "substance" and "evidence." He says, "so then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The word "faith" is used in several different ways. Let us notice some of its uses in the Bible.

The word "faith" is used in a comprehensive sense. It is used to cover all that is taught in the New Testament. Jude wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the FAITH which was once delivered unto the saints" (Jude 3). Paul informed the Romans, "For therein [in the gospel] is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith" (Rom. 1:17). The words gospel, faith and righteousness are used synonymously in the above passages.

There is little faith and great faith. To those who were "anxious, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?" He said, "O ye of little faith" (Matt. 6:30-31). To the centurion, who believed Jesus could heal his servant by saying the word, Jesus said, "I have not found so great faith, no, not in Israel" (Matt. 8:5-10).

The devils are said to believe and tremble. James stated, "Thou believest that God is one; thou doest well: The devils believe and shudder" (Jas. 2:19). It is evident that salvation from sin requires more faith than the devils' faith. Mental assent that Jesus Christ is the son of God is not enough!

The faith that saves is the faith that obeys. James made the following bargain: "Yea, a man will say, thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith" (Jas. 2:18). A person may cry, "I have faith," to the housetops, but unless it is manifest in action his cry is a sham. Abraham's offering his son Isaac upon the altar is James' illustration of faith.

James concludes, "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). In the final statement in this chapter, James makes the matter of works emphatic. "For as the body without the spirit is dead, even so faith without works is dead also" (Jas. 2:26). The writer states obedience or works is essential to salvation. "Though he were 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).

When the Philippian jailer fell down at the feet of Paul and Silas and asked, "Sirs, what must I do to be saved?" he was told, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Before he could believe, he had to be taught (Rom. 10:13-17; Acts 16:32). This teaching led the jailer the same hour of the night to wash the stripes of Paul and Silas and be baptized. Then we read in verse 34: "believing in God with all his house."

Saving faith can be yours. But you must go to the correct source. "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).

Will you let your faith grow until it compels you to complete obedience to Christ? — Rt. 4 Buena Vista, Georgia 31803.

Watch For Newcomers

In Your Community

Be The First To Welcome Them. Invite Them To Church. Introduce Them To The Minister.

The teacher asked the boy, "What is it that comes in like a lion and goes out like a lamb?" The student replied, "My father." Quoted in *Atlanta Constitution*

One proven way to teach your children to count is to give them different allowances.

General Features Corp.

The Christian Priesthood

Continued from page 3

Colossians 3:17).

These words are written for the benefit of those earnest and sincere souls who honestly and sincerely are seeking the plain and simple truth of God Almighty. We suggest that you become a part of the Christian priesthood.

How can one become consecrated as a Christian priest? It is a simple matter. Just sincerely believe that Jesus is the Son of God, repent of your sins, and upon the confession of your faith in Jesus, be baptized into Jesus Christ, by the authority of Jesus, for the remission of sins, and the Lord will add your name to that list of "fellowlaborers, whose names are in the book of life" (Acts 2:36-38, 41-42,47; Luke 10:20; Revelation 3:5; 20:11-15). For your eternal happiness, may you resolve to do so even today. — P.O. Box 274, Parrish, Alabama 35580.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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NUMBER 23

Is The Church Of Christ Essential To One's Salvation?

W. A. HOLLEY

Is the church of Christ so important as to be indispensable? What does the word "essential" mean? That is essential, in the strictest sense of the word, which belongs to the very nature or essence of a thing and which therefore cannot be removed without destroying the thing itself or its distinguishing character, efficacy, or the like.

Many honest and sincere people have the mistaken idea that the church is a sort of a detour off the way to heaven; these often argue that one can go around by the church if he so desires, but, if he so chooses, he can go straight on to heaven, thus bypassing the New Testament church altogether.

It is further argued by some misguided souls that since there are good people in a certain church, that therefore, that church is as good as any church. But, let it be noted, that there are many good people who are in no church at all; would it not follow, according to such reasoning (?), that no church is as good as any church?? Verily, such blabbering is fallacious and destructive in the extreme!!

Since, according to the Scriptures, the church has existed in God's divine Purpose from all eternity (Ephesians 3:9-11), in Promise (Daniel 2:44-45), in Prophecy (Isaiah 2:1-5), in Preparation (Matthew 3:2; Luke 3:3-6; Matthew 16:18-19), and in Perfection, when it was established on the first Pentecost after Jesus' resurrection (Mark 9:1; Acts 1:8; 2:1-4, 36-38, 41, 47; 11:15), how could the church which Jesus purchased with his own blood be a non-essential institution??

The church of Christ must be essential because Jesus is its builder. "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18-19). It is incompatible with the station and work of Jesus for one to think that he would be soon foolish as to build a non-essential church.

be essential. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23). Again, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Colossians 1:18). Who can conceive of Jesus Christ, the Son of God, stooping to be the head of a non-essential church?? It is a shame to demote Jesus Christ, assigning him to a position of lower grade or rank!!

It Is Incompatible With The Station And Work Of Jesus For One To Think That He Would Be So Foolish As To Build A Non-Essential Church.

The church of Christ must be essential to the salvation of men because Jesus would not consent to be the foundation of a non-essential church. Isaiah, the prophet, wrote seven hundred years before the birth of Jesus, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isaiah 28:16). In the New Testament Jesus is declared to be that foundation upon which the church is built. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Corinthians 3:9-11). It is not in character to think that Jesus could be the foundation any church originated by men.


The church of Christ must be essential to the salvation of men because Jesus Christ gave himself for it. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25; Cf. Acts 20:28). Who can believe that Jesus gave himself for a non-essential church? A church of little or no importance??

The church of Christ must be essential to man's salvation because Jesus purchased it with his own

blood. "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" (Acts 20:28; I Peter 1:18-19). If one pays one hundred dollars for a suit of clothes, the only way to receive the benefits of said hundred dollars, is for him to wear the clothes. Hence, the only way one can share in the benefits of Christ's blood is to be in that church which he purchased with his blood. It is ridiculous to talk of being washed in the blood of the Lamb, and yet refuse and reject the church purchased by Jesus' blood!!

The church of Christ must be essential to man's salvation because the church is the body of Christ. Can the body of Christ be non-essential? Is your body essential to you? "And he is the head of the body, the church . . . for his body's sake, which is the church." is how Paul stated the matter (Colossians 1:18,24). Jesus' precious cleansing blood is in his body, the church. Jesus' precious blood is not outside of his body. If you wish to contact the cleansing blood of Jesus, you must be baptized into Christ — into his death — into his body — into his name — where the blood of Christ is. We suggest that you read the following references: John 19:33-34; Romans 6:3-4; I Corinthians 12:13,20,27; Ephesians 1:7; Colossians 1:13-14; I Peter 1:18-19; Revelation 7:13-14. It is laughable, ludicrous, for one to contend, in the light of the Scriptures, that the church of Christ is a non-essential. If the church of Christ is indeed a non-essential, where is the book, chapter, and verse which so teaches??

The church of Christ must be essential because it is the bride of Christ. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body" (Ephesians 5:23). Jesus Christ is the bridegroom; we are married to him; the church is his bride (John 3:29; Romans 7:4; II



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— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, AL 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper, Alabama

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The Shooting Of The Pope

I feel almost as if I should apologize for mentioning that to which too much attention has already been given. We regret that there are people in this world who will stoop so low as to lie in wait with a gun for the purpose of shooting and killing a fellow human being. One characterized by such dastardliness should be ashamed to refer to himself as a man. We regret also that human beings must suffer as they do because of such actions. One would have to be hard hearted to have no feeling of sympathy for any man or woman who has suffered at the hands of such a vicious and cowardly attacker.



BOB DUNCAN

What you are about to read next will certainly cause some to accuse us of sacrilege, but we state it here confidently: There is no organization in the world that has done more to encourage violence and other kinds of immorality than the church over which Pope John Paul II presently reigns as head.

There Is No Organization In The World That Has Done More To Encourage Violence And Other Kinds Of Immorality Than The Church Over Which Pope John Paul II Presently Reigns As Head.

Chances are his would-be assassin became what he is largely because of an atmosphere which the Roman Catholic Church helped measurably to create. We would not make these statements were proof of them not abundantly available. Notice some of the reasons we make these serious charges so confidently.

The Crusades. As school children we were taught these were "holy wars." The name itself comes from a Latin word which means *cross*. But those really familiar with history know these wars, waged during the 11th, 12th, and 13th centuries, were anything but holy, and were as diametrically opposed to the nature of the cross as the east is from the west. They were waged in the name of Christianity and by the authority of the pope. Statements similar to the following from the *Catholic Encyclopedia* (Vol. IV, p. 547) might be multiplied a thousand times: "Christians entered Jerusalem from all sides and slew the inhabitants regardless of age or sex." During this period indulgences were granted by the pope to all who would participate in these bloody crusades. If it is the Christian thing to do to kill innocent women and children, then what could possibly be wrong with assassinating a grown man with whom one may have some difference?

The doctrine of mental reservation. This official Catholic doctrine permits and, under certain circumstances, encourages telling lies. Read carefully the following quotes: "So that a false statement knowingly made to one who has not a right to the truth will not be a lie" (*Cath. Ency.*, Vol IX, p.

471). "However we are also under an obligation to keep secrets faithfully, and sometimes the easiest way of fulfilling that duty is to say what is false, or to tell a lie" (*Cath. Ency.*, Vol. X, p. 195). "A Catholic who on being asked denies that he is one, does not necessarily deny the faith. Such answer might merely be a fitting reply to an impertinent question" (*Manual of Moral Theology*, Slater, Thos., New York, 1981, Vol. I, p. 171-172).

Other similar statements could be quoted from official writings of the Roman Catholic Church, but these are sufficient to show that lying is made to be no sin for Catholics. In other words, if I were a faithful Catholic, and someone should ask me, "Are you a Catholic?" my reply might be, "No, I am not a Catholic." But according to this doctrine, I have not lied in so doing! Call it mental reservation or whatever you wish, it is still lying, and is condemned by our Lord.

Stealing. In a book entitled, *Manual of Christian Doctrine by a Seminary Professor*, by John Joseph McVey (Philadelphia, 1909), the question of theft is discussed, and particularly, what are the causes that excuse from theft. In answer to that question, the author wrote, "Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes" (p. 153). A good Catholic might, according to this doctrine, steal from you without doing any wrong, so long as he feels it necessary, and provided he does not, by stealing from you, reduce you to the same degree of need which characterizes him.

Fornication. Many falsely believe that the vow of Celibacy taken by priests and certain other Catholics insures their virtue and purity of life. Some have never learned that "marriage is honorable in all, and the bed undefiled" (Hebrews 13:4). For every man to have his own wife, and every woman her own husband is God's prescribed way to avoid fornication (I Corinthians 7:2). Those who think celibacy necessarily means sexual abstinence would do well to read the following quotation from the book, *Explanation of Catholic Morals*, by John H. Stapleton (New York, 1904): "All celibates are not chaste: celibacy is not necessarily chastity; by a large majority. Unless something other than selfishness suggests this choice of life, the word is apt to be a misnomer for profligacy. And one who takes the vow of *Celibacy* does not break it by sinning against the sixth commandment, he is true to it until he weds" (p. 149). (Note: The sixth commandment, as Catholics number them, is what most of us know as the seventh, "Thou shalt not commit adultery.")

The above quotation means just what it says. Please make no mistake about it, at least some of the priests and popes have practiced what they preached with reference to this matter. If space permitted we could list pope after pope who became fathers of sons and daughters. These are recorded in the official writings of the Roman Catholic Church.

May we hasten to say that we realize even the church we read about in the New Testament had some within it who were not what they should have been. These acted contrary to the teaching of Christ and his apostles; this is why they were ungodly. But, the ungodliness to which we refer among Catholic popes is not contrary to official Catholic teaching; it is ungodliness in harmony with their teaching. There is

Repentance

Without faith in the righteousness of God one cannot repent. If there is no respect for authority, there will be no respect for the law by the law giver. In the years gone by, there has been an eroding of respect in our society for God and his word. A failure to read and study the Bible is the cause. Ignorance has always been the factor for the downfall of man. Hosea long ago stated the principle, "My people are destroyed for lack of



W. EDWIN KEARLEY

knowledge" (Hosea 4:6a). "The goodness of God leadeth thee to repentance" (Rom. 2:4).

WHAT IS REPENTANCE? There are two Greek words in the New Testament translated repent. One means to change one's mind or purpose. The other means regret. One can regret the necessity a thing had to be done. Regret does not indicate a change of mind.

One Can Regret The Necessity A Thing Had To Be Done. Regret Does Not Indicate A Change Of Mind.

In the following passages the word translated repent expresses regret:

"A certain man had two sons; and he came to the first, and said, son, go work today in my vineyard. He answered and said, I will not; but afterwards he REPENTED, and went" (Matt. 21:28-29). "Then Judas, who betrayed him, when he saw that he was condemned, REPENTED himself and brought again the thirty pieces of silver to the chief priests and elders" (Matt. 27:3).

"The Lord sware and will not repent" (Heb. 7:21).

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Is The Church Of Christ Essential To One's Salvation?

Continued from page 1

Corinthians 11:2; Revelation 19:7-9). If we are not married to Christ, if not a part of his bride, we cannot be saved.

The church of Christ must be essential because it embraces the saved. "Hearken unto me," wrote Isaiah the prophet, "ye stouthearted, that are far from righteousness: I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory" (Isaiah 46:12-13). But Zion is the

church of Christ which Jesus Christ established, in the city of Jerusalem, in A.D. 33, according to Acts 2:1-47. To set this matter clearly before the eyes of the reader, we shall quote: "But ye are come unto mount Sion [Zion, WAH], 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, and to God the Judge of all, and to the spirits of just men made perfect" (Hebrews 12:22-23).

Thus, salvation has been placed in Zion: but Zion is the church which Jesus established; therefore, salvation is in the church!! Those, on the first Pentecost after Jesus' resurrection, who heard, believed and obeyed the truth of the gospel, were added to the church (Acts 2:36-38,41-42,47). Dear readers, your last best opportunity to enter heaven is to take advantage of God's wonderful promises. — P.O. Box 274, Parrish, Ala. 35580.

The Shooting Of The Pope

Continued from page 2

a vast difference.

Making and selling liquor. This article is rather lengthy, but we dare not bring it to a close without mentioning the fact that the Roman Catholic Church is a great producer and seller of hard liquors. If there are those who find this hard to believe, simply bother to investigate and see for yourself. Names of whiskeys being made or which have in recent years been made in Catholic monasteries include Chartreuse, Christian Brothers, Benedictine, Claristine, and others. Is any one thing more responsible for all kinds of sin than the drinking of alcoholic beverages? Are we to believe a church which manufactures hard liquor and sells it is the

church of the Lord? Could it be the man who shot the pope had been reading newspaper ads, and had found the whiskey which is "smooth, mellow, and satisfying"? If so, no wonder he would stoop to such a crime.

We have not space to mention such things as the Catholic position reflecting unfavorably on the Bible, the tyranny of Roman Catholicism, their position against freedom of religion, what they say and do with reference to gambling, etc. But we have written enough already to establish our affirmation that there is no organization in the world that has done more to encourage violence and other kinds of immorality than the church over which Pope John Paul II reigns

as head.

I do not know one thing about the life of the present pope; I have not tried to find out. I wish for him a speedy recovery, as I would for any man who has been injured as he has. But it is sickening to those of us who know the moral corruption characteristic of the Roman Catholic Church to see the head of that monster treated by the news media as if he were an angel from heaven!

(Quotations from Catholic authorities, as they appear in this article, appear as they were quoted by O. C. Lambert in the book, *Catholicism Against Itself*, Vol. 1.)

Repentance

Continued from page 2

In the passages that ensue the word translated repent means to change the mind.

"REPENT ye: for the kingdom of heaven is at hand" (Matt. 3:2). "REPENT and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "REPENT therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).

The classic example of repentance is found in the actions of the prodigal son (Luke 15). He gathered his inheritance and went to a far country. There he wasted his substance in riotous living. He began to be in want and acquired a job caring for Gentile hogs.

Under such pressure "he came to himself." He said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." With a penitent heart, the prodigal returned to the outstretched and loving arms of his forgiving father.

He had to regret leaving home before he could bring himself to repent. Paul states the principle of how repentance comes. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death" (II Cor. 7:10).

REPENTANCE IMPLIES: (1) A free will. Repentance cannot be coerced. (2) The knowledge of the malignity and destructiveness of sin. This knowledge is necessary to enable the sinner to know he is lost and come to repentance.

OF WHAT MUST ONE REPENT? The answer is sin. John wrote, "Whosoever committeth sin transgresseth also the law: for sin is transgression of the law" (I John 3:4). John also

states, "All unrighteousness is sin" (I John 5:17). James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). The law of God today is the New Testament or covenant.

ALL NEED TO REPENT because "all have sinned" (Rom. 3:23). There was a time when God overlooked ignorance but he does not now. Hear Paul: "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). Peter informs us: "The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to usward, not willing that any should

perish, but that all should come to repentance" (II Pet. 3:9).

The sinner is not brought to spirituality by a direct operation of the Holy Spirit upon the sinner. He is brought to spiritual life by hearing the word of God (Rom. 10:13-17). The faith produced from hearing causes one to repent or change his mind and change his life. (Acts 3:19).

Will you allow the word of God to develop faith in God, Christ and the Holy Spirit and cause you to obey Christ's will? There is no time for delay.—Rt. 4, Buena Vista, Ga. 31803.

Unity Restored At Cross Plains

DAVE COLLIER

It is with great JOY and HUMILITY that I pen this article today. It is my sincere pleasure to inform the brotherhood of the resolution made concerning the division within the Lord's church in Cross Plains, Texas.

I can recall the summer week-end in July of 1979, when my family and I came to Cross Plains for a "try out" sermon. We fell in love with the brethren as well as the town. The only disappointing thing was to find out that there were two congregations located in this community of only 1200 people. Even more disappointing was to find out that the two congregations were existing because of a division some five years prior (almost seven years ago now). My family and I were asked to come work with the Lord's church in Cross Plains as the local preacher. It was less than a month after arriving that one of the fine brethren met with me about

the division problem which had concerned him for a long time before my coming. At this point we began a full force effort in trying to resolve this division.

It has been almost two years since we made the move here, and we are glad we were asked to come. Don't get me wrong, everything has not been great, because there have been some disheartening and sad times along the way. However, I must say there have been more happier and enjoyable days, and they have helped offset the sad ones. But, beyond any doubt, the happiest day and greatest joy came on Tuesday night, April 14. After seven years of disharmony, faction and division, there are no longer two congregations of the Lord's church in Cross Plains, Texas. Now, all the Christians of this

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Unity Restored At Cross Plains

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community work and worship together under one roof and one leadership, and in complete UNITY and HARMONY. I can think of no greater news, at present, for the body of Christ the world over. CAN YOU?

After several months, and through the work, study, and prayer of a few brethren from both congregations, this long and hard struggle has found the UNITY it had once lost. I give these men not the praise, for as Paul wrote those in Philippi: "NOW TO GOD OUR FATHER BE THE GLORY FOREVER AND EVER. AMEN" (Philippians 4:20). The Bible is so clear on the sin of division and how God looks upon such.

The Bible Is So Clear On The Sin Of Division And How God Looks Upon Such.

There are two key texts that come to my mind as I write this article. One comes from the old Testament: "THESE SIX THINGS DOTH

THE LORD HATE: YEA SEVEN ARE AN ABOMINATION UNTO HIM... HE THAT SOWETH DISCORD AMONG BRETHREN" (Proverbs 6:16-19). There are several great passages in the New Testament that can be found on this subject, but one stands out so vividly in my mind, and we all know it. "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).

All the Christians here in Cross Plains want the entire brotherhood to share in OUR JOY. The Lord no doubt is pleased as another victory has been won for his kingdom. The psalmist wrote: "BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY" (Psalm 133:1). We humbly seek your prayers that UNITY will prevail here and throughout the

body of Christ. We realize it will take a great deal of prayer, study, giving, and taking on our part to make this UNITY a lasting success, but we are ready, willing, and able to do whatever is necessary.

As I close this article of pure JOY, I would like to leave seven thoughts with every reader. Please consider these seven points concerning ONENESS and UNITY. For us, or anyone to have true UNITY we must be: (1) SUPPLIED AND HELD TOGETHER (Colossians 2:10 N.A.S.), (2) FITLY FRAMED TOGETHER (Eph. 2:21), (3) STRIVING TOGETHER (Philip. 1:27), (4) PERFECTLY JOINED TOGETHER (I Cor. 1:10), (5) BUILT TOGETHER (Eph. 2:22 N.A.S.), (6) FITLY FRAMED AND COMPACTED TOGETHER (Eph. 4:16), and (7) TEMPERED TOGETHER (I Cor. 12:24).

May we all remember, but more especially live, this final passage. "... NOT MY WILL, BUT THINE, BE DONE" (Luke 22:42).— P. O. Box 576, Cross Plains, Texas 76443.

God Hates Putting Away

"Therefore take heed to your spirit, and let none deal treacherously, against the wife of his youth. For the Lord, the God of Israel saith that he hateth putting away" (Mal. 2:15,16).

Someone recently described the break-up of marriages in our society as the "divorce explosion." It has certainly reached alarming proportions. In some areas of our country the number of divorces has equalled the number of marriages. This "divorce explosion" could jeopardize the future of our society. According to the famous historian Gibbon, the rapid increase in the divorce rate was one of the major causes of the decline and fall of the Roman Empire. America, take warning!

Divorce was not in God's original plan for marriage. When the Pharisees questioned Jesus regarding the causes of divorce and why it was allowed for any cause under the law of Moses, Jesus replied by referring to God's original intention for marriage and said, "From the beginning it [divorce for any cause] has not been so" (Matt. 19:3-6). So divorce is an intruder into God's plan for marriage, which God allowed under the law of Moses because of the hardness of their hearts (Matt. 19:7,8). This was for the purpose undoubtedly to prevent greater evils and as a protection to the wife. "In a culture where the odds were stacked against the wife, this was no doubt to favor her as much as possible — to protect her against impulsive and unceremonious expulsion from her home and her children, and to provide her with legal proof of freedom to remarry should she be put away" (Cecil N. Wright). But God's original plan was one man, for one woman, for one lifetime. Whenever a divorce occurs today, it means that a marriage has been a tragic failure, with all the tragic consequences that accompany such. Death severs the marriage relationship, but it was not God's original intention that it be broken otherwise.

Although allowed by Moses for any cause, under



W. DOUGLASS HARRIS

Christ's law there can be no scriptural divorce without sin. Jesus said, "Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery" (Matt. 19:9). And Mark makes this apply equally to the wife who puts away her husband (Mk. 10:12). How could language be plainer than this used by our Lord? It doesn't need to be explained; it only needs to be believed and enforced by leaders in the church. Since the laws of human government are in direct conflict with the laws of God, every Christian should seek to know God's will in this matter and follow it. The eternal destiny of at least two souls (the contracting parties) is at stake. A husband or wife is bound to his/her companion by God's law as long as his or her companion lives, except where fornication has occurred (Rom. 7:2; I Cor. 7:10-12; Matt. 19:9). To divorce one's companion without scriptural grounds is SIN — a defiance of God's law respecting the permanence of marriage. Even in cases where one party has been guilty of fornication, forgiveness on the part of the innocent party, if the guilty party repents, is better than divorce and a broken home. The causes of the prevalence of divorce in our society are many: lack of respect for the sacredness of the marriage bond, change of attitude toward it, modern working and living conditions, selfishness, lax divorce laws, etc.

WHAT ABOUT CAUSES OF DESERTION? Some have attempted from I Cor. 7:15 to justify divorce and remarriage on the grounds of desertion. This is based, we believed, on a gross misunderstanding of what Paul said in this passage. The marriage contemplated is that of two unbelievers and one of them becomes a believer, thus resulting in a marriage of a believer and an unbeliever where no immorality has been committed, but the unbeliever refuses to live with the believer unless the believer renounces his faith in Christ. Paul says the believer is not enslaved to the unbeliever to this extent — that he must renounce his faith to get the unbeliever to continue to live with him. Such leaves the believer only two options: (1) Renounce his faith in Christ, or (2) let the unbeliever depart. Paul says let the unbeliever depart, but does not say the believer is free to remarry. In fact, Paul indicates in the context that the believer should remain unmarried (Vs. 10,11) until such time when the unbeliever becomes guilty of adultery giving the deserted companion the right to remarry under the terms of Matt. 19:9. There are no

grounds for putting away and for remarriage in God's sight until immorality has occurred.

But someone may ask, "What is the meaning of 'not under bondage'?" It means that the believer is not so enslaved (dedoulotai) to the unbeliever that he is expected or permitted to renounce his Christianity to get the unbeliever to live with him. It is our sincere judgment that those who make desertion grounds for divorce and remarriage are rendering a great disservice to Bible teaching on this question. They fail completely to take the context into consideration, and the meaning of the Greek word for bondage. Paul is not referring to the marriage bond in I Cor. 7:15, but to enslavement. The believer is still under the marriage bond after the unbeliever departs, but is not so enslaved to the unbeliever that he is required to renounce his or her Christianity to keep the unbeliever from departing.

GOD STILL HATES PUTTING AWAY. Even under the law of Moses when he allowed divorce for any cause (because of the hardness of their hearts), it is said that God hated divorce. And God hates it no less now, in spite of the respectability it has gained in society. As long as God's teaching in the New Testament is disregarded, divorces will continue to be sought and granted. Jesus said, "What therefore God hath joined together, let not man put asunder" (Matt. 19:6). This is a warning for man not to tamper with the binding nature of God's sacred bond of marriage. Yes, God still hates putting away! — 1613 19th Ave., S.W., Decatur, Ala. 35601.



*Happiness Is
Meeting Your
Friends At Church
Every Week!*



Words Of T

(USPS 691-760)

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"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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The Christian And Modest Apparel

BY GUS NICHOLS

(Editor's note: The following article was published in Words of Truth June 18, 1976, less than two months after your present editor assumed his duties. It was prefaced by the following editorial note: "Another article from the mighty pen of brother Nichols. Just when it was written, or the occasion of its writing we do not know. But the article is timely." It is still timely. Please read it.)

Liberalism is creeping into the church, as I pointed out in a recent article. Men are apologizing for the truth, and not a few are camouflaging and hiding it under doubleness of speech and verbosity. Some whitewash the sins of today with ambiguity, leaving the reader to guess where the writer stands. For a writer to discuss a Bible subject in such a way as to be on both sides of an issue concerning which the Bible speaks, is nothing less than trifling with the truth. It is a form of liberalism now working its way into the church of our Lord.

Under the topic of "THE CHRISTIAN AND MODEST APPAREL," a fine gospel preacher recently said some things in his church bulletin which need some corrections, and some further "observations."

1. He says: "Periodically there is concern over the clothing styles of our changing world." It is true that we live in a "changing world," but if God has spoken on the subject of the "APPAREL" for Christians, we should make no apology for "our changing world." When God has spoken specifically concerning any subject, and to the extent that he was specific, we have an unchanging religion in a "CHANGING WORLD" (Gal. 1:6-10). We are commanded: "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:1-2). And James says one is to "keep himself unspotted from the world" (Jas. 1:27). Paul says we are to deny "ungodliness and worldly lust," and "live soberly, and righteously and godly in this present world" (Tit. 2:11-12). James also says: "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). "Our changing world" should, therefore, have nothing to do with the Christian's apparel IN ANY MANNER THAT WOULD AFFECT CHRISTIAN MORALS.

The sinner who invented the style of the mini skirts tells us in vulgar terms that she did it to increase sex appeal and lust. We can know men and things by their fruits (Mt. 7). The fruits of the mini skirts have been

adultery, rape and the general lowering of the morals of this nation. God says we are to have "our senses exercised to discern both good and evil" (Heb. 5:12-14). God pronounced his "woe" upon those who scramble good and evil (Isa. 5:20). Solomon, upon becoming King of Israel, prayed God for an "understanding heart" that he might "discern between good and bad" (I Kings 3:9). Becoming a real Christian and prayerful study of the Bible give one the ability to know what is good, and what is bad, even in the realm of generic authority.

2. Our beloved brother further says: "Often Christians become alarmed at what they believe to be immodesty in the dress of other Christians." Why say, "in what they BELIEVE to be immodesty"? Such watering down of the truth is a form of liberalism which is being applied to the whole revelation of God's word. Why not simply say: "We, as Christians are alarmed at the immodesty of some members of the church," and, like Paul, do not "shun to declare the whole counsel of God" (Acts 20:20-27)?

3. Our young brother (beloved indeed) further says: "In this article I would like to make several observations which I believe will be helpful to both the viewed and the viewer." It is here admitted that this modern nudity will be "viewed," and I may add that it will be "viewed" by all well-informed and devout Christians in total disgust and pity; but by all weak, red-blooded men it will be "viewed" with evil thoughts, which are condemned (Col. 3:5; Mt. 9 and Mk. 2). Jesus said, "Ye have heard that it was said, by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28). If the woman so dresses as to cause the man to think evil thoughts then she is an accomplice in his sin.

Sin, sexual temptation and lust are the same now as at the creation of man, when Adam and Eve made themselves "aprons" (with which God was not well pleased), for God made them "coats of skin" (Gen. 3:7,21). Of course, this means nothing to one who is ready to apologize for "our changing world." Our beloved brother referred to the "brief loin cloth of some African tribes" which makes us think of Adam and Eve, and their "aprons" (Gen. 3:7). But God made them "coats" (Gen. 3:21). God did not want Adam and Eve to show their legs, even to one another, in their daily "apparel," and that before there were any other people yet in the world (Gen. 3

and 4).

David "saw a woman washing herself, and the woman was very beautiful" (II Sam. 12:2-25). David sent for her and a child was born out of wedlock, and awful sins were committed. There was tremendous power in a look, and the woman was equally guilty of all these sins.

But remember, David was not naturally a bad man, yet seeing, he then sinned.

4. Our good brother says: "Perhaps the plainest passage on this problem is I Tim. 2:8 — 'In like manner also, that women adorn themselves with modest apparel . . .'" He says: "There can be no misunderstanding as to the emphasis of the preceding command. Women (and men) are not to be immodest in their dress. Now the problem is this — What constitutes immodesty? This question is not as easily dismissed as some would suppose. For example, what would be considered modest by anyone's standard in our day, would have been extremely immodest when Paul wrote his letter to Timothy. And even now, what may be modest in some parts of the world — such as the brief loin cloth of some African tribes — may be immodest in other parts of the world. So, what might be appropriate in one place might not be appropriate in another place. Honesty demands this conclusion, else we must revert to the long flowing robes and veils of Christ's day."

The issue is not what would be considered modest NOW, but what would have been understood by the language when Paul used the word? What if all were to begin to contend that total nudism is modest?

Our brother says: "What would be considered modest by anyone's standard in our day, would have been extremely immodest when Paul wrote his letter to Timothy." Well, beloved, the word "modest" should mean now to us only what it meant when addressed unto Timothy, just as "SHAMEFACEDNESS" and "SOBRIETY" should mean now what these words meant then. We have no divine right to give New Testament words a modern meaning. Words should mean to us exactly what they meant in the Bible. Anything else is liberalism. It is an effort to make it mean whatever the people want it to mean. Modest in I Tim. 2:8-9 is from the Greek word "Kosmos" and means, "in an orderly manner."

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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FROM THE EDITOR

The Influence Of Children

We all recognize influence as a powerful thing. We hear much around Mother's Day about the influence of mothers; around Father's Day we hear about the influence of fathers. We recognize other influences that help mold and shape the lives and the thinking of us all — Bible school teachers, coaches, books, journals, television, etc. One very powerful influence often overlooked when we



BOBBY DUNCAN

make our list is the influence of our children.

No parent would deny the influence of children. When children are just tiny babies they influence our sleeping habits, our meal times, and how often we get out of the house. As they grow older their influence upon our lives is seen in our attendance at PTA meetings, at little league ballgames, and our trips to the orthodontist.

More important than these is the influence children — *our* children — have on our thinking; some of it is good, and some of it is not so good. It is good when children influence their parents to live lives dedicated to God. I am sure all of us have known some man or woman who gave little or no thought to God and the church until that son or daughter was born. But that blessed event brought about a change in thinking. Perhaps because of the realization of the value of children and gratitude therefor, perhaps because of a feeling of responsibility for the soul of that son or daughter, or perhaps for some other reason that father or mother begins immediately to serve God, and does so faithfully thereafter.

Unfortunately, however, our children sometimes influence our thinking in the wrong direction. All of us have joked about those who spoke so authoritatively about rearing children, until they had children of their own; then their thinking changed.

Seriously, one's thinking concerning the value of firm discipline may change for the worse as he seeks to rear his own children.

These things have been said to prepare our minds for the main thought of this article, which is the fact that there are some parents whose thinking concerning what is right and what is wrong has been altered greatly by their efforts to rationalize and justify the actions of their own children. They never had any trouble understanding what it means to give God and his kingdom top priority in our lives until their children decided to forego attending some assembly of the church in favor of some other activity. They no longer believe Matthew 6:33 means that Christians should attend all the services.

Some never had any difficulty understanding God's law of divorce and remarriage until their children became involved in some ungodly relationship, but now the Bible does not teach what they once thought. I do not suggest that all who believe error with reference to the marriage and divorce question have adopted a certain position because of their children. Some who do not believe what I believe about the matter have children who are all happily and scripturally married. We know of others, however, whose positions have shifted as their children divorced and remarried.

Some understood clearly the difference between modest and immodest apparel, until their children became old enough to want to dress just like all their friends (and their parents wanted them to), and then Paul's admonition in I Timothy 2:9 became quite obscure. Shorts and one piece bathing suits were no longer considered to be immodest.

We do ourselves, our children, and the cause of the Lord a great injustice when we try to broaden the strait and narrow way to make room for the sins of those we love.

The Christian And Modest Apparel

Continued from page 1

decently, modestly, neatly" (Greek-English Lexicon). Again, "Well ordered; well arranged; showing ourselves orderly . . . becoming, regular, modest, sober, temperate, moderate, respectable, courteous, dignity, modesty, moderation, decorum, grace, comeliness" (GREEK-ENGLISH LEXICON, Pickering, Page 767).

5. Our dear brother says, "I am not promoting the wearing of shorter skirts." No, but he is in a way apologizing for the skirts AS THEY ARE. Again he says: "I do contend that the foregoing observation should cause us to think before delivering a hasty and perhaps uncharitable judgment." But brother, it is not "hasty" nor "uncharitable" to condemn, with Paul, immodesty in apparel for women or men. Again he says: "You see, it takes more than a change in style to create immodesty." No representative gospel preacher ever contended that a mere "change in style" is immodesty. But any sort of change in style WHICH LEAVES ONE'S BODY IMPROPERLY CLOTHED IN PUBLIC IS A SIN!

6. Our dear brother thinks we should go to those who improperly dress and try to correct them personally and privately, if we believe them to be in sin, and not publicly. He tried to prove this by Matt. 18:15-18, which has reference to a personal offense. Improper dress is no more a PERSONAL OFFENSE than is any other public sin. Furthermore, those who sin are to be reprov'd, rebuked, and that before all

that others may fear (I Tim. 5:20; II Tim. 4:1-3). Also there is such a thing as giving offense unto "the church" (I Cor. 10:32). Really, all immodesty should be an offense to the church, for the whole church should be against such.

I want to say if we have to take in all that different people endorse as being modesty, then we must consult the leaders of the nudist camp. I heard one of them say on TV that it is a sin to wear clothes, for such trying to hide the body is hypocrisy. He said to be honest is to get rid of all clothing and go like the lower animals. But he should know that God gave such animals hair for a covering, or clothing. God did not mean for man to be unclothed, nor improperly attired (Gen. 3:7,21).

God was so careful that the legs, and body be not visible in worship that he would not allow the priests to go upon the altar by steps, that their "nakedness be not discovered thereon" (Ex. 20:26). This was when they wore proper clothing, too.

Some time ago we read of a ship's being hijacked on the sea. Women were in the swimming pool in their modern bathing suits. But as soon as the report reached them that wicked men had taken the ship over, those women rushed to their rooms and put on their most "modest" clothing. Why? They knew they would be much safer from sexual attack if they were properly clothed. And they were not molested. Hundreds of thousands of women have been attacked, or molested, or lead into adultery simply because they were not modestly dressed. In order to be safe from such evils, and restrained from sin, women should be careful not to expose their bodies to the gaze of men and boys. Vashti, the queen of the Medes and Persians refused to come before men who demanded that she show her beauty. Yes, she lost her Queenship, but God has preserved her good name to this day (Esther 1).

Our brother finally warned our ladies not to be too daring. "TOO SOON," and to exercise common sense and not go overboard either way. Measured by the Bible standard, many of the ladies HAVE ALREADY GONE TOO FAR in the wrong direction to please the Lord. And some of them should make a confession of their sin to the church and seek God's forgiveness of their sins.

**Watch For Newcomers
 In Your Community**

Be The First To Welcome Them. Invite Them To Church. Introduce Them To The Minister.

The Disciples' Prayer

(No. 1)

Often the prayer in Matthew 6:9-15 is referred to as "The Lord's Prayer." However, this is not really the case. For example, the Lord could not have prayed for the forgiveness of sins since he had none. Actually, this prayer was given by Jesus to his disciples as sort of a pattern for them to follow in their praying. In Luke 11:1, we learn that "one of his disciples said unto him, Lord, teach us to pray as John taught his disciples." It was upon this request that Jesus gave them this prayer. The prayer affords us fertile soil for much discussion and Bible-centered lessons.



RAYMOND ELLIOTT

First of all, we observe to whom prayers should be addressed: "Our Father which art in heaven." Christians are to pray to God the Father through Jesus Christ. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 2:17). "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5). Thus, we learn from these passages that prayers are to be offered up to God, and that prayers are to be offered only through and in the name of Jesus Christ, the one mediator. Such understanding and acceptance of the Holy Scriptures will prevent one from offering prayers to God through any mortal being such as Mary or departed saints.

The beautiful expression, "Our Father" certainly brings rejoicing to the hearts of all baptized believers. While God is, in the natural sense, the Father of us all, there is a more restrictive sense used in this passage; only those people who have been born again of water and the Spirit can truly address God as "Our Father" (John 3:5; I Peter 1:23). Paul relates to us how one becomes a child of God in Galatians 3:26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Those individuals who have never obeyed the gospel of the Lord Jesus Christ cannot claim God to be their heavenly Father in the spiritual sense.

Jesus informed a group of Jews on one occasion that they were "of your father the devil" because they chose to do the devil's will instead of accepting the sonship of Christ and becoming his disciples. Those people still out in the world of sin and darkness are not as of yet the sons of God (I John 5:19).

It is only by the grace of God that we do have this wonderful privilege of addressing the Almighty God as "Our Heavenly Father." It is sad that the majority of people refuse to accept this grace by their habitual rejection of the gospel of Christ which is the power of God unto salvation (Romans 1:16-17).

Jesus, in instructing his disciples concerning prayer, used the expression "Hallowed be thy name" in reference to the heavenly Father. The term "hallowed" means holy, sacred, and reverend. The Psalmist declared: "Holy and reverend is his name" (Psalms 111:9). "God is greatly to be feared . . . and to be had in reverence of all them that are about him" (Psalms 89:7). "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire" (Hebrews 12:28, 29). Oh, how we need more reverence for God Almighty today! There is so much disrespect manifested toward God by so many people. His precious name is used so lightly. Oaths are taken using his name without any reverence whatsoever.

Men and women swear constantly using his precious name in vain. Irreligious people are heard condemning this and that and calling upon God to do such for them.

In Exodus 6:2, 3 we read: "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by name Jehovah I was not known to them." The name therefore of God is the Hebrew YAHWEH which is rendered Jehovah. In Exodus 20:7, the commandment was given: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless who taketh his name in vain." The Jews considered the name of God so holy that they would not vocalize it. They substituted the words "The Lord" instead. What a contrast with today's standard! Seemingly, there is

no reverence in men's hearts toward God and his precious name. One might conjecture that the majority would render the term, "Hallowed be thy name," as being, "Hollow be thy name." Those individuals who use the name of the Lord in vain will have to answer to God for such wilful sin.

Let us refrain from using God's name in a light, flippant manner. This is often done by using his name in an expression of anger or injury. The movie, "Oh God" certainly did not cause people to have a greater degree of reverence for Jehovah God. There are even terms like "gosh" and "golly" which are but lesser expressions for God (See Webster's *New World Dictionary*). Christians do not need to use such language to make themselves understood by others. (to be continued) — 809 Perry Store Road Opp., Ala. 36467

Handicapped



JOHN WADDEY

Nothing strikes such fear in the hearts of expecting parents as the prospect of having a handicapped child. Every one wants a perfect, healthy baby, and for this they cannot be faulted. Christians are not exempted from the possibility of a defective child or the heartache and anxiety that accompanies such. There is a difference in the response of God's children and sinners of the world in dealing with it. We interpret these burdens in light of God's Revelation, and our reactions are governed and regulated by his precepts. They respond according to human wisdom which is often contrary to God's will (Jer. 10:23; Is. 55:8-9). Not uncommonly their course of action is one that is intended to protect their personal pleasure and financial interests rather than to do right for God's sake. The first and only question for us is what is God's will for me in this matter (Acts 22:10)? To determine that will, we can only look to the law and the testimony (Is. 8:20), praying that he will grant us wisdom to perceive the truth (Jas. 1:5).

The first response of every parent upon reception of the sad news is, why? Why does God allow such painful and sorrowful things to happen? We must remind ourselves that the Lord "doth not afflict willingly, nor grieve the children of men" (Lam. 3:33). Satan must be given credit for such sorrows. We live in a world cursed by sin and death. Disease and deformity are the natural corollaries of that curse (Rom. 5:12; 8:20-22). Such misfortunes are not punishment for personal sin. They can provide opportunities for God to be glorified if his people minister to the unfortunate as they should (John 9:1-3).

The parent of a defective child often asks in bitterness why did God do this to me? Remember that it is not as though God singled the individual out for punishment. These things are natural occurrences that can be forecast in many circumstances. A parent may carry a defective gene that will produce a handicapped child according to hereditary law. Hemophilia (free bleeder) is such a case. Certain diseases or drugs experienced or used during pregnancy can be accurately predicted to affect the offspring. Such natural phenomena can be avoided by proper care. Those who are known to carry a serious hereditary flaw would do well not to procreate. They

could adopt children. Proper pre-natal care helps to protect against defects caused by drugs or disease. Some are random flaws which cannot be predicted, but they are no less natural. Such imperfections show up in the vegetable and animal kingdoms with predictable incidence.

Some children are damaged by the foolishness and sin of their parents. Babies in the womb can be damaged by venereal disease, or by the mother's use of alcohol or illicit drugs.

A Handicap is Not Necessarily a Total Disaster. Evolutionary humanists would have us think that anyone less than perfect is an unbearable burden; that imperfects have no place or value in our modern society. They complain about the cost of their maintenance and medical care.

Experience demonstrates that birth defects are not always so bad as we first tend to imagine. Not all victims are beyond treatment and therapy. Many can be brought to a reasonable degree of health and normal, functional living. Not all handicaps are mental. Even when there is mental damage many can be educated to some degree and develop a measure of self care. Relatively few are total invalids. When the situation is beyond the ability of the family to care for them at home, institutional care is available. Remember that great achievements have been made by those who suffered severe bodily afflictions, Helen Keller being a notable case.

It is interesting that of those children whose mothers contacted Rubella in the critical first three months of pregnancy *only* 16.9 percent were damaged at all. Of these affected 50 percent had hearing loss, most of which is correctable; 30 percent had cataracts, often one sided, most had fair vision; mental retardation was 1.5 percent compared to 1 percent in nonaffected population (Dr. and Mrs. J. C. Wilke, *Handbook on Abortion*, 1979 edition, p. 117-118).

The presence of the handicapped is a test of our humanness and civilization. The barbarians destroyed their weak, handicapped and aged. Those societies civilized by the influence of Christ helped the weak and protected them.

A handicapped child presents a challenge to Christians and the church to render loving assistance to both parents and child. The essence of Christianity is to bear one another's burdens (Gal. 6:2) and for the strong to bear the infirmities of the weak (Rom. 15:1). Most of us have failed miserably here. It is easy to be repulsed by the handicapped and to turn away. Christ has shown us the proper response in the story of the Good Samaritan (Lk. 10:25-37). It is easy to love a beautiful, normal, healthy baby. It is Christ-like to love those who aren't so lovely, to touch the leper (Lk.

Continued on page 4

I Corinthians 7 - Was It Merely Paul's Opinion?

KERRY KNIGHT

Many would have us believe that Paul's discussion of marriage and related topics in I Corinthians 7 was just an expression of opinion. Some suggest that he dismissed with imperatives that he might deal in speculation. It is concluded, therefore, that this chapter is not authoritative or relevant, and should be dismissed entirely as being applicable to our day and time. Are we to believe that a portion of Paul's writings was not inspired and authoritative? The debate seems to center around five passages in the chapter:

(1) *"But I speak this by permission, and not of commandment"* (I Cor. 7:6). The term "permission" is translated "concession" in the American Standard Version. The key to explaining the passage revolves around *touto* 'this' that Paul states not as a command

which requires unquestioned obedience but as a favor or concession that may be used or unused. It obviously referred to what had just been written in the previous verse. The antecedent discussion was concerning the restraining of sexual privileges for a time of prayer. Paul had just given the imperative, *"Defraud ye not one the other..."* (I Cor. 7:5); but he goes on to state an exception. If they had a special crisis, wherein a time of earnest prayer was needed to seek God's favor, then they could decide to forego sexual cohabitation during this brief period. However, Paul was not commanding that they must practice celibacy during a crisis. And certainly these circumstances would not apply to all. Here the apostle was dealing with an isolated case where no command was needed. Verse six does not indicate that the remainder of the chapter is to be taken as speculation.

(2) *"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband"* (I Cor. 7:10). The words "not I but the Lord" have been construed by some as an admission on Paul's part that some of his advice in this chapter was not inspired and authoritative. However, Paul was making no such assertion. An accurate paraphrase may read: "What I'm going to say is not only my command, but the Lord himself spoke to this point about the marriage bond during his ministry in Mark 10:11-12."

(3) *"But to the rest speak I, not the Lord..."* (I Cor. 7:12). Let us keep in mind that Paul wrote in this same epistle: *"The things that I write unto you are the commandments of the Lord"* (I Cor. 14:37). Paul had

authority to speak on any matter. In Chapter 7, verse 12, the apostle is dealing with a specific case that the Lord had not specifically addressed during his ministry. Paul is presenting new revelation that had not been given earlier. This the Lord had promised they would do (Jno. 14:26; 16:13).

(4) *"Now concerning virgins I have no commandment of the Lord: yet I give my judgment..."* (I Cor. 7:25). Now was Paul's judgment inspired or subject to error? Naturally it was inspired. Again he is stating here that he is discussing a specific area that the Lord had not specifically touched on earlier. Paul's writing was just as authoritative as that of Christ's (I Cor. 2:16).

(5) *"But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God"* (I Cor. 7:40). Paul was not expressing doubt concerning his own inspiration. He is simply using irony. This was a polite insistence that the words of this chapter and all of his other writings are inspired of God. Christ was speaking in Paul (II Cor. 13:3). The grand apostle to the Gentiles faced many foes who denied his inspiration in the first century. It is tragic to know that some, even within the fold of God, are contributing to the same end result today. To say that Paul would stoop to offering human opinion to take up space in the Bible is to make the Bible partially inspired. Yet that is not what he stated in II Tim. 3:16-17. *"All Scripture is given by inspiration of God..."* — 12402 Pinerock, Houston, Texas, 77024.

Handicapped

continued from page 3

5:12-13).

Surely the greatest challenge is to the parents of the defective child. For many it is a terrible blow to their ego to accept the fact that they have produced something imperfect. Their challenge is to accept and love that child without resentment. No matter how great the hurt or how heavy the burden, God will provide grace sufficient for the responsibility (II Cor. 12:9). You can do all things in him that strengthens you (Phil. 4:13). God sends help to the distressed by the hands of his faithful children (Matt. 25:35-40).

Should we abort the defective? It is common knowledge that scientific tests are now available to detect the defective babe while yet in the womb. The amnio-centesis test is encouraged by most ob-gyn doctors if there is any likelihood of a damaged child. There is but one purpose for such testing, i.e., to abort the child if he is found to be imperfect. Tragically this program is being pushed and funded by the *March of Dimes*. It is the height of hypocrisy to pretend to be a friend of the handicapped and yet seek to eliminate birth defects by destroying all handicapped people while yet in the womb.

God has said, "Thou shalt not kill" (Rom. 13:8). He hates hands that shed innocent blood (Prov. 6:16-17). The imperfect are not less human than we. Physical perfection is a relative thing. Few of us can claim perfection in every area. God forbids shedding man's blood (Gen. 9:6). He did not specify any class of humans, therefore all are included in this prohibition. To destroy the handicapped by abortion is the reemergence of barbarian ethics. The pagans freely used abortion but also destroyed unwanted infants at birth. We in America have already reached that moral plane. It is the practice of many hospitals to withhold food and care from handicapped babies, thus hastening their premature death (New England Journal of Medicine, 10/25/73). How long will it be before victims of stroke or paralysis are given similar treatment? Christians can never do evil for some imagined benefit (Rom. 3:8). Sadly we hear of some ministers lending approval to such abortions in their counseling. Innocent blood now stains their hands (Prov. 6:16-17; 17:15).

Dear God: Give us strength to bear life's burdens. Give us faith to trust thee for sufficient grace when tragedy strikes. Make us sensitive to the needs of those whose mind or body is imperfect... to minister to them in our Savior's name. Help us to look for opportunities to help parents with heavy burdens. May the beauty of Jesus be seen in us. We thank thee for patiently enduring our imperfections and giving us our needed help. May we never let selfishness stand between us and our duty. Make us a channel of blessing today. In Jesus name. — Route 22, Beaver Ridge Road, Knoxville, TN 37921.

The Six Hundred Trillion Dollar Man

How much are you worth? A good many years ago I remember reading an article that man was only worth 98¢. A few years ago I saw an update; because of inflation, man's body was then worth two or three dollars.

Such reasoning only shows our shallow thinking. A statement released in 1976 by Dr. Harold Morowitz, professor of Mole-

cular Biophysics and Biochemistry, Yale University, stated the enormous value of man.

These were some of his findings. Hemoglobin found in the body is worth \$83.63 per ounce. Crystalline insulin, \$1,367 per ounce. Follicle stimulating hormone, \$136,000 per ounce and prolactin, \$496,000,000. According to Dr. Morowitz the total price of a 168 pound human being would be just over \$6,000,000. At this point you would not have a human being, but a group of unstable molecules. If one were able to bring these together into cells and organs, one could only guess the worth. Morowitz suggested a value of six hundred trillion dollars! This would still not be a human being, just a group of cells and organs. His conclusion—the human body is priceless.

One overlooked facet—the body is nothing without the soul. Jesus' valuation of the soul was that it was even more than priceless. He said that the whole world was not equal in value



ANCIL JENKINS

(Matthew 16:26).

You possess a priceless body, the gift of God. You possess an infinitely more valuable soul. Let's give both of them the respect due them because of their worth.—1701 Gold Ave. S. E., Albuquerque, New Mexico 87106.

Childhood Dreams

When I was a child, I spoke as a child, I understood as a child, I thought as a child but when I became a man, I put away childish things. — I Cor. 13:11

A boy must dream of many things —
Of horses swift, with feet like wings.
Of fish just waiting to be caught;
And when he'll be an astronaut.

His world can be a battleground
Where Indians ride and beasts abound;
Or circus rings with animals;
Or jungle lands with cannibals.

Dream, little man, enjoy your world,
For all too soon you will be hurled
On wings of time to "grown-up" land
Where dreams no longer hold command.

So in your world of make-believe
Life's great pattern you may weave.
Adults make plans, but yet it seems
None can replace those childhood dreams. — 1701
20th Avenue Northport, Alabama 35476.



Words Of A

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 26

Is Burial In Water Essential To Salvation Of The Soul?

Almost every church which claims to be following Christ practices what it calls baptism. The Bible reveals God's will for man. Baptism is a part of that will. The act and purpose of baptism is plainly revealed.

Many today are like the worshipers of idols who worship and devise doctrines of their own devising. Let us notice some of the modern day devices of man concerning baptism.



W. EDWIN KEARLEY

IS MAN SAVED BY HOLY SPIRIT BAPTISM? Some religious groups teach people who would be saved to come down to the altar and pray for God to send his saving power. They mean by this statement that through prayer, God will send the Holy Spirit down and miraculously change the heart of a sinner into a Christian.

The Holy Spirit was, in the Bible, promised to man. Man was never commanded to receive the Holy Spirit.

Man must be converted intellectually, emotionally, and he must exercise his will in obedience to God. Holy Spirit baptism only appeals to the emotions of man. Holy Spirit baptism occurred only two times in the revealed record (Acts 2:1-4; Acts 10:44-47; Acts 11:15-18).

IS SPRINKLING WATER BAPTISM? "Sprinkling or, as it was termed, clinic baptism, was used only in the case of the sick who could not leave their beds. The Greek church and various Eastern sects retained the custom of immersion; but the Western church adopted or allowed the mode of baptism by pouring or sprinkling, since continued by most Protestants. This practice can be traced back to the third century . . ." (*The Encyclopedia Americana*, Volume III, Page

218)

The Bible teaches baptism is a burial. Paul informs, "therefore we are buried with him by baptism into death . . ." (Rom. 6:4). Also Paul states, "Buried with him in baptism . . ." (Col. 2:12).

The Greek word *baptizo* is not translated but Anglicized (made to appear in English form) into the word baptize. W. E. Vine defines the word *baptizo* to mean "primarily a frequentative form of *bapto*, to dip, was used among the Greeks to signify the dyeing of a garment or the drawing of water by dipping a vessel into another" (*Dictionary of New Testament Words*, by W. E. Vine).

Sprinkling in the New Testament is used in reference to washings under the law of Moses (Heb. 9:13). Sprinkling is never used in reference to baptism.

IS ONE SAVED BY FAITH BEFORE BEING BAPTIZED? I am calling to your attention two statements found in *The Hiscox Standard Baptist Manual*. They are as follows: (1) "Baptism may not be essential to salvation, but it is essential to obedience." (2) "Regeneration is by the Holy Spirit alone, and should precede baptism."

The first statement says in effect that obedience is not essential to salvation. Therefore, baptism is not essential to salvation. The writer of Hebrews disputes this affirmation. He writes, "Though he were 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).

The second statement teaches regeneration or the new birth or salvation is obtained separate and apart from the word of the Lord or the New Testament, before and without baptism.

The New Testament teaches, "But without faith it is impossible to please him [God] . . ." (Heb. 11:6). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The word of God teaches baptism saves (Mk. 16:16; I Pet. 3:21), washes away sin (Acts 22:16), puts one into Christ (Rom. 3:4; Gal. 3:27).

In none of the New Testament examples of conversion can one read of a direct operation of the Holy Spirit in conversion. Why put your hope of eternal life in doctrines that only have the authority of mere mortal man? — Rt. 4 Buena Vista, Ga. 31803.

Who Shot J. R.?

DOLORES RAINES WEST

For a period of several months last year the most intriguing question on the minds of countless Americans was, "Who shot J. R.?" In fact, even people in other countries were so enthralled by this great mystery that some of them devised elaborate schemes to learn the solution early by means of bribery.

Larry Hagman, the actor who portrays the infamous "J. R. Ewing" on CBS's *Dallas* recently told in an interview on ABC's *Good Morning, America* about one such scheme. The people involved were press members from the United Kingdom, and the sum offered Mr. Hagman for divulging the

answer to the all-important question of who shot J. R. was 100,000 pounds, or approximately \$240,000 in American money.

Indeed the words of Solomon in Ecclesiastes 10:6 are as true today as they were when they were first penned many hundreds of years ago: "Folly is set in great dignity."

I dare say that no one last year offered a gospel minister \$240,000 to answer for him the question "What must I do to be saved?" Yet, which question — this one, or "Who shot J. R.?" — will have any

CONTINUED ON PAGE 2



Words Of Truth

(USPS 691-760)

I am not mad, most noble King, but speak forth the Words of Truth and soberness.

Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM

THE EDITOR

New Theory On Early Earth

According to an article in *The Birmingham News*, June 3, 1981, a new theory has been offered concerning how the earth formed. It is not our purpose here to explain the new theory; that is not important. What is important is the fact that those who simply refuse to accept the Bible account of creation are constantly coming up with new theories. They have not yet come up with one that is satisfactory to any large segment of the long at a time. They continue to have



BOBBY DUNCAN
atheistic society for very continue to search, and their difficulties.

This new theory supposedly offers a solution to that seeming discrepancy in the calculations of the unbelievers.

The multitude of theories and the disagreements among those who refuse to accept the Bible account of creation prove conclusively one fact, i.e., that those who do reject the Bible account of creation do not do so because they have discovered some evidence to indicate the earth came into being in some way other than the way set out in the Bible. They do so rather because they simply choose not to believe the Bible. Since they choose not to believe the Bible, they feel compelled to come up with some alternative explanation for the existence of all things. So they continue to search and to postulate their theories.

Those who reject the Bible account of creation will never know how this earth came into being. Someone has well said that the atheistic philosophy is like a blind man in a dark room searching for a black cat that isn't there. Concerning the origin of the earth and all other things, that is precisely the position of the atheist.

In contrast to that, it does not take a great deal of worldly wisdom to understand and believe the simple statement of fact recorded in Genesis 1:1: "In the beginning God created the heaven and the earth."

One difficulty mentioned in the article is this: The article stated rather matter-of-factly that the earth finished forming some 4.6 billion years ago, but added that the oldest known rocks on earth are 3.8 billion years old (give or take a few days, I suppose).

Who Shot J. R.?

Continued from page 1

significance at all on the Day of Judgment?

On that day, "the earth also and the works that are therein shall be burned up" (II Pet. 3:10). That includes every television set that will ever have existed and even every script of *Dallas* that will ever have been written.

Surely it is time that we firmly plant the words of I John 2:15-17 in our own minds and then in the minds of our children: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." — 303 North Maple Drive, Vidalia, Georgia 30474.

Forgetfulness

A Blessing

WINFREY HENNESSEE

The winds of time do a remarkable job at sweeping away all the trifling things, such as unpleasant misunderstandings, disagreements, and disappointments that always rear their ugly heads whenever Christian character is in the making, so that all that's left to our memory are the pleasant things, that include the precious love and fellowship that has rewarded us throughout the years. This is true only if we have a healthy mind, and a happy relationship with God.

Of course there are things that we should try to remember as best we can, but the human mind is so constructed that we tend to forget many things that happen to us, especially the unpleasant and bad. If we do not completely forget, at least, our memory becomes blurred and dull as time goes on.

On the other hand, if we allow our minds to

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The Blood Of Christ

W. A. HOLLEY

According to the Holy Bible, animal sacrifices were instituted as types of Christ, which sacrifices foreshadowed the coming of the Son of God, and his vicarious death upon Calvary's cruel cross. Blood is the substance of life (Leviticus 17:11), and since sin involves its forfeiture, there can be no remission of sins without the shedding of blood (Hebrews 9:22).

The early history of man reveals facts concerning acceptable worship and service demanded by a holy and righteous God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Hebrews 11:4). Abel's offering was "by faith," which indicates that God had spoken to him, since faith always comes by hearing (Romans 10:8,17). Abel was a man of faith who trembled at God's holy word (Isaiah 66:2; Proverbs 28:14). His purpose was to do exactly as God had commanded him. But how different was Cain! A proud, haughty, self-reliant, presumptuous man, who desired to have his own way — to worship as he pleased!! After all, such a minor thing as offering "the fruit of the ground" could make no difference; but his offering, however sincere, was rejected by the Almighty God (Genesis 4:3-5). Thus, Cain's bloodless sacrifice was refused! But, on the other hand, Abel "brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Genesis 4:4). Thus, God Almighty, from the early morning of time, used animal sacrifices (the shedding of blood), to foreshadow the long anticipated coming of the Great Redeemer of the world (Genesis 3:15; Hebrews 10:1-4; Colossians 2:14-17).

Another wonderful example of how God used animal blood in his work can be found in Exodus 12:1-51: "They shall take to them every man a lamb,

according to the house of their fathers, a lamb for a house . . . your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats . . . and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses" (Exodus 12:3-7; Deuteronomy 16:6). The Israelites were to remain inside their homes, "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:23).

Just as the blood would not have sufficed if the Israelites had been outside their home, even so the precious blood of Christ does not avail outside his church (Acts 20:28). Would it not have been an act of presumption for the Israelites to have put the blood on the sides of their houses, or on a dog house, or on some other location of their choice??

Using modern reasonings, would it have been pleasing to God, if the Israelites had said, "A little blood on the door posts cannot be so important; I will substitute prayer at a mourners' bench, or I will just believe only, or I will be saved by the direct operation of the Spirit, or by any other means which pleases me"? Would not such reasonings (?) completely upset God's scheme of things?

Let us recognize the fact that these Israelites were not first saved, and then, because of their salvation, applied the blood to their door posts and lintels. Even so, the sinner is not first saved, and then, because of his salvation, is baptized (Mark 16:16; Acts 2:38; 22:16). "Through faith he [Moses] kept the passover,

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The Disciples' Prayer

(No. 2)

The prayer of Matthew 6:9-15 which the Lord gave to his disciples is divided into sections. The first deals with giving praise and glory to God. The Heavenly Father is to be glorified in his kingdom before which every power of evil shall fall. Also, Jehovah God may be glorified in the hearts of humanity by all men's becoming obedient to his will. Presently, let us notice the second manner by which God is glorified, that is, through his kingdom.



RAYMOND ELLIOTT

Jesus taught his disciples to pray "Thy kingdom come." We can conclude at this point of time in Matthew 6 that the kingdom of God had not been established on earth since the Lord instructed the disciples to pray for its coming. There are many Old Testament passages that predicted the coming of a future kingdom. For instance, Daniel prophesied that the kingdom of God would be set up in the days of the fourth kingdom (Roman Empire) of men as understood in the image of Nebuchadnezzar's dream (Daniel 2:44). Even John the Immerser came "preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand" (Matthew 3:1,2). The expression "at hand" meant that it was nigh or near. Jesus taught that "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1). From this verse we learn that some of those people listening to Jesus on that particular occasion would not die until they had seen the kingdom of God established. If the kingdom has not yet been established, we have some people still living who heard Jesus speak. Of course, they would make Methuselah appear to be an infant since he only lived 969 years. But the statement of Jesus concurs with that of John when he said that the "kingdom of heaven is at hand".

The apostles themselves were looking for the kingdom as late as Acts 1:6, when they asked the Lord, "dost thou at this time restore the kingdom of Israel?" From this question we observe two things. First of all, whatever the kingdom was, it had not been established after the resurrection of the Lord and prior to his ascension back to heaven. Secondly, the apostles still had not grasped the full nature of the kingdom of God. They, like so many materialists today, thought the kingdom would be a physical power like that of David during the Jewish Age. It seems strange that religionists still possess that misconception after Jesus exclaimed, "My kingdom is not of this world . . ." (John 18:36). Jesus taught that the "kingdom of God is within you" (Luke 17:21). Paul explained that "the kingdom is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Romans 14:17). Nicodemus was made to understand that an individual had to experience a spiritual birth consisting of water and the Spirit in order to see and enter the kingdom of God (John 3:3,5). The point we are pressing is that the kingdom of God is a spiritual entity, not a physical or materialistic one.

The kingdom of God, which the disciples were to pray for, has been established on the earth. Please note carefully the following verses which prove beyond a doubt this Biblical truth. In Mark 9:1, Jesus said that "the kingdom of God" would "come with power." Following his resurrection, the Lord instructed his disciples to tarry in the city of Jerusalem "until ye be clothed with power from on high" (Luke 24:49). The Lord further informed his

apostles that they would "receive power, when the Holy Spirit is come upon you" (Acts 1:8). We learn from these passages (1) that, the kingdom of God was to come with power, and (2) that the apostles would receive power when the Holy Spirit came upon them. Thus, if we can find the time and occasion when the Holy Spirit came with power upon the apostles, we can know of a certainty when the kingdom of God came into existence. Now, turn to the second chapter of the book of Acts and read carefully the first four verses. You will note, in the fulfillment of the Lord's promises as per John 14:26; 16:13; Acts 1:6, that the twelve apostles were to receive the baptismal measure of the Holy Spirit with power. Thus, since the kingdom was to come with power (Mark 9:1), and the apostles were to receive power when the Holy Spirit came upon them (Acts 1:8), the conclusion is that the kingdom of God came into being at the same time.

The fact is, after Acts chapter two, the kingdom is always spoken of as being in existence. Here are just a few verses to prove that this is true. Paul wrote that

God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love (Colossians 1:13). He spake of being in the kingdom of God, along with the brethren at Colossae. The Hebrew writer declared: "Wherefore, receiving a kingdom that cannot be shaken . . ." (Hebrews 12:28). This verse speaks of the kingdom's being in existence, the same one prophesied in Daniel 2:44. Now listen to the writer of the last book of the Bible: "I, John, your brother and partaker with you in the tribulation and kingdom . . ." (Revelation 1:9). How could John have been in the kingdom during the latter part of the first century, if in fact, the kingdom was not then in existence. My friends, the unprejudiced mind will be able to perceive and understand the great truth that Christ is now King of kings reigning over his spiritual kingdom by studying carefully these and other passages in the Holy Scriptures. (To be continued) — 809 Perry Store Road Opp., Alabama 36467.

The Blood Of Christ

Continued from page 2

and the sprinkling of the blood, lest he that destroyed the firstborn should touch them" (Hebrews 11:28).

Another example which shows how God used blood to impress upon the mind's of men the sacredness and holiness of God's law, is shown in the fact that the Old Testament was dedicated and sanctified by blood (Exodus 24:3-8; Hebrews 9:15-23). After a true likeness, the New Testament has been dedicated and sanctified by the precious blood of Christ (Matthew 26:28; Hebrews 10:26-29; 12:24; 13:20). Hence, only those commands which have been sanctified by the blood of Christ can be properly bound upon the sons and daughters of men. The Biblical reason why instrumental music in Christian worship, sprinkling and pouring for baptism, denominationalism in all its shapes and forms, Roman Catholicism, and the like, cannot be acceptable to God is because such like has not been sanctified by the blood of Christ.

For centuries God had looked forward to opening a fountain, whereby the sins of the world could be forever buried in the sea of forgetfulness (Zechariah 13:1; 14:8-9). That day came when Jesus died upon the cross (I Peter 1:18-20; 2:21-24; Acts 13:26-30). It is written of him: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings [a kingdom, ASV] and priests unto God and his Father; to him be glory and dominion forever and ever. Amen" (Revelation 1:5-6). As Israel was set free from Egyptian bondage and became a new kingdom and priests unto God (Exodus 19:5-6), so are the redeemed set free from the bondage of sin by the blood of Christ, and are a new kingdom of priests under Christ Jesus (Revelation 1:9; Colossians 1:13; Hebrews 12:28). We conclude, therefore, that the kingdom of Old Testament prophecy has now been established. The kingdom of Jesus' preaching is now a reality. The apostle John was in the kingdom (Revelation 1:9), and the saints at Colosse had been translated into it (Colossians 1:13-14).

Those who are arrayed in white robes, are those who have been washed in the blood of the Lamb (Revelation 7:13-14). It should be noted that salvation offered by the Great Messiah is a conditional salvation, both before and after conversion (Ephesians 2:13; I John 1:7). It should be remembered that those who have been purchased by the blood of Christ can so sin as to be eternally lost (Acts 20:28; I Corinthians 1:1-2; 12:13; 8:11; Romans 14:15; Hebrews 10:29; II Peter 2:1, 20-22). The doctrine of the impossibility of apostasy is a false doctrine.

Salvation from sin is a two-fold proposition: God's

side and man's side. God provided the means or scheme of salvation, but man must accept through his obedience the terms laid down by the Lord. Man's part is to believe God's word, repent and be baptized in the name of Jesus Christ for the remission of sins (Hebrews 11:1,6; Acts 2:36-38).

We wish to emphasize that salvation/redemption from sin begins and ends with "the blood of Christ" (Revelation 1:5). Those who obey the will of God are washed from their sins in the blood of Christ, and have thus been redeemed unto God by Jesus' blood (Revelation 5:9-10), and are forgiven of their sins by his blood (Matthew 26:28), and are kept clean by the blood as they walk in the light of God's eternal truth (I John 1:7; Revelation 12:11).

Since salvation is conditional, how does one come into contact with the blood of Christ? This is a good question, which many choose to ignore or refuse to consider.

Jesus shed his blood for the remission of sins (Matthew 26:28) but the commands of repentance and baptism are for the remission of sins (Acts 2:36-38). We conclude therefore that the sinner contacts the blood of Christ through faith, repentance and baptism (Romans 3:24-27; Acts 2:36-38).

Colossians 1:13-14 teaches that redemption through the blood of Christ is in Christ; but, one is baptized into Christ (Romans 6:3); therefore one reaches the blood of Christ when one is baptized into Christ.

Likewise, John 19:33-34 teaches that Jesus shed his blood in his death; but, Romans 6:3-4, teaches that one is baptized into his death, where one contacts the cleansing blood of Jesus Christ.

More, Jesus purchased the church with his own blood (Acts 20:28), but the church is his body (Ephesians 1:22-23; Colossians 1:18,24). Therefore one must be in the body or church of Christ to be purchased by the blood of Christ. How does one enter the body? I Corinthians 12:13 gives the answer.

Furthermore, "These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:13-14). But, Saul, a sinner (I Timothy 1:15), was commanded to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Thus, one is washed in the blood of Christ, when one is washed in the water of baptism.

We urge you to believe and obey the truth of the gospel, and to do it today — tomorrow may be too late. Box 274, Parrish, Alabama 35580.

Bearing The Reproach Of Christ?

ROCKY W. BURKETT

This title is suggested from the reading of Hebrews 13:13 which says, "Let us therefore go forth unto him without the camp, bearing his reproach" (ASV). The religion of the Bible is of such nature as to bring reproach and persecution. We must remember that a disciple is not above his Master or Lord and that Jesus suffered not for wrongs which he had committed. In the Book of Matthew, you will find a list of the beatitudes (Matthew 5:1-9). These beatitudes describe the characteristics of the saints whereas the last beatitude represents the treatment the saint may expect from the world because he practices the former beatitudes. It is the unalterable decree of God that his faithful children shall suffer persecution (I Thes. 3:3; II Tim. 3:12). In fact, during his earthly sojourn the Lord plainly prophesied that his followers would be persecuted (Mark 13:9; Luke 21:16-17; John 15:18-21; 16:1-2). When we consider God's decree and Christ's predictions concerning persecution, it is obvious that those in the church who are not persecuted, who enjoy the favor of all men, are not living godly lives and are disloyal to Christ.

History confirms that God's children have been persecuted. God's decree and Christ's predictions have come to pass. Since the earliest days of the church, valiant Christian men and women have been thrown in prison and tortured beyond belief. Not long after the establishment of the church, persecution broke out when Peter and John were hailed before the Sanhedrin and threatened with punishment (Acts 4:1-22). Later all the apostles were brought before the council and given a flogging (Acts 5:17-42). Shortly after, the first Christian martyr was stoned to death by an angry mob of Jews (Acts 7:54-60). Then, "there arose on that day a great persecution against the church which was in Jerusalem" (Acts 8:1). The primitive church continued to face persecution from almost every side; in fact, Paul speaks of persecution that he personally suffered in II Corinthians 11:23-25.

During the Roman times, the savagery of the persecution of Christians was appalling. Some Christians were shut up in sacks with snakes and cast into the sea. Others were crucified, or hanged on trees and beaten with rods until their shoulder blades looked like white caps in a sea of blood. During the persecution of Diocletian, many Christians were wrenched limb from limb; others were thrown to hungry beasts; some were burned with molten lead, and other fiendish crimes were perpetrated against them. At its mildest, the persecution directed against Christians today has been in the form of reproach and slander. Although Christians today in most parts of the world are not physically tortured, we still endure the cold looks, the nicknames, the taunts and sometimes social ostracism. The beatitude in Matthew 5:10-12 and the passage found in Hebrews 13:13 written to second generation Christians is not out of place today.

We might raise the question, "why persecution?" First, we should realize that the Lord pronounces his blessing on those who are persecuted for "righteousness sake." It is a paradox that *the means which the faithful Christian has of influencing sinners to come to Christ can also be the means of arousing their animosity* (Matthew 5:16; I Peter 2:9-12). The Christian's righteousness can bring persecution upon him. The scriptures tell why (John 3:19-20; 15:19). In the Old Testament this proved true. "There is one man [said wicked Ahab to good Jehoshaphat] by whom we may inquire of Jehovah: but I hate him; for he never prophesieth good concerning me, but always evil" (II Chronicles 18:7).

It is the very difference between the holy life of the saint and the unholy life of the stubbornly persistent sinner that causes the sinner to hate the Christian. The Christian way of life is itself a rebuke to the sinful way of life of the sinner today. Peter tells us that the heathen could not understand why Christians did not

engage in their way of living, and persistently sinful men feel the same way today (I Peter 4:4). Sinful men of every age who have been rebuked by the godly lives of Christians have felt the necessity of persecuting and slandering Christians in an effort to justify their own way of living. They have "photophobia," i.e., they cannot stand the light, so they feel under constraint to put the light out!

Being persecuted for righteousness' sake is equivalent to being persecuted for Christ's sake. Christ suffered persecution for righteousness sake, and thus for us to be identified with Christ we must likewise suffer persecution for righteousness' sake. We should study carefully such passages as John 15:18-21; Matthew 10:24-25; Luke 21:17; Acts 9:16; I Peter 4:12-16.

It is entirely possible, however, to be persecuted for reasons other than righteousness or Christ's sake. Matthew 5:10-12 and Hebrews 13:13 is indirectly a rebuke for any and all such persecution (I Peter 2:20 c.f. 4:12-16). We ought not to go around with a martyr complex, or with a chip-on-the-shoulder attitude — we don't need to be offensive when discussing religious matters with other people, but we need "to speak the truth in love" (Ephesians 4:15). When people are offended at us, let it be the truth of God's word that offends them and not us personally.

We are to rejoice in persecution. This is certainly in contrast to the world's thinking, the world says, "blessed are those who are in ease and comfort and not persecuted." *Why does the Christian who is persecuted for righteousness' sake, or who bears the reproach of Christ rejoice?*

First, he rejoices because he enjoys the blessings of the kingdom of heaven (Matthew 5:10).

The Thrill Of Victory

Our society places great emphasis on winning. One football coach said, "Winning isn't everything — it is the only thing." Whether such emphasis in athletics is justified may be questioned. There is one place, however, where such an emphasis on winning is justified. It is in the life of a Christian.

This is true because the New Testament pictures the Christian as a victorious person. Paul said, "But thanks be to God who always leads us in triumph in Christ Jesus . . ." (II Corinthians 2:14). In another place he said, "We are more than conquerors through him that loved us" (Romans 8:37).

Notice the victory is *now*. It is true that triumph waits for us in our heavenly home. But our victory is also a present victory. *We are victorious through him; we are more than conquerors.*



ANCIL JENKINS

Second, he rejoices because he realizes that persecution for righteousness' sake is proof of his faith in Christ and of being accepted by him (Acts 5:41; II Timothy 3:12). This is really a fine compliment to any Christian; people persecute us because they have taken us seriously as a real threat. Lukewarm, half-converted people hardly ever are taken seriously and thus are not persecuted. Why was Paul so severely persecuted? Because the enemies of Christianity took him seriously and regarded him as a definite threat to their way of life. Do people take us seriously today in terms of our faith and convictions?

Third, a Christian rejoices because of persecution because he recognizes that his being persecuted for righteousness' sake places him in the glorious company of all those who have also have been persecuted (Matthew 5:12). Think about Daniel, Jeremiah, Amos, and other prophets who suffered such great persecution.

Finally, the Christian rejoices in being persecuted for righteousness' sake because he has a living hope of the perfect joy of heaven (Matthew 5:12). The very idea of premillennialism (which asserts that some day when Christ comes again, Christians will be in some kind of utopia on earth) is flatly refuted by the passages found in Hebrews 13:13 and Matthew 5:12. Jesus said, "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

I love the word of the apostle Paul in Romans 8:16-18 and I Timothy 1:12. Read them and find comfort in these great scriptures. — P.O. Box B Carbon Hill, Alabama 35549.

Our warfare is against the hosts of evil. We face the attacks of the world, the flesh, and the devil. They come to us in such weapons as depression, frustration, fear, and discouragement. We face them daily. We ought never to lose.

Our victory is gained by our association with Jesus. Note that we triumph *in* Christ. "We are more than conquerors *through* him . . ." We can expect no victory by our own might or strength. We are doomed to losing if we do not go forth in his strength.

If victory is ours through him, why do we lose? We are ignorant of his power. We are unaware of our weakness. We hesitate or fail to ask for his aid. We are losers because we are alone. Victory will always be ours when we look for Divine Aid.

"Victory in Jesus, My Savior forever.

He sought me and bought me with His redeeming blood."

He love me ere I knew Him and all my love is due Him,

He plunged me to victory beneath the cleansing flood." — E. M. Bartlett

Are you a victor? Do you know its thrill? You can if Jesus is your Savior. — 1701 Gold Ave. S. E. Albuquerque, New Mexico 87106.

Forgetfulness A Blessing

CONTINUED FROM PAGE 2

become poisoned with hate, then they do not function the way that God meant for them to. If this condition is left alone, unchecked, it will ruin our health, our friends will avoid us, and we could eventually lose our souls.

If someone mistreats us today, we might become real angry at first, but time works in harmony with our mind, so that when a few days have passed, the situation does not seem nearly as important as it did when it was first done.

Think about it, we hardly ever forget anything good, funny, or pleasant that happens to us. We are to love those who mistreat us (Lk. 6:27), and our minds working in unison with time, and with the help of God will make us able to do just that.

Remember, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf" (I Pet. 4:16).—P. O. Box 185, McMinnville, Tn. 37110.



WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, JUNE 26, 1981

NUMBER 25

The Center Of The Christian Life

The subject of faith is a subject of great and fundamental importance. The necessity of faith is stressed from the beginning to the end of the Bible. Without faith we cannot be saved (Mk. 16:16; Eph. 2:8). It is faith that purifies our heart (Acts 15:9). Men are justified by faith (Rom. 5:1). We must believe to have everlasting life (Jno. 3:14-16). Without faith we cannot please God (Heb. 11:6). Faith is necessary to becoming a child of God (Gal. 3:26). We must walk by faith (II Cor. 5:7). It is by faith that we understand our origin and our purpose in this world (Heb. 11:3; Eccl. 12:13). Faith is absolutely essential to our salvation and must be the center of the Christian's life. It is the foundational principle in man's total relationship to God.



WAYNE COBB

The word "faith" is a word that is often used but many times misunderstood. No better definition of faith could be given than the inspired definition found in Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is the sure confidence and firm persuasion with respect to things not seen. Faith is the foundation of our hope. One translation has the passage reading: "To have faith is to be sure of the things we hope for, to be certain of the things we cannot see." We can illustrate it with the two little girls sitting and counting their money, both of whom had five pennies. The first little girl said, "I have five pennies." The second little girl boasted, "I have ten pennies!" "Why, no you don't," said the first, "You have five pennies just like me." She counted them out . . . 1,2,3,4,5. "Oh, I know," replied the second. "I have just five pennies here, but Daddy said that when he came home tonight he would give me five more pennies, so I have ten pennies." That is faith. Faith gives substance to things hoped for; it gives

conviction of things not seen.

What must men believe? We must have faith in Christ. We must believe that Jesus Christ is the only begotten Son of God. This was the confession that Peter made: "And Simon Peter answered and said, Thou art the Christ, the Son of the Living God" (Mt. 16:16). God on two different occasions — at his baptism and transfiguration — acknowledged Jesus as his Son (Mt. 3:13-17; 17:1-5). The Ethiopian eunuch confessed, "I believe that Jesus Christ is the Son of God" (Acts 8:37). On one occasion a skeptic was talking to a Christian about the matter of religion. The skeptic was trying to excuse his unbelief by saying, "The church is full of hypocrites." The Christian answered, "I admit that there are many who claim to be Christians who do not bear the fruit of the Christian. There are failings and faults among us. I am not trying to justify the mistakes which Christians make. But I challenge you to speak a word of criticism against the Lord Jesus Christ." The skeptic was surprised and replied, "Well, no, I could not find fault with him. He was perfect." The Christian said, "Exactly. My salvation depends on Christ, not on what other Christians are doing." Our salvation depends upon our faith in Jesus Christ as the Son of God.

Furthermore, we must believe in the resurrection of our Lord. In Rom. 10:9 Paul wrote, "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." One confesses with his mouth what he believes in his heart. He must believe in his heart that Jesus Christ is Lord and that God raised him from the dead. The climax of all miracles is the resurrection of Jesus Christ. Believing in the resurrection one accepts the fact that Jesus is truly the Son of God. To accept this fact is to accept the fundamental pillar of the whole gospel system.

One of the popular doctrines in the world today is that all one has to do to be saved is simply to give mental assent to certain facts. The doctrine of "faith only" claims that the whole process is mental or inward and that when one reaches a certain state of mind or heart in reference to Jesus he will on that instant be saved without any outward obedience whatsoever. However, there are many people who are

willing to cry, "Lord, Lord," who are not willing to submit themselves to the will of God. The saving faith of the scriptures is an obedient faith. No one is described in the pages of the New Testament as having been saved by faith separate from obedience. If faith alone would save, the devils would be saved for they believed and trembled (Jas. 2:19,20). The chief rulers of Jno. 12 believed on Christ but they did not confess him because they loved the praise of men more than the praise of God (Jno. 12:42,43). When an individual states that he believes but then he does not do what God requires in his will, it is an example of unbelief and a lack of trust in God (Num. 20:7-12).

The Bible makes a clear distinction between "dead" faith and "living" faith — between passive faith and obedient faith. Faith that refuses to obey is not saving faith. The kind of faith that saves is illustrated in the eleventh chapter of Hebrews. In every illustration faith acted and expressed itself in obedience and then God bestowed the blessing (Heb. 11:4-8). Faith is taking God at his word and obeying it.


Which faith do you possess, dead or living? The living faith that saves is a faith that will lead one to obey the commandments of God without question or reservation. Jesus said, "If ye love me, keep my commandments" (Jno. 14:15). — P.O. Box 2161 Florence, Ala. 35630.

The Course Of Sin

HOYT BAILEY

SIN WITHDRAWS THE SOUL FROM GOD. The first movement in the soul's course is to "forsake the Lord" — to withdraw itself from him. At first it has no intention to take up an attitude of positive rebellion; it does not say to itself, "I will not have this one to reign over me." Such a soul throws off restraints of righteousness, parental control, the influence of the church, and virtuous society, for it has abandoned the good for the "course of sin." Sin causes the soul to withhold its thoughts, its affection, its consultation of his revealed will, its activity and

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Words Of Truth
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I am not mad most noble Fee-
tus, but speak forth the Words of
Truth and soberness
— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
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Conservatism Vs. Liberalism"

CRAIG TAPPE

There has been an unhealthy tendency in recent years among the Lord's people. It may not be as serious as the divorce and remarriage issue or other such matters, but it is an issue which merits consideration. The tendency under consideration is that of "labeling" or "name calling" in the Church. I was recently given a survey sheet with several questions on it. Among the questions was one which inquired as to what religious position I held. The choices provided were the following: ultra-conservative, conservative, liberal, or ultra-liberal. This absolutely shocked me. My response to that question sums up the basic thrust of this article. My response was, "I am a New Testament Christian — nothing more and nothing less. I believe with all of my being that if a man is taking liberties with God's word, he ought to be disciplined or marked and not labeled a liberal."

"Labeling" and "name calling" is a harmful practice for two basic reasons. First "labeling" a brother as a liberal or conservative does absolutely no good in establishing unity in the Lord's Church. With every label or name comes another fracture in the Lord's precious body. Brethren, let us come to our senses and cease bickering with and labeling one another. Secondly, "labeling" or "name calling" is harmful because it seems to make brethren feel as though they had fulfilled their obligation toward an erring brother. Some think that if controversies arise and false teachers begin to work among the brethren, labeling those false teachers "liberals" totally discharges them of their responsibilities toward their straying brothers in the Lord. Nothing could be more untrue and against the tenor of the entire Christian system. We are to bear up one another in love. Jesus said that the world would know his disciples by their love, and yet we are more widely known for our "labels" and various divisions. Brethren, let us strive for unity within the Lord's body. — 1964-B Shady Rest Ct. Bedford, TX 76021



"Forgetting Those Things Which Are Behind"

"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" (Philippians 3:13,14). This statement by the apostle Paul should serve as a reminder to Christians of two important truths: (1) nothing we do can affect the past, and (2) our future will be determined by what we do now.

It is important we understand that nothing can change the past. While all will readily admit this fact, many there are who spend so much of their time worrying about things that have happened. "Oh, if I had only done things differently!" Think how much time Paul might have spent moping over mistakes he made before he learned the truth and obeyed the gospel. But he did not do that, though he did allow those past mistakes to serve as a reminder of how much he owed to the grace of God. Our past mistakes can certainly serve to help us know how to do better in the future. Experience is, indeed, the best teacher, and one who fails to learn from his own mistakes is a poor pupil. But past mistakes must not be allowed to hinder us from doing our best each day. They must



BOB DUNCAN

not be allowed to consume a major portion of our attention and even destroy our health.

Neither must we dwell on past accomplishments. It is certainly rewarding when one is able to look back over his yesterdays and say, "Well done." But faithful service in the past alone cannot bring God's approval upon one still living upon this earth. The important question is not what did you do yesterday, but what are you doing today, and what are your plans for tomorrow?

Our future will be determined by what we do now. The man who is an effective preacher of the gospel is what he is today because of what he did yesterday. Preparations being made today will produce some powerful gospel preacher in days to come. Elders in the church today are what they are because of preparation made in the past over a period of years. The godly grandmother who can view with pride her children and grandchildren who are preachers, elders, deacons, and other faithful Christians can do so because of efforts put forth in the past over a period of years. Paul knew the future prize depended upon his present actions when he wrote the immortal words of Philippians 3:13,14.

Life on this earth is too brief to spend our time worrying about past failures or congratulating ourselves for past accomplishments. Each day should be lived as if we knew it would be our last, for it very well may be. To say the least, it will not be very long for any of us until we shall die. Only a memory of us shall remain upon this earth, and that for only a few short years. The only part of us that will endure is our soul. What preparation are you today making for yours?

Preaching And Observations

I was twenty-eight years of age before I preached my first sermon, and I now have been preaching for eighteen years. Prior to preaching when I sat in the pew I made the following observations. (1) On many occasions the preacher appeared to be more interested in showing how much intelligence he possessed than in showing man how to live in accordance with God's will. (2) Some sermons being preached did not edify and help to make one a better person. (3) Sunday evening sermons were only a warmed-over lesson from Sunday morning. (4) In some sermons there seemed to be very little, if any, sincerity from the speaker. (5) On some occasions the sermon and the speaker seemed lifeless.

I realize that we are not to judge people and their motives, and this article is not intended to be critical



JERRY T. BRAMLETT

of anyone. However, I do feel that we who preach often are not as effective as we should be as a result of committing some of the things outlined at the beginning of this article. It is for that reason that I chose to write on this subject.

I have never tried to show my intelligence, but in today's society there is a tendency to get the listener to be more interested in the speaker instead of what is being spoken. As preachers we all need the attitude of the apostle Paul as recorded in II Corinthians 2:1-4. Before each lesson I present, I always ask myself the following three questions. (1) Will this lesson tell an alien sinner how to become a child of God? (2) Will this lesson tell an erring child of God how to be restored and be back in covenant relationship with God? (3) Will this lesson edify and help one to live a better life today than yesterday? If my sermons are not accomplishing this, they should not be preached. I believe every sermon is as important as any other, and I put as much study and energy in my Sunday evening lessons as I do my Sunday morning lessons. Sunday evening worship is as important as Sunday morning, and I personally do not want my Sunday evening lesson to be any less effective than my Sunday morning lesson. Jesus said, "Seek ye first the

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The Course Of Sin

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contribution in the field of Christian work. It fails to magnify God in its own mind and sphere; it "follows afar off;" it loses its hold on God, and its joy in him. Sin influences the soul to allow an increasing distance to be placed between itself and God.

SIN STARTS FROM A DARK ORIGIN. Sinful men are usually men whose mental, especially spiritual cultivation has been neglected by others or by themselves. Ignorance of divine truth leads the way to wickedness. The first preventive of evil is the right religious teaching of children. The sinner is influenced by Satan. His temptations are dark in their origin. Suggestions to do evil come from the area of sinful darkness. When one gives way to sin he sacrifices his higher to his lower self.

The First Preventive Of Evil Is The Right Religious Teaching Of Children.

SIN PURSUES A DARK COURSE. Sin is a road that runs through sombre passes where spiritual sunlight never shines. Such is worse than the Valley of the Shadow of Death, for in the fearful path of sin there is no guiding hand and no protecting staff. The darkness of this course is exhaled from the evil committed upon it. Sin perverts the conscience. Sin distorts a man's thoughts, blinds his eyes to the highest truth, raises a mist about the old landmarks of right and wrong, and plunges the soul into a stupor of moral indifference. The sinner comes to see his plight by his neglecting to follow the light of God. The sinner becomes spiritually deserted. God's Spirit will not always strive with the sons of men (Gen. 6:3). There comes a time when God leaves the self-abandoned soul to its own devices. Then, indeed, a darkness as of winter sinks upon the lost being.

The course of sin is seen in different forms (Pro. 21:6-8). There is the sin of falsehood which has a view to temporal enrichment, or the sin of cheating. Violence has the same end in view—breaking into the neighbor's treasury, or committing assault upon his person. The course of sin involves injustice, or the sin of withholding from our neighbor that which we know is his due; whether it be a weekly wage (Jas. 5:4), or whether it be the appointment to which he is entitled by his merit, or the honor he has gained by his services. The course of sin is also seen in perversity, or frowardness — attitude of wanton and determined rebelliousness against God's rule, or insubmission to his claim.

THE COURSE OF SIN REJOICES TO DO EVIL. Desirable ends lend a sense of pleasure to the evil means by which they are sought. The miser loves his money because of what it might purchase. The criminal may come to delight in his crimes because the profit he gets out of them has cast a glamour over the ugly deeds themselves. Some pleasures are sinful. Though the whole course, end as well as means, is wicked, however, as it concerns self-indulgence, a wicked glee is seen in it. Sinners think of freedom in sin. There is more room to range at large over the broad way than in the narrow path of righteousness. The sinner has burst the shackles of law, and he revels in the license of self-will. Sin gives an opportunity for the exercise of power. Much evil is done for the sake of effect, in order that the doer of it may find himself producing results. It is easier to do harm than to do good, therefore, a man turns to evil for the larger realization of his power (Pro. 2:14).

Sin is at first painful. The poor, weak soul gives way to temptation, but the very act of sinning carries with it a sense of uneasiness and humiliation. A further stage is reached when sin is committed with indifference. This is indeed a state of moral degradation, for conscience is now practically dead, and the sinner is as willing to have his pleasure by

lawless means as in an innocent manner. The lowest depth is reached when there is a positive pleasure in doing wrong. Evil is then chosen on its own account, and not as the disagreeable or the indifferent means for reaching some ulterior end. When two courses are open, the bad one is deliberately selected as the more pleasant on its own account.

SIN NEGLECTS TO GLORIFY GOD. This is the one sin to which Daniel calls attention, although Belshazzar was guilty of all kinds of wickedness. So long as we live in the effort to honor and serve God, our conscience will be kept pure; but when God is dethroned from our hearts, all forms of evil take his place. Idolatry, the worship of false gods, is possible only when the worship of the true God is neglected. Profanity is the direct opposite of the reverence which glorifies God. Indulgence in sinful pleasures is possible only when the pure pleasures of divine things are lost. Thus the special sins seen in Belshazzar in the incident of his feat are all connected with the neglect of the honor and service of God (Dan. 5:23-28).

SIN OFTEN MEANS DELIBERATE DISLOYALTY

The Disciples' Prayer

(NO. 3)

Perhaps there is a need to write an additional note on the nature of the kingdom of God as mentioned in the prayer recorded in Matthew 6:9-15. We have observed in previous articles that the kingdom had been predicted in the Old Testament passages. And that the kingdom was established on the day of Pentecost as recorded in Acts, chapter two. Also, we gave proof from several New Testament verses following Acts two that spoke of the kingdom of God's being in existence. But what is the kingdom of God?

In Matthew 16:18, 19 Jesus promised: "And I also say unto thee, that thou art Peter, and upon his rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom . . ." In these two verses, Jesus actually used the terms "my church" and "the kingdom of heaven" in reference to one and the same entity. The apostle Paul wrote to "the saints and faithful brethren in Christ that are at Colossae" (Colossians 1:1,2). Such brethren comprised the church at Colossae of which Jesus was the head (1:18). But in Colossians 1:13, Paul mentioned that he and the brethren at Colossae were members of "the kingdom of the Son of his love." In this life, for one to be in the church is also to be in the kingdom of God. These are not separate entities but one. Christ is spoken of as being the head of his body the church (Ephesians 5:23). The terms "kingdom" and "king" are descriptive aspects of the governmental nature of the church of Jesus Christ. Of course, the Bible speaks of heaven as being the "eternal kingdom of our Lord and Savior Jesus Christ" (II Peter 1:11). In this sense, the term "kingdom" is broader in scope than the term "church," inasmuch as it encompasses the redeemed both in heaven and on earth.

The apostle Paul taught in the context of I Corinthians 15:24-28 that at the coming of the Lord "he shall deliver up the kingdom to God, even the Father." Instead of beginning to reign over an earthly

kingdom, the Lord "shall have abolished all rule and authority and power" which had been delegated to him by his Father after his resurrection (Matthew 28:18). There is no room in this understanding for a future earthly kingdom to be established and exist for a thousand years following the second coming of Christ. All the difficult passages in the book of Revelation must be interpreted and understood in the light of plain passages relative to the kingdom of God as found in the rest of the Bible. Jesus Christ is now King of kings and Lord of lords, reigning over the kingdom, his church.

Man can glorify God by obeying the will of the Heavenly Father. Jesus instructed his disciples to pray: "Thy will be done, as in heaven, so on earth" (Matthew 6:10). The Lord has never required anything of his followers but that he first practiced in his own life. Jesus stated this sentiment of submission as found in John 6:38: "For I am come down from heaven, not to do mine own will, but the will of him that sent me." He knelt before his father in Gethsemane the night before his crucifixion and prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). Jesus requires this kind of submissive attitude of every person who would be his disciple.

However, it is easier to pray, "Thy will be done," than it is to be obedient to the directives of the Lord. A person is hypocritical who prays one way and lives another. This is quite evident from the passage in Luke 6:46: "And why call ye me, Lord, Lord, and do not the things which I say?" The term *Lord* means master. Jesus stated that it is not possible to call him master without obedience. The same lesson is taught in Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The will of God is to be done in heaven and on earth.

However, the will of God is not necessarily the same in heaven as it is on earth and vice versa. This might seem strange at first but it is true. For example, it is God's will that man marry, if he chooses, and to have a family (Matthew 19:3-6). But, this will not be the case in heaven among the redeemed. In answering the liberal Sadducees regarding the resurrection, the Lord said: "Ye do err, not knowing



RAYMOND ELLIOTT

TO GOD. "They are gone away backward," or "they have turned their backs upon him." The outcome of irreligion and iniquity is presumptuous infidelity, unblushing atheism: such turns his back on God. Sin brings down the displeasure of God. "They have provoked the Holy One of Israel unto anger." God is "angry with the wicked everyday" (Psalm 7:11); sin grieves him at his heart (Gen. 6:6). It is a thought as true as it is terrible that, when we forsake, disobey, and disavow the Lord, his wrath is directed against our souls.

Sin results in heavy penalties. Sin "when it is finished," when it has run its course and done its work, triumphs over the sinner; it may seem at first to be a power under his feet, and then to be a pleasure in his heart; but it ends in being a crushing weight upon his head.

Sin leads to spiritual death (Jas. 1:13-15). Men come away from every unlawful indulgence weaker and worse in soul. — 204 S. Main Ave. Sylacauga, Ala. 35150.

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Preaching And Observations

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kingdom of God," and not just Sunday morning only (Matthew 6:33). Never should a preacher give less than his very best.

I am preaching to souls and not just numbers when I preach, and man really cannot put a dollar sign on the value of a soul.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36). "For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for

his soul" (Matthew 16:26)? I am preaching to souls and not just numbers when I preach, and man really cannot put a dollar sign on the value of a soul. Since the soul is more valuable than the whole world and since I must give an account for every word that I preach, how can I or any other preacher preach without being sincere? If I preach error and it is believed and obeyed, not only will I be lost but also the person who obeyed error will be lost. Yes, I must be very sincere when I preach the gospel.

The time of the second coming of Christ and the destruction of the earth cannot be known by man (Matthew 24:36 and II Peter 3:10). I may die at any time and any sermon could be my last. "Whereas ye know not what shall be on the morrow. For what is

your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14). Knowing that Christ is coming as a thief in the night and that any sermon could be my last, I cannot afford to be lifeless and vague, but rather be earnest and energetic to encourage people to obey the word of God.

The greatest observation that I want people to get from me as a preacher is: "Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). Should this not be the aim of all those who preach God's Word? — P.O. Box 97 Nettleton, Ms. 38858.

Love For Jesus

True spirituality may be measured by faith in and love for Jesus Christ. Paul wrote, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (I Corinthians 16:22). The same apostle wrote to Philemon, reporting that he had heard of Philemon's "love and faith" which he had "toward the Lord Jesus" (Philemon 5). Moreover, Christ desires and longs for our love, asking, "Lovest thou me?" (John 21:15-17).



DALTON KEY

Our love for Jesus is reciprocal. "We love him, because he first loved us" (I John 4:19). This is love's proper motive. Christ taught that those who are forgiven of much will love much (Luke 7:47). Paul said, "For the love of Christ constraineth us" (II Corinthians 5:14). In order that we might be saved, Christ fashioned himself as a man and "became obedient unto death, even the death of the cross" (Philippians 2:8). In so doing, he was made to be sin for us (II Corinthians 5:21); he sacrificed himself as an offering once for all (Hebrews 10:10); he bore our sins in his body on the tree (I Peter 2:24); he made provision for our redemption through his shed blood (Ephesians 1:7); yea, he "died for our sins" (I Corinthians 15:3). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Surely, we should desire to reciprocate this marvelous love!

Our love for Jesus should be undivided. Of Peter, Christ asked, "Lovest thou me more than these?" (John 21:15). Love for the world must not be allowed to choke out that love which rightfully belongs to our Lord (I John 2:15). As the church, we are the bride of Christ (Romans 7:4). We have been espoused to but one husband (II Corinthians 11:2). Because of this truth, those who will turn their backs on Jesus and become friends of the world, are said to be guilty of adultery (James 4:4). Divided love is not tolerated in physical marriage: neither is it tolerated with respect to our spiritual marriage to Christ.

Our love for Jesus should also be obedient. Christ taught, "If ye love me, keep my commandments . . . He that hath my commandments, and keepeth them, he it is that loveth me . . . If a man love me, he will keep my words . . . He that loveth me not keepeth not my sayings" (John 14:15,21,23,24). True love runs deeper than words — it acts! Because Jesus loved us, he gave himself for us (Ephesians 5:25). Because we love him, we must give fully of ourselves to him by doing his will. Saying, "I love you," means nothing in

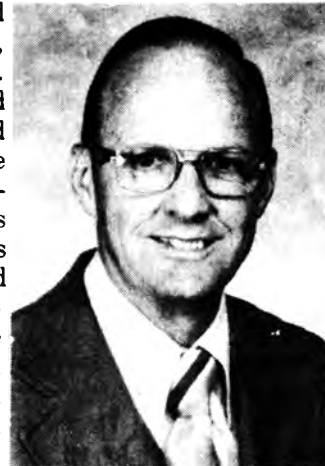
marriage unless these words are backed by loving deeds of thoughtfulness. Just so, we may sing loudly about our great love for Christ; but unless we show our love for Christ by the way we live, our singing will

be pretentious, at best.

"Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (Ephesians 6:24). — P.O. Box 126, Aurora, MO 65605.

Victory

Life is an artistic blend of success and failure, victory and defeat. Victory comes wrapped in assorted packages and some are far more meaningful and important than others. Nations have victories, families have victories, and individuals have victories. How vividly the memory still lingers in my mind of that day in May 1945, when as a member of the American army in Europe we received the order to



ROY FULLER

cease fire. Victory was ours. The long nightmare of the horrible Nazi war machinery had been brought to naught. Only the day before, our regiment had liberated the unbelievable and indescribable nazi death camp — Dachau. I have never been back there but I understand that it still stands for all the world to witness — stark testimony of satanic captivity over the human spirit. That was indeed a victory of no small historical significance. A few months later, victory was achieved over the imperial Japanese forces to seal the complete victory of World War II.

Victory is sweet, victory is wonderful, — but never final. No sooner do we win a victory over satan than he attacks from another vantage point. The nation which "beats its swords into plowshares" is only inviting another war. Eternal vigilance is the price of freedom. For the individual Christian, life is a battleground. Each day we must face the arch enemy, Satan. Each day we war a spiritual warfare, and make no mistake about it, this war is as real as if we were firing bullets or dropping bombs, but with far more serious consequences. The only thing we have to lose in this war is our soul. There is one important difference in carnal warfare and spiritual warfare which should cheer the heart of every faithful follower of Christ. In carnal warfare, victory is never assured; in spiritual warfare, victory is always assured.

Yes, we can be absolutely certain of victory over satan, if we know the source of our strength. Paul said: "As it is written, For thy sake we are killed all the day long; We are accounted as sheep for the

slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:36-39). Yes, we can overcome Satan through Christ who is our strength. The apostle John said: "For whatsoever is born of God overcometh the world; and this is the Victory that overcometh the world, even our faith" (I Jno. 5:4). And finally beloved, comfort your hearts with these words: "O death, where is thy sting? O grave, where thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57). The victory is ours for the taking. — Rt. 4 Box 479 Elba, Ala. 36323.

The Disciples' Prayer

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the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven" (Matthew 22:29,30). Thus, in heaven, the saved will not experience the marriage relationship which is ordained of God and suitable for man in this life.

Whether in this life or in the life to come, God must always be exalted by all those who follow him and his Son. This is done through an obedient and submissive will. It is the will of God that you believe on his Son, repent of your sins, confess his precious name and be immersed for the remission of your sins (John 8:24; Luke 13:3; Acts 8:37; Mark 16:16). The Lord demands of his disciples to live right and worship him acceptably (Revelation 2:10; John 4:22-24). Can you truly pray, "Thy will be done" in your life? (To be continued) — 809 Perry Store Road Opp., Alabama 36467.



Words Of



(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 26

Off Again, On Again, Gone Again

Many years ago I had an experience near Adairville, Kentucky that has many times been brought to my mind by some of my brethren. On a Sunday afternoon a brother and I took a walk which led us across a field or two until we came to a little stream of water making its way across the country. As we walked the brother said, "Now watch this creek." Suddenly the stream was gone. It simply disappeared into the ground. As we walked farther there was the stream again, and, by and by, it disappeared again, each time without notice. The name of the little stream was SINKING CREEK.



VIRGIL BRADFORD
As we walked the stream again, and, by and by, it disappeared again, each time without notice.

In the late 1940s we lived in Plant City, Florida. One morning a man went out to get his morning paper only to discover that his front porch was gone and there was a hole in the yard some thirty feet across. What had been a grassy plot the night before was now a gaping hole. The yard simply sank and was gone forever.

Recently our newspapers showed pictures from Florida where huge areas had sunk taking houses, cars and businesses down with them. It will take many thousands of loads of dirt to fill those holes.

These physical phenomena are insignificant in the light of the spiritual disaster of a Christian's dropping out of sight in neglect of his church associations. One of the sharpest warnings in God's word is related directly to the worship services of the church. "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the manner of some is, but exhorting one another; and so much the more as ye see the day drawing nigh" (Heb. 10:24). Now we may have differing opinions concerning the "day drawing nigh" but there can be no doubt about the "assembling together." To forsake is to desert, to neglect, to

abandon the assembly. Some disassociate themselves from the church, never attending the worship, never studying the Scriptures, never giving for the preaching of the gospel or visiting the poor and the needy. Yet some such will say, "O, I haven't quit the church." Pray tell us what quitting the church would require if such items as these are insignificant.

Now let us note in this connection the warning that immediately follows beginning with Hebrews 10:26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of grace?"

Hopefully, some pertinent information about the New Testament church will help some to see the absolute necessity and essentiality of being faithful, active, interested, working members of the church for which our Saviour died.

1. He died a horrible death on a Roman cross to bring the church into existence. He acquired the church with his own blood. He poured out his soul unto death, his very life, that we might live (Acts 20:28; Isa. 53:12). God's "purpose of the ages" was to create the church to make known his manifold wisdom to all men (Eph. 3:10,11). If nothing else could be said this should be sufficient. But there is more.

God's "purpose of the ages" was to create the church to make known his manifold wisdom to all men.

2. The church several times is called the body of Christ. In this figure of a body each member (of the church) has his place to fulfill, his own work to perform. The body is a functioning whole and if I don't hold up my end of the load I work a hardship on others who are willing workers, or the work goes undone. Furthermore, let us assume in the analogy of a body that I am a hand. My hand may become severed from my body. But the same act that dis-

connects the hand from the body also cuts it off from my head. So also is the church in its relationship to Christ Jesus. He is the head of the body (Eph. 5:23). Therefore, any act or condition that separates me from the body, the church, ALSO SEVERES ME FROM CHRIST! And thus severed all spiritual life is extinct.

3. The church is a building of God. "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 2:20). As a Christian you occupy an important place in the building of God. When you drop out the structure is weakened and the beauty is marred. No one can truly take your place or supply the influence you might have had upon your family and others.

4. The church is the household of God, God's own spiritual family. As a faithful member of the church you are a child of God with all the blessings, rights and privileges that belong to the family. Don't leave home like the prodigal son, for as certainly as you do your substance will be wasted and your influence for good annulled. We are God's children as long as we remain in his family. Otherwise we shift our influence and allegiance to the dominion of Satan (See First John 3:7).

5. The church is the kingdom of God. He made US a kingdom, priests unto our God and Father (Rev. 1:5). As his law-abiding citizens we abide in his love, care and protection. We are also priests of God offering up spiritual sacrifices to him through Jesus Christ (I Pet. 2:5). Now if we are not observing the laws of Christ the King just whom are we serving? If we leave the kingdom of light how great is that darkness from whose power we once were delivered! (Col. 1:13f). See also John 8:44.

6. Finally, Christ and his church are likened to a vine and its branches. In John 15:1-8 we have this beautiful metaphor. Christ is the true vine and every member of the church is a branch. As branches we are expected to bear fruit, good fruit, much fruit. But as a branch cannot bear fruit of itself without the vine "no more can ye except ye abide in me." Those branches that bear fruit glorify God. Those that do not will be cut off and burned. You simply cannot have Christ without the church, nor are you truly in the church without Christ. Christ and the church are one, as the Father and the Son are one. What God hath

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Words Of Truth

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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The Proper Working Of Every Member

Paul frequently likened the church to a human body; Christ the head and each of us together, forming the various members of the body (Eph. 4:15-16). "When each part is working properly, [it] makes bodily growth and up-builds itself . . ." (Eph. 4:16b RSV). Thus there is a "proper working" that God desires of every member of the body of the church of Christ. In the human body, each member has a job to do and a given level of efficiency at which to function; so in the spiritual body each Christian has a sphere of labor and a level of quality to maintain. We ask, "how

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Off Again, On Again, Gone Again

Continued from page 1

joined together let not man put asunder.

Let us all remember that the blessed dead are those who die in the Lord. To be "in the Lord" is to have a proper relationship to him; and to hold this relationship with Jesus we must also be in the body of Christ, the church, each one bearing fruit to the glory of God. — Rt. 9 Gr. Val. Blvd. Franklin, Tn. 37064.



JOHN WADDEY

Procter & Gamble Throws In Towel

"For sound commercial reasons, we are not going to let our advertising messages appear in an environment which we think many of our potential customers will find distasteful," said O. B. Butler, chairman of the board of Procter & Gamble Co. This statement appeared in an article on the front page of the *Birmingham News* June 17, 1981. The article pointed out that Procter & Gamble, who the article says is the "nation's largest television advertiser," has withdrawn its sponsorship from more than fifty television shows, saying a "large, serious and increasingly vocal segment of our population" is objecting to sex and violence.

We salute Procter & Gamble for making this decision, and we hope to see other large companies follow this lead.

While Mr. Butler said the company was not reacting to threats of consumer boycotts, it is difficult for us to believe this action ever would have been forthcoming had it not been for such boycotts. Those in churches of Christ across our nation who participated in the "Clean Up TV" campaign can congratulate themselves upon witnessing some fruits of their efforts. We salute also our brother John Hurt and the Joelton Church of Christ for their leadership in this campaign.



BOBBY DUNCAN

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A Review Of Studies In Titus And Philemon

GERALD R. REYNOLDS

One of the latest works of Robert R. Taylor, Jr., *STUDIES IN TITUS AND PHILEMON* in "The Living Way Adult Series" published by Lambert Book House, Inc. lists 122 pages and contains thirteen chapters. These chapters and pages are filled with the knowledge acquired by a man who has for many years been involved in a perusal of the Sacred Scriptures. Much is afforded to the desirous student who wishes to glean more from the study of Titus and Philemon.

The paperback book is designed for classroom use or for individual study. Questions following each chapter (Discussion, Multiple Choice, Fill-in, True or False, and Thought Questions) will challenge the student to learn the lessons that are superbly taught.

I found special joy in studying the background material about Paul and Titus and their relationships together preaching the gospel. The relationships of Paul, Philemon and Onesimus give added information relevant to the study of Philemon. These considerations given by the author add much to the study of Titus and Philemon.

Robert, in his study of Titus and Philemon considers the authorship, the recipient of the epistle, the purpose of the epistle, and the time of writing of each book. He includes two very fine outlines, an

FROM
THE EDITOR

Those in churches of Christ across our nation who participated in the "Clean Up TV" campaign can congratulate themselves upon witnessing some fruits of their efforts.

On several occasions during the past few weeks we have been asked, "Do you think the boycott will really do any good?" The answer to this question is no longer in doubt.

At least one lesson is obvious from these developments: If those who have convictions about a certain matter will stand together, something can be accomplished. How often do we bemoan the development of immoral influences in our nation or in our community, yet never set about to take any action with reference to them! We seem to think those who really care about such things are so few in number that there is nothing we can do which will be effective. How wrong we are on both counts! In the first place, those who really care about morality are not so few as we might imagine. They may not be so vocal about matters as we would wish, but given the opportunity they would gladly register their protests against immoral influences in our society. In the second place, we may never know how much influence a few godly people may have on a nation or a community until we try. Look at Jonah's influence on Nineveh, Daniel's influence on Babylon, Joseph's influence on Egypt.

The war is not nearly over, but God's people can take courage over the fact that a very significant battle has been won. Let us take courage and move forward with greater determination than ever before.

outline of Titus (pages 17-19) and an outline of Philemon (pages 90-93).

Three chapters are given to "The Work Of An Evangelist" and one chapter to "The Preacher's Wife." Every preacher and his wife needs to study and consider these valuable lessons. Many preachers today do not know what their work really ought to be. Since many congregations do not know what the work of an evangelist should be, they also need to study these lessons.

The final chapter considers "Lessons Learned From Titus and Philemon." Notice what you can learn from this fine study:

The Importance and Permanence of the Written Word, The Importance of the Preacher and His Work, The Importance of the Eldership and Their Work, The Necessity of Refuting False Doctrine, The Importance of Sound Doctrine, The Value of Good Homes, The Importance of Proper Relationships, Amazing Grace, The Importance of Good Works, The Necessity of Discipline, The Gospel Plan of Salvation, The Importance of Piety, Christianity and a Burning

Continued on page 3

The Disciples' Prayer

(No. 4)

The second division of the prayer given by the Lord to follow as a divine pattern for his disciples deals with three petitions for humanity: (1) for their bodies, that they may have sustenance, (2) for their souls in things concerning the past; that they may be forgiven for past trespasses and, (3) for their souls as to the future; that they might avoid temptations and finally to be delivered from evil.



RAYMOND ELLIOTT

Please observe that the disciples were to pray: "Give us this day our daily bread" (Matthew 6:11). There are two pertinent points to notice in this simple yet profound request. First of all,

the Lord did not instruct his disciples to ask for "milk and honey" which would have been symbolic of the luxuries of life. Rather, they should ask for "bread," that is, the staff of life, the necessities of life. So often today, even Christians think that God should pour forth of fine, expensive things upon them. This emphasis is given by most of the more prominent TV and radio evangelists today; a rather "get rich in a hurry" type of religion. But not so with the Lord. He taught that we should ask for "bread," not the pastries. Also, while we should look for the care of the heavenly Father, we should work with our hands/minds for our daily necessities of life. Even in Eden, man was "to dress it and to keep it" (Genesis 2:15). After the fall, man was informed of God that "In the sweat of thy face shalt thou eat bread. . ." (Genesis 3:19). The apostle Paul commanded: "that if any would not work, neither should he eat" (II Thessalonians 3:10). It is God's will that man should be industrious. We understand that our bread is from

God and by his grace; yet, we are to work as if it depended on us. We can understand this principle in the physical realm, and it would be wonderful if we could understand and accept the same in the spiritual realm. Grace does not nullify obedience on the part of the sinner.

The second lesson that needs to be stressed in this request is that our asking should be for moderation. "Give us *this day* our *daily* bread." The people of Jesus' day could not preserve food for lengthy periods of time as we can today. They had to visit the market places daily to obtain their food. This emphasizes the daily need of depending upon the providential care of the heavenly Father. While his care is not miraculous as in the days when he fed Israel with daily manna in the wilderness, there is a principle involved that should impress every Christian that God has promised, if we put him first, he will bless us with the daily

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The Proper Working Of Every Member

Continued from page 2

does the Lord expect us to function?"

We must function according to the will of God (Matt. 7:21). It is not enough just to be religious, to prophesy or do good works; we must do the Father's will! Whatever we do in word or deed must be done in the name of the Lord Jesus (Col. 3:17). That will is recorded on the pages of your New Testament.

We must function according to the measure of our faith and ability. Paul writes that all the members have not the same office: ". . . and having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith" (Rom. 12:4-8). Not everyone can be a preacher or an elder. Someone must follow and do the lesser jobs. But whatever our gift or talent, we must do the best we can with it. We are only expected to give of our income as we have prospered (I Cor. 16:2). If however we fail to do our best, whatever that may be, we will be judged with that "wicked and slothful servant" who for fear, buried his one talent in the ground (Matt. 25:14-27).

A properly working member will never seek to please men above God. Paul preached the gospel, "not as pleasing men, but God who proveth our hearts" (I Thess. 2:4). If we should be striving to please men, we should not be servants of Christ (Gal. 1:10). It was this sin that led so many brethren in the last century to introduce instrumental accompaniment into their gospel singing. It was common for them to cite what their neighbor thought of their "poor, unskilled singing" as a justification for organs, pianos, and choirs. May we never be so motivated.

We should never serve to receive the praise of men. Jesus taught us not to pray as the Pharisees did "that they may be seen of men." They received the sum total of their reward when men praised them. Rather, he taught us to "pray in secret" and our Father would recompense us for it (Matt. 6:5-6). There is a universal human weakness that craves recognition and honor. But that is not the proper working for a member of the body.

When we serve God it must be with no thought of earning or meriting salvation thereby. Our salvation is by grace through faith. It is not of our own attainment. It is a gift from God, lest anyone should glory (Eph. 2:8-9). Being baptized does not put God into our

debt. We still deserve nothing but punishment for our sins. However because Jesus has already died in our place, God in his great love and mercy is willing to save us. That he has placed conditions for receiving the gift of salvation does not make it any less a gift. Paul put no stock in a righteousness of his own. He sought to be made righteous by God through faith in Christ (Phil. 3:9). The day we think we can earn our salvation we are cut off from Christ (Gal. 5:4).

Without trusting faith it is impossible to be a properly working Christian (Heb. 11:6). Christians must walk by faith, not by sight (I Cor. 5:7). This is far more than simply believing the facts about God and Christ. It means trusting, loving, serving the Lord with the whole heart. We believe every promise he made and we trust him to lead us safely home at last. With Paul, we "live in faith, the faith which is in the Son of God. . ." (Gal. 2:20).

A properly working member of the body will be part of a local congregation. When the newly converted Paul returned to Jerusalem, "he assayed to join himself to the disciples. . ." (Acts 9:26). We are reminded to "consider one another to provoke unto love and good works; not forsaking our own assembling together. . ." (Heb. 10:24-26). God's word knows nothing of the drifting, "at large" member of the church. To be faithful I must be

identified with a congregation where I live.

I must be willing to work under the supervision of elders. We are specifically instructed to "obey them that have the rule over [us] and submit to them: for they watch in behalf of [our] souls. . ." (Heb. 13:17). A certain type of disciple finds it difficult to submit himself to the oversight of anyone, including God's elders. Such a man cannot be pleasing to God.

Properly working members are devout in prayer. Paul writes, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:5). Too many brethren are fretful, worried and defeated. Their lack of prayer leaves them powerless and discouraged. "Take it to the Lord in prayer." "Be ye thankful." "Pray without ceasing" (I Thess. 1:7), if you would be faithful. Let no one pray more than we.

We must be faithful for the duration of our earthly life. Only those who are faithful unto death will receive the crown of life (Rev. 2:10).

Let each of us resolve faithfully to serve our Master as properly functioning members of his body, looking for and earnestly desiring the prize of the high calling in Christ (Phil. 3:13-15). The treasures we have laid up in heaven will be waiting for us (Matt. 6:19-21). — Route 22, Beaver Ridge Road, Knoxville, TN 37921.

A Review Of Studies In Titus And Philemon

Continued from page 2

Social Issue, and The Power of a Converted Life.

"STUDIES IN TITUS AND PHILEMON is sent forth with a prayer that its perusal will help all to drink more deeply of these two living letters written by a living apostle, inspired by a living Spirit, originated by a living Father and Son in heaven and written with living recipients in mind in every generation of vibrant Christianity." This quote from the pen of Robert R. Taylor, Jr. states his intentions well.

It has been an honor to review this great work. As a

young gospel preacher I have, from the beginning of my preaching days, appreciated brother Taylor's great ability to write and to say what needed to be said. He again has not disappointed me. I commend to you *STUDIES IN TITUS AND PHILEMON*.

The book sells for \$1.95 per copy. It may be ordered from Robert R. Taylor, Jr., P.O. Box 464, Ripley, Tennessee 38063. Please enclose 50 cents for postage. — Gerald R. Reynolds Rt. 1, Box 90 Burlington, Tennessee 38015.

The Disciples' Prayer (No. 4)

Continued from page 3

necessities of life (Matthew 6:33). So many today are like the rich farmer in Luke 12:12-21, who left God out of his life while gaining the wealth of the world. Finally, God said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou has provided?" The riches of this world cannot buy good health nor happiness, and neither can they purchase eternal life. Live for, trust in, and obey God and he will bless you spiritually and according to his will, in the necessities of this life.

While his care is not miraculous as in the days when he fed Israel with daily manna in the wilderness, there is a principle involved that should impress every Christian that God has promised, if we put him first, he will bless us with the daily necessities of life (Matthew. 6:33).

"And forgive us our debts, as we forgive our debtors" (Matthew 6:12). The American Stand-

ard Version is very similar but the latter part of this verse is translated, "as we also have forgiven our debtors." The lesson is obvious; in order for our sins to be forgiven, we must forgive those who have wronged us. Our forgiveness, in the light of this verse, is contingent upon our having forgiven others. Therefore, it is needless to ask the heavenly Father to forgive us if we are unwilling to be forgiving.

It is worthy to note that the only part of this prayer that the Lord commented upon was dealing with the attitude of forgiveness. He stated: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15). Of course, there are other prerequisites to obtaining remission of sins, such as repentance; however, the Lord is dealing with attitudes and relations with others as well as toward the Father in this particular passage. Jesus also instructed his disciples in this manner: "And, whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses" (Mark 11:25).

Every Man

BY JIM E. WALDRON

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). Jesus, the Son, diety incarnate (Matthew 1:23), endured the stigma of death by execution upon the cross for our sakes, even as it is written: "Have this mind in you which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Philippians 2:5-8). His humiliating trial, with the slaps, the jeers, the spit, the stripes, and the injustice of being sentenced to death by a judge who three times declared him innocent (Luke 23, See also Isaiah 53) he bore for the sake of all mankind, even as it is written: "We behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour, that by the grace of God he should taste of death for every man" (Hebrew 2:9).

Yet, every man does not automatically receive the benefits of Christ's death; this is why Christians are supposed to tell the gospel (good news of Jesus' death, burial and resurrection) to every creature (Mark 16:15). Then those who hear the gospel are to obey it because when Jesus comes the second time it will not be as Savior but as Judge and he will come "rendering vengeance to them that know not God, and to them that obey not the gospel, of our Lord Jesus" (II Thessalonians 1:7-8). Man is saved by grace (Ephesians 2:8-9), but he must accept that grace by doing God's will (Matthew 7:12), or in other words, by obeying the gospel (I Peter 1:22). Sinners must take certain steps in obeying the gospel. These are hearing the gospel (Romans 10:17), believing that gospel of Jesus (John 8:24), repenting from sin (Luke 13:3), and confessing the faith in one's heart (Romans 10:10).

The fifth step to take in obedience to the gospel is immersion (baptism) in water, for Jesus said, "He that believeth and is baptized

shall be saved, but he that disbelieveth shall be condemned (Mark 16:16). Again the Holy Spirit declared in 29 A.D. on Pentecost, the birthday of the church of Christ, by the mouth of the apostle Peter: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). Dear reader, maybe your "pastor" denies the

It seems strange that children of God will ask of their Father to forgive them while at the same time be unforgiving in heart toward those who wronged them. The apostle Peter inquired of the Lord just how many times should one forgive his brother, "until seven times?" Jesus answered, "Until seventy times seven." The message is clear. As long as one is penitent, forgiveness must be forthcoming from the offended person. Jesus related a parable about a person who owed a great sum of money and was forgiven by the king. The pardoned person, however, sent to prison a debtor who owed him very little in comparison to the great debt of which he was forgiven. When the king learned of this matter, he had the unmerciful and unforgiving man to be delivered over to the tormentors until he paid all that he owed. "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts" (Matthew 18:21-35). On the judgment day, mercy will be extended only to those who have been merciful and forgiving in this life (Matthew 5:7; James 2:13). It is difficult to understand how forgiven people could be unforgiving. (To be continued)—809 Perry Store Road, Opp, Alabama 36467.

plain teaching of God's word on baptism, but should we not "obey God rather than men" (Acts 5:29). If one hundred preachers swore on one hundred Bibles that faith, repentance and baptism were not "unto the remission of your sins" they would be wrong, for the Bible says it is (Acts 2:38 cf. Acts 22:16, I Peter 3:21, Galatians 3:14, 5:5).—33 Seymour Road, 7/F, Hong Kong.

Will They Never Learn

MARK BASS

On a recent newscast Paul Harvey told of a group of some 50 people in Tucson, Ariz., who have sold their homes, given up their jobs, and are appealing to their friends and neighbors to ready themselves for the return of Christ. They are convinced that the Lord will return on June 28th of this year.

While these people are to be admired for their zeal and fervor, at the same time, they are to be pitied for their gross ignorance of God's Word. If the Bible were silent on the subject, there might be room for speculation, and such could be understood. But in this case the New Testament abounds with teaching on the subject of Christ's return. Thus, such ignorance is inexcusable.

These people, known as the Lighthouse Gospel Tract Assn., are not the first to attempt setting a date for the Lord's return. Even as early as A.D. 100 men were futilely predicting the return of Christ. William Miller, founder of the Adventist Church, claimed that the end would come sometime in 1843. The year came and went, proving Miller to be a liar and a false prophet. Yet he did not give up! After revising his calculations he set the date of October 22, 1844. Once again, time proved God's Word to be correct. Still another self-acclaimed "prophet," Charles Taze Russell (founder of Jehovah's Witness) proclaimed that Christ had already returned in 1874. Many others could be mentioned, but these are suffi-

cient to show that the devil has given us a seemingly endless supply of false prophets and teachers who cannot or will not see and accept the Lord's teaching on this matter.

Not only is the Bible silent as to when Christ will return, it emphatically teaches that no one can know! "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5:1, 2). Peter tells us, "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise . . ." (II Peter 3:10). Now I ask you, does a thief announce his intentions to burglarize your home? Does he give advance warning? Of course not. And we are told that Christ will come with the surprise of a thief in the night.

In Mark 13:32 Jesus said, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the son, but the Father." Could the Lord have made it any plainer?

Brethren, it's not important when the Lord will return. But it is important that we be ready! Why? Paul tells us in II Cor. 5:10: "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."—Box 97, Rives, TN 38253



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, JULY 10, 1981

NUMBER 27

Where Will It End

After issues have been discussed we often tend to forget them for a time. It has been some time since we have seen much discussion of the abortion issue. Hopefully we have not forgotten about that great product of man's inhumanity.

When this issue was being discussed by many preachers one of the points often raised in objection to abortion was that this practice would lead to other ungodly crimes against humanity such as "mercy" killing. "Where will it all end" was a question often asked.

Indeed, where will it all end? The Thursday, June 18, 1981 issue of the *Birmingham Post-Herald* carries an article under the heading, "Doctors Kill Retarded Fetus; Twin Delivered Normally." The article concerns a woman who was carrying twins. During her pregnancy she learned that one of the twins had Down's Syndrome. Down's Syndrome is the single most common cause of severe mental retardation. According to the article, "the mother desperately wanted to have the normal child but could not face the burden of caring for an abnormal child the rest of her life." "The woman said she would abort both fetuses rather than rear a retarded child."

As we read this article we could not help but think of Paul's statement in Romans 1:31 that those who have forsaken God are "without natural affection." What kind of woman would rather abort both "fetuses" than rear a retarded child? What kind of woman could not face the burden of caring for an abnormal child for the rest of her life? It sounds more like selfishness than devoted motherhood.

Next consider the inhumanity of the doctors who shed this innocent blood. The paper stated that this abortion was performed by using a spinal needle to puncture the heart of the "defective fetus" and draw



RON HARPER

out half of its blood. When this procedure was performed there was no way of knowing that the "affected fetus" had been killed, because the twins could have moved since the test which determined that one had Down's Syndrome.

The most amazing thing is the attitude of the doctors in this matter. "After the parents decided to go ahead with the procedure, we were mainly concerned about performing it without inadvertently bringing harm to the normal fetus," the doctors wrote. "We realized that this was more important than the fate of the affected twin, and that acceptance of this procedure in the future would hinge on the outcome for the normal unaffected twin" (emphasis mine, R.H.).

We have reached the point where an "affected

fetus" is not all that important. Remember that one of the seven things that are an abomination unto the Lord is "hands that shed innocent blood" (Proverbs 6:17).

Brethren, this happened in America in keeping with the laws of our land. The next time you hear someone preach on abortion do not think, "He preaches on that all the time; I get tired of hearing it." Think about the serious nature of what is being discussed and what our society is turning into. Ignoring the problem will not make it go away.

Where will it all end? The next time you have a discussion with a pro-abortionist ask that person if he would be in favor of "mercy" killing! — 1501 Sixth Avenue Jasper, Alabama 35501.

"I Can't See Any Purpose In Baptism!"

Multitudes of people throughout the world are honest and sincere when they make the statement, "I can't see any purpose in baptism!" What is the connection between one's being submerged in water and the saving of a soul from sin? Some have said, "I'd be happy to be baptized if I could see some significance or true purpose in baptism." The purpose of this article is to allow God, through his word to show us the significance or purpose of baptism.

First of all, we must realize that the great God of heaven would not ask us to do something that has no



DELMAR ELAM

meaning whatsoever. Since the New Testament has so many references to baptism, such as, Mark 16:15-16; Matthew 28:18-20; Acts 2:38; Acts 22:16; Romans 6:3-6; Galatians 3:26-27; I Peter 3:20-21; Ephesians 4:5, as well as others, surely there is some significance or purpose in baptism. What is it?

Peter, on the first Pentecost after the resurrection of Christ, in Acts 2, told those enquiring about salvation that they needed to be baptized. Therefore, it is obvious that baptism had significance or purpose to that audience of people. Peter indicated in Acts 2:38 that baptism was for the remission of sins. Remission means the act or process of remitting, and remitting means to release from the guilt or the penalty of sins. Actually, if we had no other verse in all of God's Bible this one should provide sufficient enlightenment, enabling us to realize the purpose of baptism. Baptism is a step or action that man takes if he is to have his sins remitted.

Space will not allow us to deal with all the verses on

Continued on page 3



Words Of Truth

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I am not mad, most noble, free,
but speak forth the Words of
Truth and soberness.

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper, Alabama

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The Disciples' Prayer

(No. 5)

"And lead us not into temptation, but deliver us from evil" (Matthew 6:13). First of all, God does not tempt men to sin. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth



RAYMOND ELLIOTT

death" (James 1:13-15). On the other hand, God does try to prove a man. This is the understanding of Genesis 22:1 which reads: "And it came to pass after these things, that God did tempt Abraham" But this was with reference to the testing of Abraham's faith and not the tempting of him to do evil.

God can and does lead his children in the paths of righteousness, if permitted to do so. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5,6). The apostle Paul declared in II Timothy 4:18: "And the Lord shall deliver me from every evil work" The Lord has provided the direction to a faithful Christian life in his Holy Word. "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105). A mother once wrote in a Bible which she gave to her son these words: "This book will keep you from sin; and sin will keep you from this book." God can only lead us if we are willing to follow him.

Man must make every effort to resist the devil. In fact, the directive from the Lord is: "Resist the devil, and he will flee from you" (James 5:7). We are further instructed to "Abstain from all appearance of

To all who have written for *Words of Truth* we are thankful. Without our writers we simply could not publish a weekly paper. We wish it were possible to pay our writers for their fine articles, but we are happy the men who write for this paper are the kind of men who find sufficient reward for their labor in the fact their work has been beneficial to others.



BOB DUNCAN

Our job as editor will be made easier and more efficient — and consequently we will have a better publication — if all our writers will follow a few simple guidelines in submitting their articles. Perhaps some who read this have never written an article for publication, not knowing the requirements for such or how to submit an article. This may be some encouragement for these to give it a try. Perhaps this set of guidelines could be filed in a convenient place for ready reference in preparing future articles.

1. All writers must be faithful Christians. If one is not personally known to us, he should submit with his first article some biographical information. We would appreciate also a billfold size black and white glossy picture.

2. Articles must be scriptural. The purpose of *Words of Truth* is to teach the truth of God's word. We want those who read this paper to know and understand what the Bible teaches. Scripture quotations should be from either the King James Version or the American Standard Version. If another translation is used to emphasize or make clear a certain point, the name of the translation should be noted with the reference.

3. Accuracy is of utmost importance. Please be sure that every word is spelled correctly; don't guess at it. Do not quote scripture passages from memory. Check each quotation for accuracy of spelling and punctuation, as well as for accuracy of wording. Quotations must be *exactly* correct. Take special pains to see that grammar and punctuation are correct. The editor's job is difficult enough without his having to do what the author of each article should have done already.

4. Sentences should be clear and unambiguous. Long and complicated sentences usually make reading toilsome and largely uninteresting. Our paper is read by people of every educational background. Simplicity is not shallowness. Our Lord used simple language.

5. Generally speaking do not use subheadings in the text of the article. Instead, let the first sentence in a paragraph contain the information which might otherwise be listed in a subheading. If a sentence or a word needs special emphasis, underline it (do not put it in capital letters), and the typesetter will set it in *italics*. But even this should be done sparingly; if an article is full of italicized words the effect of the emphasis is lost.

6. Square brackets — not parentheses — should be used for interpolation. "If we [Christians] walk in the light . . ." (I John 1:7). Parentheses are used to enclose the reference, but square brackets are used to enclose the interpolation.

7. Periods ordinarily belong inside quotation

FROM THE EDITOR

To All Who Write

marks, as follows: "Jesus wept." But when a reference is given, the period should be placed outside the quotation marks and after the reference, as follows: "Jesus wept" (John 11:35). Please note that the period follows the closing parenthesis. Abbreviations in references are acceptable, but please do not abbreviate abbreviations. Romans is Rom., not Ro.; Ephesians is Eph., not Ep.; Hebrews is Heb.; not He., etc. Please do not crowd references. Leave a space between the quotation mark and the opening parenthesis, but do not leave a space between the opening parenthesis and the first letter in the reference.

8. Ellipses should be indicated as in the following example: "If we walk in the light . . . we have fellowship . . ." Please note that the ellipsis in the middle of the sentence is indicated by three spaced periods, i.e., a space before the first period, a space between each of the three periods, and then a space after the last one. But at the end of the sentence there are four spaced periods — three to indicate the ellipsis and a fourth to mark the end of the sentence. There is no space between the last period and the quotation mark. If a reference is to be given at the end of the quotation, then the period which marks the end of the sentence will be withheld until after the closing parenthesis, and the quotation will appear as follows: "If we walk in the light . . . we have fellowship . . ." (John 1:7).

9. A dash (—) is indicated by two unspaced hyphens (--), since most typewriters do not have a dash key. If only one hyphen is used it is confusing to the typesetter, who may have difficulty determining whether it is a dash between words or a hyphenated word. The typesetter knows that two hyphens represent a dash.

10. Articles should be typewritten, double spaced (please do not use just one and a half spaces), on letter size white sheets of paper. The paper should be a fairly heavy grade; the kind we commonly refer to as onion skin is very undesirable. Please do not send carbon copies of articles. Photographic copies are acceptable only if reproduced on a plain paper copier. Margins of about an inch should be left at the top, bottom, and both sides. Never write on both sides of a sheet. Number all pages except the first one; your name should immediately follow the title of the article on this first page. Your address should be at the end of the article.

11. The length of an article must be determined, to a degree, by the nature of the subject. Book reviews of the promotional type should be limited to no more than one page. Other articles should be kept to a length of about three pages, although we sometimes make exceptions.

Finally, I would suggest that those who are serious about submitting articles for publication obtain a copy of *The MLA Style Sheet*. It can be obtained for around two or three dollars at most college bookstores, or it may be ordered from the Publications Center, Modern Language Association, 62 Fifth Ave., New York, N.Y. 10011.

We would add also that the same article should not be sent to us and to other publications. Those who read *Words of Truth* pay good money for their subscriptions. A number of them also subscribe to other brotherhood publications. It is not fair for them to receive the same articles in each paper they purchase. If you write for more than one publication please include a note with each article telling us whether or not it has been submitted elsewhere.

Confession

Confession is another essential part of Christianity. Confession is to declare openly by way of speaking out freely, caused by deep conviction of facts. Two things must be confessed. They are faith in Christ as God's son, and when the child of God sins, he needs to confess that sin. Jesus said, "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" (Matt. 10:32-33).



W. EDWIN KEARLEY

THE ALIEN SINNER MUST CONFESS HIS FAITH IN CHRIST. The alien sinner is one who is not a child of God. He is not yet a citizen of the kingdom of God. He has not been born into the family of God (I Pet. 1:22-23). Paul stated, "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). The treasurer of Ethiopia is the example of confession for the alien sinner. Philip had preached unto him Jesus. They came to a certain water and the treasurer 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" (Acts 8:36-37).

THE CHRISTIAN MUST DAILY CONFESS CHRIST WITH HIS SPEECH AND THE LIFE HE LIVES. As Jesus prepared material for his kingdom he said to his followers, "Ye are the salt of the earth," and, "Ye are the light of the world" (Matt. 5:13-14). The Christian is responsible for the kind of light he shines. Jesus charged, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16). Paul said of the Corinthians, "Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2). The Christian lives in a glass house. His life is inspected by his fellow man with a critical eye. He is a model by which the world judges Christianity.

THE ERRING CHRISTIAN MUST CONFESS HIS SIN. The idea that a Christian lives without sin is not supported by the word of God (I Cor. 10:12; Gal. 5:4; II Pet. 2:20-22; Heb. 6:4-6). John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8-10). John, a Christian and an apostle includes himself in the list of those who sin.

John continues, saying, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1-2).

James taught Christians, "Confess your faults one to another, and pray one for another, that ye may be healed . . ." (Jas. 5:16). There is no special priesthood. All Christians are priests (I Pet. 2:5).

The example of the erring Christian's confession is Simon a convert of Philip, the evangelist. Simon wanted to buy with money the apostles' power to impart spiritual gifts to others. Peter reproved him: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee . . . Then answered Simon, and said, pray ye to the Lord for me, that none of these things

which ye have spoken come upon me" (Acts 8:22-24). Confession of sins is a part of God's second law of pardon to man. Confession of sin on the part of the erring Christian is as essential as confession of faith in Christ is essential in becoming a child of God.

When the church was beginning, among the rulers of the Jews many believed on Jesus. Because of the Pharisees they would not confess him lest they should be put out of the synagogue. Their problem was, they loved the praise of men more than the praise of God (John 12:42-43). Man still has a similar problem.

HOW MANY WILL CONFESS CHRIST AT THE

JUDGEMENT? Today man can choose to or not to confess the Lord. If anyone chooses not to confess the Lord in this life, when it is too late he will. Paul quoted Isaiah 45:23 making application to the Christian age. Paul wrote, "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11).

It is our plea that you make the confession which applies to you while time and opportunity is on your side. There will be a sad, bitter wail if you wait for the judgement to make your confession. — Rt. 4 Buena Vista, Georgia 31803.

"I Can't See Any Purpose In Baptism!"

Continued from page 1

baptism, but in this article we'll consider enough verses to establish what the purpose of baptism is to man.

Romans 6:3-6 says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Please notice verse three indicates that baptism puts one into Christ. If we have been baptized into Christ we have put on Christ but if we haven't been baptized into Christ, we haven't put Christ on. The purpose of baptism is to put Christ on! Galatians 3:27 supports and confirms that baptism enables one to put on Christ. "For as many of you as have been baptized into Christ have put on Christ." Surely we can see that if one has *not* been baptized he has *not* put Christ on. He doesn't have Christ. He's not in Christ. Can one go to heaven who is outside of Christ, having never put Christ on? In John 14:6 Jesus said, "I am the way, the truth, and the life: no man cometh unto the father, but by me." Ephesians 1:3 tells us that all spiritual blessings are *in* Christ. We are baptized *into* Christ. The purpose of baptism is to get *into* Christ. Have you done that?

Baptism provides a newness of life. Romans 6:4 states that "we also should walk in newness of life." The purpose of baptism is to provide newness of life.

Do you want newness of life? Without baptism it is impossible to have newness of life!

If we have been baptized into Christ we have put on Christ but if we haven't been baptized into Christ, we haven't put Christ on.

Baptism is in the likeness of his death and the assurance is given that if we are baptized in the likeness of his death that we'll be in the likeness of his resurrection!

Finally, in I Peter 3:21 the purpose of baptism is so clearly stated: "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." Please notice the significance placed on baptism in this verse. Baptism *saves*! If God were going to tell you that the purpose of baptism is to save you, how would he state it any differently than, "The like figure whereunto even *baptism doth also now save us . . .*"?

Perhaps enough has been said in this article to cause you to say, "I can see the purpose or significance of baptism." It is noteworthy to know that baptism in New Testament times was always preceded by faith (Hebrews 11:6; Romans 10:17), repentance (Luke 13:3; Acts 17:30-31), and confession (Romans 10:10; Matthew 10:32). — P.O. Box 412 Hamilton, New Zealand.

The Disciples' Prayer

(No. 5)

Continued from page 2

evil" (I Thessalonians 5:22). A person cannot consistently pray to God to deliver him from evil while courting the devil. Please observe the precious promise of our Lord as contained in the following verse: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). Our basic problem in this matter of temptation is not looking for the way of escape as provided by God.

The Lord himself was tempted by Satan in every point like as we are, yet without sin (Matthew 4:1-11;

Hebrews 4:15). Each time he was tempted, Christ said, "It is written." The Psalmist declared: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalms 119:11). John wrote that as long as the seed (the word of God) remains in the heart of a Christian, that individual could not continue to live in sin (Luke 8:11; I John 3:9). The conclusion is that we must not only pray for God to deliver us from temptation; but we must also fill our hearts with his word and his will in order to be able to withstand the "fiery darts of the wicked" (Ephesians 6:10-17). — 809 Perry Store Road Opp., Alabama 36467.

Believe In Greater Accomplishments

A stream cannot rise higher than its source. For a great success in the church, there must be a great source in expectation, in self-confidence, in persistent endeavor to attain it. There is no law by which the church can achieve success without expecting it, demanding it, and assuming it. There must be a strong, firm, individual faith first, or no worthwhile thing will be achieved.



HOYT BAILEY

It matters not how great the ability, how large the genius, or how splendid the education, the achievements of a congregation will never rise higher than her faith. The congregation which truly believes that it can do a thing will do it, while the congregation which cannot do things is the one which believes not. Congregations with great faith plan great things and accomplish great things. A lack of planning and doing great things shows a lack of great faith. Little planning means little accomplishment.

A church which is self-reliant, positive, optimistic, and undertakes her work with the assurance of success, magnetizes conditions. There is everything in assuming the part we wish to play, and playing it loyally. If a congregation is ambitious to do great things, then she must plan a large program for herself, and assume that part the program demands.

There is something in the atmosphere of the congregation which believes that she is going to succeed in her work, something that wins half the battle before a blow is struck. A congregation which has great faith in the Lord moves affirmatively forward—not negatively backward.

A congregation which carries in her very presence an air of victory, radiates assurance, and imparts to others confidence that she can do the things she attempts. She sets her mind toward the thing she would accomplish so resolutely, so definitely, and with such vigorous determination, and puts so much grit into her resolution — that nothing on earth can turn her from her purpose until she attains it.

The congregation's affirmation of belief in her abilities to accomplish the planned work will strengthen each member and banish doubt and fear. Confidence has been called the Napoleon of the mental army. It doubles and trebles the power of all other faculties. The whole mental army waits until confidence leads the way.

The reason congregations do not accomplish more is because they do not commit themselves with a determination to accomplish more. Such do not have that superb confidence in themselves which never looks back.

A deed must first live in the thought of a congregation or it will never be a reality. Faith measures the height of her possibilities. "According to your faith be it unto you." The greatness of our faith determines what we accomplish as a congregation. Weak faith accomplishes little, but mighty faith accomplishes much.

We must not only believe we can succeed, but we must believe it with all our hearts. We must have a positive conviction that we can attain success. There must be vigor in our expectation, in our faith, in our determination, in our endeavor. We must resolve with the energy that does things.

As it is the fierceness of the heat that melts the iron ore and makes it possible to weld it or mold it into shape; as it is the intensity of the electrical force that dissolves the diamond — the hardest known substance; so it is the concentrated aim, the invincible purpose, that moves the congre-

gation, ever forward.

There is a great difference between a congregation which thinks that "perhaps" she can do, or which "will try" to do a thing, and a congregation which "knows" she can do it, which is bound to do it; which feels within herself a pulsating power, and irresistible force, equal to any emergency.

This difference between uncertainty and certainty, between indecision and decision, between the congregation which wavers and the one which decides things, between "we hope to" and "we can," between "we will try" and "we will" — this

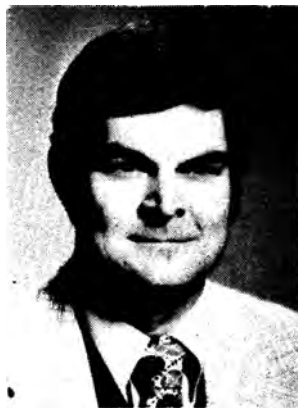
little difference measures the distance between weakness and power, between the inferior and the excellent, between commonness and superiority.

The fact that a congregation believes implicitly that she can do what may seem impossible or very difficult to others, shows that there is something within her that makes her equal to the work she has undertaken. Faith walks on the mountain tops, hence its superior vision. It sees what is invisible to those who follow in the valleys. — 204 S. Main Ave. Sylacauga, Ala. 35150.

Mind Control

"We take captive every thought to make it obedient to Christ" (II Corinthians 10:5 NIV).

In the past few years we have heard much about mind control among the cults. The KIND of mind control practiced by these groups should be avoided. However, the New Testament does teach mind control for disciples of Christ! "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). "And be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2).



RAY HAWK

However the New Testament does teach mind control for disciples of Christ!

In the Old Testament, the prophet asked a captive Israel, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

(Ezekiel 18:31). Later he said, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26). Jeremiah talked about God's putting a new law into the hearts of his people (Jeremiah 31:31-34). The Hebrew writer quotes this passage and shows its fulfillment in the Christian age (Hebrews 8:8-12).

When one becomes a Christian, he *MUST practice mind control*. Paul stated, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God" (Romans 7:25). When Paul wrote to the Ephesians, he said, "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness" (Ephesians 4:22-24 NIV). When we were alien sinners, we belonged to the devil and served him with our mind or heart. When we obeyed the gospel, we changed our allegiance, thereby changing our hearts or minds (Romans 6:16-18).

Yes, we must practice mind control if we are to be faithful servants of Jesus Christ. One question each disciple needs to ask himself is, "Who controls my mind, Satan or Jesus?" — 1461 East Chester Street Jackson, Tennessee 38301.

Laborers Together

"For we are laborers together with God" (I Corinthians 3:9).

A book issued by the Army gives all manner of good advice to noncommissioned officers. It even tells how to make men who have quarreled, to be friends again. The men are to be put to washing the same windows, one on the outside, and the other on the inside. As simple as it seems, it works. As they look at each other, they soon laugh, and all is forgotten.

Is this not a scriptural principle? Are we not called

to be laborers together with God? This passage means that we work with God for his will to be fulfilled on earth. However, doesn't it also mean that we work together, God being with us?

If we work together, we seldom have difficulties with our relationships. We are able better to understand and accept the other person. Most problems arise from idleness. Work seems to be the remedy for a large number of church problems — get the members to work together.

If we have the right purpose, working together with our brother, we can find the right attitude. When we realize that we can do God's will by such an arrangement, harmony and unity are promoted. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



ANCIL JENKINS



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 28

The Doctrine Of Special Creation

(No. 1)

(Editor's Note: At the 1980 Gus Nichols WORDS OF TRUTH lectureship Bert Thompson presented a lecture on the subject, "The Ancient Truth Challenges Atheism." There were several requests for articles dealing with that particular phase of the subject of evolution with which he dealt in that lecture. In response to those requests brother Thompson has written a series of eight articles, the first of which appears here. Others will follow in sequence.

Some of our readers may be interested in knowing that the recent series we published on evolution and the fossil record is available in manuscript form for two dollars. You may order from the author at P.O. Box 17096, Montgomery, Alabama 36117.)

"In the beginning was matter, which begat the amoeba, which begat the worm, which begat the fish, which begat the amphibian, which begat the reptile, which begat the lower mammal, which begat the lemur, which begat the monkey, which begat man, who imagined God. This is the genealogy of man."¹ So stated



BERT THOMPSON

Charles Smith in 1929 in a pamphlet he authored (as president of the American Association for the Advancement of Atheism) entitled "Godless Evolution." Mr. Smith, both before and after, has been joined by a multitude of others who concur in his analysis, at least in principle if not in absolute mechanics.

In 1859 Charles Darwin introduced his² theory of evolution by natural selection — the concept that some say has made man timeless — in his book, *The Origin of Species By Means of Natural Selection or the Preservation of Favoured Races in the Struggle For Life*. Commonly referred to in shortened terms as *The Origin of Species*, Darwin's book quickly became a best-seller, with all 1,025 copies of that first edition being sold the first day. Since 1859 evolution³ has

been avowed as absolutely factual by many who ardently feel that Darwin was essentially correct in his views.⁴ And these supporters are no less adamant than was Mr. Smith in his statement. Consider the following quotations from the writings of eminent Darwinians:

1. "Evolution of the animal and plant world is considered by all those entitled to a judgment to be a fact for which no further proof is needed"⁵ (Dr. Richard Goldschmidt).

2. "... the facts of evolutionary biology permit no conclusion but that man is the product of wholly naturalistic processes That the facts should be largely unknown, ignored and belittled is one of the great tragedies and educational failures of our day"⁶ (Dr. H. L. Carson).

3. "It has for many years been well-established scientifically that all known forms of life, including man, have come into being by a lengthy process of evolution. There are no hypotheses, alternative to the principle of evolution with its 'tree of life' that any competent biologist of today takes seriously. Moreover, the principle is so important for an understanding of the world we live in and of ourselves that the public in general, including students taking biology in high school, should be made aware of it, and of the fact that it is firmly established even as the rotundity of the earth is firmly established"⁷ (Dr. H. J. Muller).

4. "No space is devoted to proofs that evolution has, in fact, occurred. Such proofs are not only ample, but also overwhelming. They are completely convincing to all who have studied them with reasonably open minds. Of course, no amount of proof can convince those who simply do not want to know or accept the truth"⁸ (Dr. G. G. Simpson).

5. "No one has discovered a single fact to disprove the theory of evolution, and the facts that establish its truth are abundant"⁹ (E. T. Smith).

6. "No serious biologist of today doubts the fact of evolution . . . the fact of evolution is amply clear We do not need a listing of

evidences to demonstrate the fact of evolution any more than we need to demonstrate the existence of mountain ranges"¹⁰ (J. Savage).

7. "All reputable biologists have agreed that evolution of life on earth is an established fact"¹¹ (Drs. Vance & Miller).

8. "In Lamarck's and Darwin's times evolution was a hypothesis; in our day it is proven. Another proven hypothesis is that the earth executes a complete revolution on its axis once every 24 hours"¹² (Dr. Theodosius Dobzhansky).

9. "The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun. Darwinism removed the whole idea of God as the creator of organisms from the sphere of rational discussion"¹³ (Sir Julian Huxley).

10. "Evolution as a historical fact was proved beyond reasonable doubt not later than in the closing decades of the nineteenth century. No one who takes the trouble to become familiar with the pertinent evidence has at present a valid reason to disbelieve that the living world, including man, is a product of evolutionary development"¹⁴ (Dr. Theodosius Dobzhansky).

11. "Evolution is a fact, like digestion"¹⁵ (Dr. W. W. Howells).

12. "Evolution is a fact, like apples falling out of trees"¹⁶ (Dr. S. J. Gould). Statements like these could, of course, be multiplied untold thousands of times. The cautious reader will readily recognize the terms in which these statements are purposefully couched. All "reputable" biologists agree evolution is a fact. All "serious" scientists agree evolution is a fact. Anyone "entitled to a judgment" agrees evolution is a fact. All "competent" biologists agree evolution is a fact.

This, in and of itself, is certainly bad enough — that eminent scientists try to intimidate us into accepting evolution lest we find ourselves "irreputable," "incompetent," not "entitled to a judgment," or not "serious." Perhaps we should even expect such

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

Paul's Wish For False Teachers

"I would they were even cut off which trouble you." These are the words penned by the apostle Paul in Galatians 5:12, and which show the attitude which the apostle had toward those who were disturbing the church with their false doctrines. The context reveals that in this case the false doctrine over which the disturbance had arisen was the doctrine of the essentiality of circumcision.



BOBBY DUNCAN

Paul's language with reference to these false teachers is quite strong, but the fact is the translation into English does not come across as strongly as what Paul actually wrote in the Greek. J. H. Thayer, in his *Greek-English Lexicon of the New Testament*, says that Paul is saying: "I would that they (who urge the necessity of circumcision would not only circumcise themselves, but) would even mutilate themselves (or cut off their privy parts)." Kittel's *Theological Dictionary of the New Testament* offers the following: "What he is saying is simply that they ought to carry their error to its logical extreme and thereby make evident something which is indubitably clear to him, namely, that they do not belong to the community of God" (Vol. III, P. 855). In other words, Paul states, figuratively of course, that his wish is that these disturbers of the church be emasculated (castrated). In fact, the middle voice of the word translated "cut off" would have Paul saying, "I wish those who are troubling you would castrate them-

selves."

If this seems unkind, even to wish upon those who disturb the Lord's church, let it be remembered that Paul was speaking figuratively; but understand also two very important implications of such a wish.

In the first place, those who are emasculated cannot reproduce their own kind. Paul's language is the expression of his sincere wish that these false teachers in the Galatian churches be totally incapable of producing another single one of their own kind, i.e., one who believed and taught what these believed and taught. Shouldn't this be the wish of every faithful Christian with reference to every false teacher?

In the second place, Paul has already shown that these false teachers, by insisting upon circumcision, were logically obligating themselves to keep the whole law. But if they were emasculated that law they were trying to bind upon their brethren would demand they be severed from the congregation of the Lord (Deut. 23:1). It seems clear that Paul was expressing his wish that those who teach false doctrine would sever themselves from the body of Christ. It is sad when anyone teaches false doctrine, but it is even sadder when false teachers insist upon continuing to call themselves members of the church of Christ. It is in order for all of us to wish that every false teacher would get out of the church to teach his false doctrine.

This strong statement by the apostle should cause some to take a second look at what they like to call their tolerant attitude toward false teachers in the church. There is certainly room for differences in matters of opinion; but Paul was intolerant of those who caused disturbance in the church, even over a matter of opinion. So should we be.

What's In A Name?

In attempting to defend denomination-ism, many will argue that there is nothing in a name. It is contended that the name one wears religiously has nothing to do with what he is or what he believes. Is this true? Is there nothing in a name?



DALTON KEY

I understand that Alexander the Great once offered the Ephesians all the spoils of his eastern campaign if they would inscribe his name on the temple of Artemis, but they refused. The reason? The temple had been dedicated to the goddess Artemis. They regarded it as her temple, hence they would allow no human name to deface it, no matter how great the name might be. Though steeped in idolatry, the people of Ephesus were wise enough to see that there was something in a name. What a rebuke to those today who attach human names to that which they regard as God's!

Those comprising the church of Christ will wear the name of Christ, and will wear his name alone.

Name suggests ownership. A church built by and founded upon some man will naturally wear the name of that man. The church built by and founded upon the Son of God will wear his name, and his name only. Those comprising the church of Christ will wear the name of Christ, and will wear his name alone. "The disciples were called Christians first at Antioch" (Acts 11:26). Note they were called Christians first, and not "First Christians." We wear the

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What About Immodest Apparel?

It seems we have given much discussion about the subject of church discipline within our brotherhood. In many of our congregations it is hard to tell the sheep from the wolves. Many of our sisters (?) want to flash the world their beautiful "copper tone tan." There just isn't any distinction, many times in our dress, from the worldly standards. God demands that the world see a difference (Jn. 15:19; 17:14; 1 Jn. 3:1) in his children.

A few months ago, it was brought to the men's attention that some of the sisters were at the beach, dressed in bathing suits. Some of the men got together and talked to them about their sin, but to no avail. Much time was spent trying to set up studies



GEORGE REED

with the women about their dress. Still the women did not see anything wrong with what they did, and said they would do it again. By this time some type of action had to be taken.

The Bible tells us to withdraw ourselves from every brother that walks disorderly (II Thess. 3:6,14). The wearing of immodest apparel is no different from any other sin, and if continued in, as these ladies were doing, had to be withdrawn from. This was indeed sad. But what is even more sad, is the fact that another congregation took them in with open arms. To my surprise, one of the elders said, "We can't disfellowship for every sin." I really would like to know what sin could be continued in and not be withdrawn from? The Bible in which I read says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26). Again to my surprise, many preachers that I respected had the idea that we cannot withdraw fellowship from this type of brethren.

In I Timothy 2:9,10, Paul tells the women how to

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The Doctrine Of Special Creation

(No. 1)

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statements from the atheistic or agnostic community, for they have no other choice but to accept godless evolution. But, much to our shock and dismay, it is *not just the atheistic and agnostic community* which advocates a belief in evolution. Far from it! Many religionists, and even some in the Lord's church, have advocated belief in evolution in one form or another. In our next installment, we will examine some of the evidence which shows this problem in its full magnitude. (to be continued)

FOOTNOTES

1. Smith, Charles. *Third Annual Report of the American Association for the Advancement of Atheism*. 1928. p 15. Cf: *God Is*. George Klingman, author. Gospel Advocate Co. 1929. p 115.

2. The writer does not mean to imply that Charles Darwin *originated* the theory of evolution, for he did not. In its earliest form it can be traced to the Greek philosopher Thales of Miletus (640-546 B.C.). Our statement intends to convey the idea that the modern acceptance of evolution dates from Darwin's popularization of it, due mainly to the alleged mechanism of natural selection he said caused evolution.

3. Throughout this series of articles the term "evolution" will be used to refer to the General

Theory of Organic Evolution (Cf: G. A. Kerkut, *Implications of Evolution*, Pergamon Press. 1960. p 157) which is "molecules to man" evolution — a godless, mechanistic, naturalistic, uniformitarian process.

4. By our statement "Darwin was essentially correct in his views" we mean to make the reader aware of the fact that due to a better understanding of classical Mendelian and modern genetics (to which Darwin did not have access) Darwin's theory has been changed slightly to accommodate new material. Today Darwinism has been transformed into "Neo-Darwinism" or what is often called the "modern synthetic theory of Darwinism."

5. Goldschmidt, Richard. *American Scientist*. Vol. 49. 1952. p 84.

6. Carson, H. L. "Evolutionary Biology: Its Value To Society" (Presidential Address to the Society for the Study of Evolution, 12-28-71, Philadelphia, PA.). Reprinted in: *Bio-Science*. Vol. 22, No. 6. June, 1972. pp 349-350.

7. Muller, H. J. Manifesto privately published May 2, 1966. The entire manifesto, drafted by Muller and printed in the *Arkansas Gazette*, June 28, 1966, p 2 has been recorded in Dr. James Bales' book, *Forty-two Years On The Firing Line*, Lambert Book

House, no date, pp 71-72. In addition, there is a listing of the 177 scientists who signed the statement.

8. Simpson, G. G. *The Meaning Of Evolution*. Mentor Books. New York. 1961. p 11.

9. Smith, E. T. *Exploring Biology*. Harcourt, Brace & World. New York. 1949. p 488.

10. Savage, J. *Evolution*. Holt, Rinehart, Winston. New York. 1965. Preface.

11. Vance, B. B. and D. F. Miller. *Biology For You*. Lippincott. Philadelphia. 1958. p 520.

12. Dobzhansky, T. *Mankind Evolving*. Yale University Press. New Haven. 1962. p 6.

13. Huxley, J. "At Random: A Television Preview." *IN: Issues In Evolution* (Vol. 3 of *Evolution After Darwin*). Sol Tax, Editor. Univ. of Chicago Press. 1960. p 41.

14. Dobzhansky, T. *IN: Evolution Of Man*. L. B. Young, Editor. Oxford University Press. New York. 1970. p 58.

15. Howells, W. W. *Mankind So Far*. Quoted in: *The Christian View of Science and Scripture*. Bernard Ramm, author. Eerdmans. Grand Rapids, Michigan. 1954. p 189.

16. Gould, S. J. *Newsweek*. November 3, 1980. p 96. — P.O. Box 17096 Montgomery, Ala. 36117.

What About Immodest Apparel?

Continued from page 2

dress (and this principle also applies to men). He says, "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." The word "shamefast" means to feel respectfully timid. You just can't get a woman that is shamefast to dress in immodest apparel. Women dress in immodest apparel to show off their bodies. I will not swallow the idea that our sisters are so stupid as to argue men don't lust. Jesus said, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart"

(Mt. 5:27,28). You would think these words would inspire our sisters to dress in a way as not to attract attention. But on the contrary, some will admit that they want all the attention they can get. This is a sad commentary on the shape of our morals within the body of Christ.

John tells us to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I Jn. 2:15-17). James tells us that when we

make ourselves friends of the world, we make ourselves enemies of God (Jas. 4:4). The Christian is to keep himself unspotted from the world (Jas. 1:27). The child of God's apparel must be without question. When we put our mind on things that are above (Col. 3:1-3), the boys will not ask, "How long can my hair be and still be pleasing to God?" And the girls will not ask, "How short can I wear my dress, and still be pleasing to God?" Worldliness has invaded the church to the extent that some are now trying to engage in as much sin as possible. This is a far cry from what the Bible teaches.

Paul in I Corinthians 5:7, says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" God's church must be kept pure. How can we tolerate brethren that will openly continue in sin in the midst of the church? Joshua did not allow Achan to continue in his sin, and we must not allow God's people to continue in their sin. It's high time that we look to ourselves, and see if we are walking in the truth (Cf. II Jn. 4). — 17691 Pensante Rd., Salinas, CA 93907.

The Soul Of Man

During the years of his public ministry our Lord frequently asked his hearers questions. Sometimes Jesus expressed a great truth by asking a question. Sometimes he silenced his critics by raising a question that they would not dare answer. But of all the questions raised by Jesus, none is more thought provoking than the one raised in Mt. 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"



WAYNE COBB

The inspired Word of God tells us that man is composed of both body and soul. Man is a dual being. Man has a body and a soul which separate at death (Jas. 2:26). Jesus speaks of "both" soul and body (Mt. 10:28). The apostle Paul set forth this truth when he wrote: "Though our outward man perish, yet the inward man is renewed day by day." A few verses

later he added, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 4:16; 5:1).

When John Quincy Adams was eighty years of age he took a walk and a neighbor inquired, "How is my good friend, John Quincy Adams?" The old man stopped, looked at his neighbor and said very slowly, "John Quincy Adams himself is very well indeed, thank you. But the house in which John Quincy Adams is living is sadly dilapidated. The walls are beginning to tremble; in fact, every time the wind blows, this house trembles on its foundation. The roof is badly worn, too! I think that John Quincy Adams will be moving out in a little while, but John Quincy Adams himself is quite well, thank you." Here was a man who distinguished between his body and his soul. The body is only man's temporary dwelling place.

The soul of man is eternal in duration. Though dead for centuries, Moses and Elijah appeared very much alive with Christ on the mount of transfiguration (Mt. 17:1-9). Though they had died the rich man and Lazarus were very much alive in the other world (Lk. 16:19-31). It was Longfellow who wrote: "Life is real,

What's In A Name

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name of Christ who saved us (Hebrews 5:9), who bought us (Acts 20:28), and who owns us (I Corinthians 3:23). In the sphere of religion, our allegiance goes out to none other but Jesus; therefore we wear none other name but his.

There is something in a name. It matters to you very much that you be called an American and not a Communist. It concerns you a great deal that you be called by your correct given name and not by the name of someone else. And it should matter to you that you wear only the name of Christ and be a member of his church, the church of Christ (Romans 16:16). What name do you wear religiously? Are you a Christian only? It does matter, you know. — P.O. Box 126, Aurora, Mo 65605.

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The Soul Of Man

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life is earnest, and the grave is not its goal. Dust thou art and to dust returnest, was not spoken of the soul." This is also the teaching of the scriptures.

The soul of man is more important than all the world. Jesus spoke of the worst bargain a man could ever make. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Mt. 16:25,26). One may gain all the wealth of the world, all the fame of the world, all the power and pleasure in the world, but if in so doing he loses his soul, Jesus said that one would be making a bad bargain. There is nothing on earth that can make up for the loss of our soul! This is the greatest mistake that any man can make.

Jesus was simply saying that those who live only for this world will one day lose everything. It is possible for a man to gain all the things he has set his heart upon and then awaken one morning to find that he has missed the most important things of all. Life on earth is going to pass. All the riches, fame, power, and

pleasures that this world can offer will cease when death comes. The truth that Jesus taught is that it would be folly to give the whole world in exchange for a soul; a soul is worth more than all temporal things.

Most values fluctuate. The price of gold is up one day and down the next. Stocks and bonds are up and down. The value of the dollar fluctuates in the world market, but the worth of the soul remains unchanged yesterday, today and forever. It is worth more than everything else in this world put together. May we see men as God sees them!

The good news of the New Testament is that God paid the price to redeem man from eternal death by his giving Jesus to die for our sins. He gave "himself a ransom for all" (I Tim. 2:6). The Lord "gave himself for us, that he might redeem us from all iniquity . . ." (Tit. 2:14). Thus, Peter wrote: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Pet. 1:18,19). The blood of Christ constitutes a ransom for sinners. It was in their stead. It was for them.

I Cor. 15:3,4 says, "Christ died for our sins

according to the scriptures . . ." It is also written: "For he made him to be sin for us, who knew no sin" (II Cor. 5:21). God took our sins and put them on Jesus. God took the sins of Nero and Hitler and the whole world and laid them upon Jesus. He was crucified between two thieves. He was scourged and whipped and beaten as if he were such a sinner. If one ever wants to see the worth of a soul he needs only to look at Calvary. In view of the cross, how much is the soul of man worth? The greatness of what God did in giving his only begotten son to die for our sins is beyond our fullest comprehension.

Jesus raised the question concerning the soul to try to make man think about God and his soul and eternal things. Multitudes of people are living only for what they can see. All they live for is their job. All they live for is their salary. All they live for is to go fishing. All they live for is to play golf. All they live for is those things they can see grow. They forget about eternity and a never dying soul that is going to spend eternity either in Heaven or Hell. The loss of the soul is an irreparable, eternal loss. — P.O. Box 2161 Florence, Ala. 35630.

Persistence

WINFREY HENNESSEE

He was not a very large man, about average, I suppose, quite thin and slightly stooped from too many years of hard labor. Upon first meeting him, one could have easily mistaken him for just an ordinary retired farmer. How wrong we can be sometimes.

I was among the first to meet him when he moved to our city. Through a small business transaction I was called to his house, and my life has never been the same since. I later learned that I was recommended to him by a friend who was trying to do me a favor.

He asked me in with much hospitality, explaining the work that he would like for me to do, and then, the conversation drifted around to his favorite subject the gospel. He spoke of Abraham as though he had known him personally, and his sentences were filled with scriptures such as Acts 2:38 and Mark 16:15,16. When he learned that I had strayed away from the Lord's Church, he was alarmed, and quickly told me that unless I changed my ways, my soul would surely be lost. How rude of him to say this! How did he have the right? How was I to know that I was meeting for the first time the greatest man that I would most likely ever meet?

Throughout the months and years that followed, we came into contact with each other many times. Happily, he would call and reluctantly I would go, and soon our meetings blossomed into a one-sided friendship. He was trying hard to be my friend, and I was doing an excellent job of keeping him from it. He wasn't a hard man to like; in fact, he was quite likeable indeed — if only he would stop ruining it with all those dreadful scriptures.

As time passed, and old age began to catch up with him, I would sometimes go for months without hearing from him, and then, just when I was feeling guilty for feeling relieved, he would need me, and my life would once again come undone.

I had occasion once or twice to see his garden, and I remember thinking, plants must really thrive on the Gospel. His tomatoes grew in abundance, his corn seemed to reach the sky, and his apple trees were breaking under the weight of the fruit.

Once during a weak moment, I suppose, I did him a small favor. He tried to pay me, but I would accept nothing. When about two weeks had gone by, to my surprise, I received two books in the mail, Volume One and Volume Two of God's Progressive Plan, by

brother J.E. Wright.

After trying many times to understand why the writer was so excited about a man who lived in the desert, and had such great faith, and another one who wanted no revenge, even though his brothers had sold him into slavery, I placed the books on the shelf and admitted that he had embarrassed me again. Would he never leave me alone? I was later to learn well the verse that says that everyone that uses milk is unskilled in the word of righteousness (Heb. 5:13).

Gradually, without my realizing it, my feelings toward him changed. I don't know if this began taking place more recently, or if it had been happening all along. Knowing at the time when I first met him, he was at the age when most men die, and realizing also, that a few more years had now passed, I began to have thoughts about his funeral. Things like, who would preach it, and what would they say? I was later to learn that Bro. Glenn B. Ramsey would do a beautiful job, but I had no way of knowing that many changes would have to come about. Neither of the three of us had ever met each other at this time.

At long last the ice was broken. The granite that surrounded my heart was chipped away when the stone wall of self pride and arrogance that surrounded my heart crumbled and fell to the ground. I was restored on a cold day in February.

I saw him coming toward me when he first heard the news, and when he finally reached the place where I was standing, he took my hand, and asked, "Have I had anything to do with this?" I told him that he had played a very important part in what had happened, and for that I would be forever thankful to him. Hearing this, he only said, "I'm happy—we never know, that's why we must have *persistence*." Thus, ending the conversation, he slowly returned to his seat, near the front of the building.

He offered much encouragement to me in the few years that followed, and when my brothers and sisters where I attend asked me to be an elder, I was stunned, and surprised. I also had a feeling of unworthiness, which I still have, but I was more surprised to learn that he was not surprised. This encouraged me very much.

He talked of his accomplishment because he was so pleased to have won a servant for the Lord. We, who

knew him well, knew that he would never boast of his good works.

Old age will take its toll upon all of us, if we live long enough. In this case it was no different, just longer at coming. More and more, he talked of Moses' exodus out of Egypt, and more and more he would become confused when characters from other parts of the Bible, kept entering into his story, but over all, I would say that his mind was good, for one who was so old.

I went to his bedside about two or three hours before he passed away. His relatives asked me to speak to him, so I took his hand, and although he seemed to be beyond knowing anything, I believe he recognized my voice. This was on Sunday afternoon, so after going to evening worship, I returned, only to find that he was gone.

At the age of ninety-three, my good friend and brother in Christ, Henry L. Smith, was laid to rest July 29, 1980, after serving the Lord for seventy-six years. What a man!!! When I was asked to be an honorary pallbearer, I felt honored. The singing was beautiful, and the sermon was beyond comparison with any that I have ever heard. But of course, it was already there; the words needed only to be spoken, and Brother Ramsey did an excellent job at that. We who knew him well, outside of his immediate family, did not grieve for him. We knew that, like Abraham, he had kept his faith, like Abraham he had compassion for the "herdsmen of the plains," and like Abraham he had an inheritance, which he must go and claim.

During the brief interval between the seating of the pallbearers, and the time when the family would enter into the chapel, my mind began to drift, as it often does. I thought of how tirelessly this man had worked at getting me into the church, and then as I once again became aware of the people about me, I wondered if there might be many of them who could also tell a story similar to mine. This caused me to think of the song, "Must I Go, And Empty Handed," and how the words certainly could not be applied to him.

The empty seat, third row from the front, looks lonely now, but soon it will be taken. Wouldn't it be nice if it should be taken by another great one? — P.O. Box 185, McMinnville, TN 37110.



Words Of Truth

"I am not man, as you suppose; but speak forth the Words of Truth and soberness."

— Acts 26:25

A Father's Two Problem Sons

Among the most familiar and best loved of Christ's parables is that of the Prodigal Son in Luke 15:11-32. It is as relevant and current as the daily news. Parables teach by using real life situations to illustrate moral and spiritual lessons. Parables had a four fold purpose. They revealed truth by comparing the unknown with the known. They concealed the truth from those who would abuse it.



JOHN WADDEY

They preserved the lesson taught. They caused men to consent to the truth before they realized that it was intended for *them*. This parable is considered "the pearl of the parables." It is one of three that teach God's saving love for sinners. Our approach to the story will be that of noting what we can learn about each person involved.

The younger son. The story begins with his request "give me the portion of thy substance that falleth to me" (Luke 15:2). He was a young man who had grown weary of the wholesome restraints of his father's house. Like many he desired to be free and independent of all authority and interference. He was too impatient to wait until his father's death. He wanted his inheritance *now!*

His choice of life-style was hedonistic. He "took his journey into a far country, and there he wasted his substance with riotous living" (15:13). There is an appealing pleasure in sin and wrong doing (Heb. 11:25). Tragically the pleasure is short-lived and leaves a bitter taste for those who are seduced. He wasted his material things in riotous living, but the worst waste by far is the life that is thrown away in sin. The wages of his sins were degradation and poverty. "He began to be in want." He was sent into the fields to feed the swine. We Gentiles could never imagine the humiliation and shame a Jew would feel having to feed

a Gentile's swine. Ah, the way of the transgressor is hard (Prov. 13:15). The finished product of the brewer's art is seldom displayed.

There is an appealing pleasure in sin and wrong doing (Heb. 11:25). Tragically the pleasure is short-lived and leaves a bitter taste for those who are seduced.

His reflection and repentance are seen in 15:17-20. "He came to himself." When once the blinded eyes of sinners are opened they can never be content to continue in their sin. No person is truly "himself" while living in sin. We were meant for something better than the degradation of sin. The young man *reflected* on his present miserable condition, on his past errors and follies. No doubt he *recalled* the privileges and blessings he had forfeited in leaving home. He *realized* what had to be done to recover his lost dignity and standing. He *repented* or made up his mind to change things and go home where he belonged (Matt. 21:28-29).

His return is described in 15:20-21: "He arose and came to his father and said unto him, Father, I have sinned . . . I am no more worthy to be called thy son." Only he could do that one vital thing. No one else could return to his father for him. Only then could there be hope for *reception* and *restoration* to the family.

There were definite steps that took that boy away from his home. There was self-will, selfish-action and separation. These led to sensuality, self-abasement and starvation. There were definite steps that had to be taken to get back home. First there was realization, then repentance, resolution and return. These were followed by reconciliation, reclothing and rejoicing.

The father. "His father . . . was moved with compassion, and ran and fell on his neck and kissed him." We see his *great love* for his wayward son. That love never failed, even when the boy went away in "shame and sin. See his *care and concern*. Daily he anxiously waited, watching for his son's return. Behold his *forgiveness*. He fully restored the


prodigal without upbraiding and humiliating him. He rejoiced in the young man's restoration and wished to share his joy with all.

The elder brother. "He was angry and would not go in . . ." (15:25-32). Why did he refuse to go in. Obviously he had the wrong attitude toward his brother. It is possible that he never liked the younger brother. They were totally different. Not only was he unimpressed at the wayward brother's return, he could not fathom why anyone else would be celebrating. He just could not understand his father's attitude. Was this not putting a premium on sin and rewarding his recklessness? The older brother got his information and impressions from a borrowed source. He should have gone inside and seen for himself. Had he done so, one look at his long lost brother might have melted his heart and changed everything. Instead of that he called a servant and inquired of him. The celebration for his brother made him feel discriminated against. It was likely envy that made him so resentful. Envy affects us as rottenness of the bones (Prov. 14:30).

There were serious flaws in the older brother's character. He would rather have seen the sinner destroyed or punished than saved. His attitude shows that his obedience to his father had been a matter of grim duty, not loving service. He had no sympathy for his brother who was struggling to do right himself. Notice that he called him "your son," not "my brother." He would gladly have kicked the fallen fellow further into the gutter rather than lend a helping hand.

Although he could not see it, really he was the one who was alienated. He was completely out of sympathy with his father, his brother, the family, servants, even with God. Because of his harsh unforgiving attitude, he stood alone. In his pride he missed the merriment and joy of the celebration. He missed the joyous reward of forgiving a brother. He forfeited an opportunity for making others happy.

Lessons to remember. Sin is simply a departure from God, a desire to be our own master (Gen. 3:6). Whoever commits sin be-



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Excluding The Excellent

The True Vine

"I am the true vine, and my Father is the husbandman" (John 15:1). Why not just the "vine"? There are at least two reasons for Jesus' use of the word "alethine" (true, real, genuine).

First, there were already several old established religions all claiming to meet the needs of humanity. We may have failed to recognize that Hinduism (from about 2000 BC), Zoroasterism (from about 1000 BC), and Buddhism (from about 530 BC) were thriving at the time Jesus spoke of being the TRUE vine (real, genuine). It was not only for the benefit of those who were keepers of the law of Moses that Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6).

I shall never forget the first time I heard it suggested that God was using the above mentioned religions to reach people in other lands and with different backgrounds. Now I confess to having been both young and naive; still, I was shocked when the speaker said that Jesus was the way for us, but for others it was Mohammed or Buddha. In spite of my youth at the time, the speaker was wrong! Jesus is the "true vine" and "the way" no matter the land or the background. "Jesus came and spake unto them, saying, 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 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" (Matthew 28:18-20).

There is, in this regard, an insignificant sounding statement at John 4:22 where Jesus said, "Salvation is of the Jews." However, it is highly significant when some thought is given to it. You see, those who came to be known as Jews were the descendants of



CURTIS R. DOWDY

Continued on page 3

We have never sought to glorify ignorance. We believe it is good for one to have all the education he can practically obtain; this is especially true of those who preach the gospel. No doubt a study of Hebrew and Greek would be most advantageous to one who preaches. This writer's own study of the Greek language has been very rewarding from a personal standpoint, and may have increased the effectiveness of his preaching to some degree. We have thrilled to sit at the feet of those who are proficient in Hebrew, as Old Testament passage after passage has been carefully analyzed.

We would add also that we do not consider the translators of the King James Version to have been inspired. While it is the one we use in our preaching, we realize it is a translation, and that the translators themselves were not inspired. Neither do we consider one as being unsound simply because he chooses to use some other reliable translation. We do deplore the disposition on the part of some to ridicule the King James Version.

Having said these things, we now state unequivocally that we are not in sympathy with assertions to the effect that a preacher must have a working knowledge of the languages in which the scriptures were originally penned. We have already agreed that such would be advantageous, but not essential, as some affirm.

When our Lord preached he quoted extensively from the Old Testament. But his quotations were from the Septuagint, a Greek translation of the Hebrew Old Testament, made in the third century B.C. Jesus knew Hebrew, but every sermon he preached, he could have preached exactly as he did without knowing anything about the Hebrew Old Testament. He never once paused and said, "Now, I have checked the Hebrew on this passage, and what it really means is . . ."

Jesus knew Hebrew, but every sermon he preached, he could have preached exactly as he did without knowing anything about the Hebrew Old Testament.

The very colorful and powerful brother Marshall Keeble never studied Hebrew and Greek. Yet he baptized more than 25,000 people into Christ, and established more than 200 congregations.

The late beloved brother Gus Nichols' ability as a gospel preacher certainly would not be measured by the extent of his familiarity with the languages in which the scriptures were originally penned. And what about brother C. A. Wheeler, who taught and baptized brother Nichols? Was it a mistake for him to try to preach without being proficient in Hebrew



and Greek?

If one must be familiar with Hebrew and Greek in order to preach, what about those who hear and obey? Must they also know Hebrew and Greek? Can they depend upon English translators in being sure of the message of the first century text? Why must the preacher know Hebrew and Greek in order to "search the scriptures," but those to whom he preaches can search the scriptures to determine the truthfulness of the message without knowing Hebrew and Greek?

To those who insist the preacher cannot be sure of his message without knowing Greek, we would ask, what about his hearers? Can they be sure whether or not he is preaching the truth without their knowing Greek? Most gospel preachers urge their hearers to read their Bibles to see if the truth is being preached. But if this theory is true, there is no way one could be sure of the truthfulness of a single sermon he hears without being familiar with the languages in which the scriptures were originally written. He would just have to take the preacher's word for it — the *very thing* we have urged people not to do.

What fundamental fact, command, or promise of the gospel is hidden from the man who has *only* the King James Version or the American Standard Version? What truth essential to the salvation of a soul can one learn from the original languages of the scripture that he cannot learn from the English translation?

We do not wish to minimize unduly the value of being familiar with the languages in which the Bible was originally written. Such familiarity enables one to delve more deeply into the meaning of a passage, and makes Bible study richer and more meaningful. But to list this as an essential area of knowledge for the minister is to overstep the bounds of good judgment. Should those who are now working effectively as gospel preachers, but who do not have a knowledge of Hebrew and Greek, quit preaching? Should congregations whose preachers are not proficient in these languages dismiss their preachers and hire preachers who are? Should congregations now looking for preachers make this a major area of concern? We believe the answer to all these questions is a resounding, No!

The Kingdom

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven" (Matthew 18:1)? Parallel accounts of this teaching can be found in Mark 9:33-41 and Luke 9:46-48. The disciples were arguing about who would be the greatest in the kingdom, because at this time they did not fully understand the full nature of the kingdom. Consideration of



JERRY T. BRAMLETT

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The Kingdom

Continued from page 2

the above question is timely today as people are confused about the kingdom and teach doctrines that are contrary to the doctrine of Christ.

Many teach that the church and kingdom are two different organizations entirely. Jesus taught that the church and kingdom are the same. Jesus said, ". . . I will build my church," and in speaking to Peter he said, "And I will give unto thee the keys of the kingdom of heaven . . ." (Matthew 16:18-19). Jesus used the words "church" and "kingdom" interchangeably. The fulfillment of this teaching is recorded in Acts Chapter two when Peter through the inspiration of the Holy Spirit used the keys in telling the Jews how they could be saved. The Jews who obeyed the gospel were added to the church (Acts 2:47).

Where there is a kingdom it will necessitate there being a king. A question then will be asked: "If the church is the kingdom, who is the king?" Paul in writing to Timothy said of Christ that he is "the blessed and only Potentate, the King of kings, and Lord of lords" (I Timothy 6:15). Thus we now can understand that children of God are members of the church, the kingdom, and Jesus is the King of the kingdom.

There are those who teach that the church or kingdom is a material kingdom. But the kingdom or church is not a material but rather a spiritual kingdom. The kingdom is not a building made of wood and brick, for the kingdom or church was purchased with the blood of Jesus Christ (Acts 20:28). The kingdom is composed of people who have been called by the gospel "to the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians 2:14).

Many people in the world look at the kingdom from the standpoint that they would look at a country club. Since integration has been in effect country clubs have become popular, and in order to obtain membership and be voted into the club, one sometimes must pay a sizeable amount of money. Some today will attempt to pay their way into a religious organization, because they do not want to be voted out. It is impossible to buy one's way into or join the kingdom of Jesus Christ. There is not a board of men upon this earth who can make rules where a person can be voted in or out of the kingdom or church. When one hears and obeys the gospel one is added to the church. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Since the kingdom is the kingdom of Christ and he is the King, this kingdom cannot be destroyed by man. "And in the days of these 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 for ever" (Daniel 2:44). It is a comforting thought to know that when one becomes a child of God, one belongs to a church or kingdom that is not transient but rather one that will stand forever.

Man must seek and want to put the kingdom first in his life. Jesus said, "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you" (Matthew 6:33). The kingdom or church should come before recreation, jobs, social events, etc. What priority does the kingdom have in your life?

I truly believe that being a member of the kingdom or church is the greatest thing a person

can do upon the earth. By being a member of the kingdom and living a Christian life, a person is saved. Jesus Christ the King of kings is the Savior of his church or kingdom. "For the husband is the head of the wife, even as Christ is the head of the church;

and he is the saviour of the body" (Ephesians 5:23). Reader friend, don't you want to be a member of the kingdom of Christ? Let me encourage you not to delay your decision to obey Christ! — P.O. Box 97 Nettleton, Ms. 38858.

The True Vine

Continued from page 2

Abraham through Isaac and Jacob, and by the time of Jesus all who were not of this lineage were known as Gentiles. When we trace the development of God's redemptive plan through the ages of figures and shadows to the fulfillment in Christ we have witnessed the fact that salvation is indeed of the Jews. "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" (Galatians 3:16). "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Romans 1:3). In short, God's redemptive purpose, from beginning to end, came through the Jews. Once that purpose was consummated in Christ the fleshly distinction between Jew and Gentile was of no more spiritual value. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the

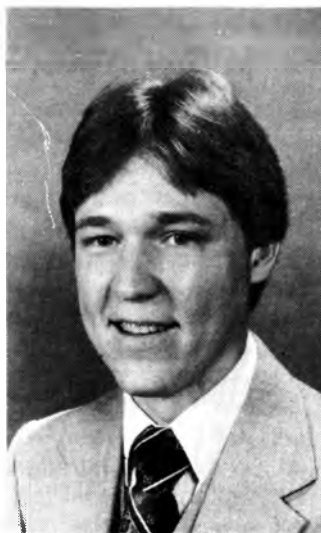
flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:28,29).

What does all of this mean as it relates to the TRUE VINE and other world religions? Very simply, other world religions are of Gentile origin and salvation did not nor does it now come by or through them. There is but one "genuine vine" from whence life comes — Jesus the Christ.

Second, the vine figure was used of Israel as a nation (Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 19:10; Hosea 10:1). However, Jesus is now calling attention to the fact that being a member of the physical nation of Israel is not sufficient. One had to be a branch in the "true vine," that is Jesus and not the nation. — Obion, TN 38240.

Evangelistic Success

Want your congregation to grow? Recent studies have shown that such and such is the best method in the west, but in the east this works, and in the north At two of our Christian college lectureships this year, Church Growth was the theme. Recent studies were carefully researched and presented with great care. Much good was done in gathering such material on the mass media, advertising,



BARRY FIKE

and other such ideas. However, one valid point was not emphasized as much as it should have been. That point was that Jesus was a failure as an evangelist. In Luke 19:10, after seeing the repentance of Zacchaeus exercised, Christ stated that he "came to seek and to save what was lost." Because of this attitude, he reached out to all men, even a Samaritan woman (Jn. 4), and tried to teach them about the kingdom of God. However, they turned against him, even one of his chosen twelve, and had him brutally murdered. Some listened to him, but he totally failed in converting all of mankind. Or did he?

What is evangelism? Is it spreading the gospel of Christ (Mark 16:15, 16)? Is it telling others about the death, burial, and resurrection of Christ (Acts 2:22-36)? Or is it talking about his taking on human form to become a sin sacrifice for all of mankind (Heb. 10:10)? Obviously it would be all three; but hearing some of our brethren, their concept of evangelism is measured in the amount of converts one has per year. Certainly the number of

responses to the Lord's message in the world is exciting and encouraging. But is that evangelism or a result of evangelism? Obviously a result.

If Christ were a failure, then our faith would be in vain! He could not be a perfect sacrifice, which was needed to wash our sins away (Heb. 10:14). But he was perfect and the point is simple. Evangelism is simply stating

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A Father's Two Problem Sons

Continued from page 1

comes a bondservant of sin (John 8:34). The way of a transgressor is always hard (Prov. 13:15). Sin is selfishness, for it leads us to gratify self to the neglect and hurt of others. Famine of the soul is more destructive than famine of the body. Until a sinner sees the need to return to God, his situation is helpless. No sinner who went home to the Father has ever been rejected. There is great joy in heaven and earth when a sinner repents. The elder brother is an example of religion that consists of works without grace (Eph. 2:8-9). The attitude of the elder brother will stifle a church to death. But the attitude of the Father will make us like our God. The elder brother, like the Pharisees, could not realize that his spiritual condition was actually worse than the returned prodigal's. Each of us will fall into the category of one of our three characters: (1) a prodigal who needs to return to God, (2) a brother who will not forgive, or (3) a father who is anxious to forgive and welcome a wanderer home.

Lord, open our eyes that we might see ourselves as thou seest us. In Jesus Name.

The Doctrine Of Special Creation

(No. 2)

That atheistic or agnostic scientists should come forth to espouse belief in and acceptance of organic evolution should not be too surprising, since they have literally no other choice but to accept evolution. But it is indeed a sad day — and a pitiful commentary — when religionists in general and those in the Lord's church in particular begin to advocate acceptance of evolution. Consider, for example, the following quotations:



BERT THOMPSON

1. "Evolution is a general postulate to which all theories, all hypotheses, all systems must henceforward bow and which they must satisfy in order to be thinkable and true. Evolution is a light which illuminates all facts, a trajectory which all lines of thought must follow"¹⁷ (Pierre Teilhard de Chardin, Catholic biologist and priest).

2. "If a Christian believer is inclined to yield as far as possible to the theory of organic evolution, he can hold that man's body was prepared by God through such a natural process, and that, when this process had reached a certain stage, God took one of the man-like brutes so produced, and made him the first human being, by endowing him with a human soul and a morally responsible nature . . . In such a conception there is nothing contrary to the Bible"¹⁸ (Albertus Pieters).

3. "It is just as possible to worship a God who works through natural laws, slowly evolving life on this planet, as it is to worship a God who creates by sudden command. In fact, is not our concept of the Creator immeasurably heightened when we understand more and more of the intricate workings of this marvelous universe? Such a Creator is of far greater stature than would be a miracle worker who created things once and for all back in 4004 B.C."¹⁹ (Paul Amos Moody).

4. "It appears plain, then, that Christian thinkers are perfectly free to accept the general evolution theory"²⁰ (George Mivart).

5. "Once He had established the material of Nature, and the laws of Nature to govern its activities, He used this mechanism to continue creation — creation by evolution (evolvment, development) . . . Just as an open-minded scientist must heed the evidence and recognize that there must be a God, the non-scientist must likewise heed the evidence and recognize that creational evolution was God's method of creation, once He had produced the material of the universe and established its laws"²¹ (Edward Luther Kessel).

6. "The concept of evolution is neither degrading to man, detrimental to human dignity, nor in conflict with the Bible"²² (Dr. Neal Buffaloe).

And so the Bible-believer is faced with an important decision. Does he believe and accept evolution, or does he believe and accept special creation?²³ Many in the Lord's church are faced with this problem, especially in their younger years. The pressure to accept evolution is unbelievably strong! The ridicule and intimidation can become what seems to be at times almost unbearable. Consider, for example, the following statements, the likes of which are often on the lips of and in the writings of evolutionists:

The pressure to accept evolution is unbelievably strong! The ridicule and intimidation can become what seems to be at times almost unbearable.

1. "Since the very beginning of organized society, the purveyors of religious belief have traditionally reserved this area (the origin of life on earth, including man — BT) for themselves. Answers have been sought through revelation, not reason"²⁴ (Dr. H. L. Carson).

2. "In cultures such as ours, religion is very often an alien form of life to intellectuals. Living as we do in a post-Enlightenment era, it is difficult for us to take religion seriously. The very concept seems fantastic to us . . . That people in our age can believe that they have had a personal encounter with God, that they could believe that they have experienced conversion through a 'mystical experience of God,' so that they are born again in the Holy Spirit, is something that attests to human irrationality and lack of sense of reality"²⁵ (Dr. Kai Nielsen).

3. "Religious bigotry is abroad again in the land . . . Although the creationists may be irrational . . . they have proven themselves to be skillful tacticians, good organizers, and uncompromising adversaries. And anyone who has studied their benign manner in public debate, their tortured logic and their often scurrilous expressions in books and tracts for the faithful, has little difficulty in visualizing creationist polemicists, given the opportunity, in the role of Pius V himself"²⁶ (Dr. Preston Cloud).

Little wonder Drs. James Bales and R. T. Clark have stated in their book, *Why Scientists Accept Evolution*, that "The pressure to accept evolution is so strong that there are many who accept it because they are afraid of what others may think."²⁷ Dr. Henry M. Morris, in his book, *The Twilight of Evolution*, assesses the situation in these terms: "The main reason most educated people believe in evolution is simply because they have been told that most educated people believe in evolution."²⁸ These statements from Drs. Bales, Clark, and Morris indicate that the quotes from the evolutionists are an attempt to "brow-beat" us into submission so that we will accept evolution. *Everyone*, of course, wants to be *intelligent*! No one wants to be a bigot or unlearned! And so the necessary and obvious conclusion, it would seem, is to avoid being ignorant, stupid, and bigoted by believing in evolution. We're constantly told that "anyone who takes the time to become familiar with the pertinent evidence" believes in evolution. We're told that believing in evolution is "intelligent" and "scientific." And so little-by-little, sometimes subtly, sometimes not, we are intimidated into believing evolution because it's "scientifically proven and the belief of all rational, reasonable, sane people." But there is another, as yet unheard, side to this story. In our next installment we'll begin to examine that "other side."

FOOTNOTES

17. de Chardin, Pierre Teilhard. Quoted in: "Nothing in Biology Makes Sense Except in the Light of Evolution: Theodosius Dobzhansky, 1900-1975." *Journal of Heredity*. Vol. 68. No. 3. p 3.

18. Pieters, Albertus. *Notes on Genesis*. p 45. Quoted in: *The Christian View of Science and Scripture*. Bernard Ramm, author. Eerdmans. Grand Rapids, Michigan. 1954. p 201.

19. Moody, Paul Amos. *Introduction to Evolution*.

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20. Mivart, George. *On The Genesis of Species*. p 279. Quoted in: *The Christian View of Science and Scripture*. Bernard Ramm, author. Eerdmans. Grand Rapids, Michigan. 1954. p 198.

21. Kessel, Edward Luther. Quoted in: *I Believe Because*. Batsell Barrett Baxter, author. Baker Book House. Grand Rapids, Michigan. 1971. pp 159-160.

22. Buffaloe, Neal. *Mission*. April 1969. pp 17,20,21.

23. The Biblical doctrine of special creation is defined as that doctrine found in Genesis 1, Exodus 20:11, Matthew 19:4, *et al.* which states that the God of the Bible specially created (*ex nihilo*, fiat creation) the universe and all its inhabitants including plants, animals, and man in six literal 24-hour days only a few thousand years ago. The creation was complete, with genetic variation potentiality (but always limited within kinds) built into the gene pool of animals, plants, and man. Man alone, of all the creation, was created "in the image of God" (Gen. 1:27), and as such sustained a unique and covenant relationship with the Creator.

24. Carson, H. L. "Evolutionary Biology: Its Value to Society" (Presidential address to the Society for the Study of Evolution, 12-28-71, Philadelphia, PA.). Reprinted in: *Bio-Science*. Vol. 22. No. 6. June, 1972. p 350.

25. Nielsen, Kai. "Religiosity and Powerlessness: Part III of 'The Resurgence of Fundamentalism.'" *IN: The Humanist*. Vol. XXXVII. May-June, 1977. p 46.

26. Cloud, Preston. "Scientific Creationism — A New Inquisition." *IN: The Humanist*. Vol. XXXVII. January-February, 1977. p 67.

27. Bales, J. D. and R. T. Clark. *Why Scientists Accept Evolution*. Baker Book House. Grand Rapids, Michigan. 1966. p 107.

28. Morris, Henry M. *The Twilight of Evolution*. Baker Book House. Grand Rapids, Michigan. 1974. p 26. — P.O. Box 17096 Montgomery, Ala. 36117.

Evangelistic Success

Continued from page 3

the gospel of Christ and allowing the power of God to work in the hearts of mankind (Rev. 3:20). His commission to us was to preach the gospel to all nations, not guaranteeing the result (Mark 16:15, 16). Some would be baptized but many would not because of the hardness of their hearts (Matt. 13:15).

Let us not be discouraged! Jesus did not convert all the people that listened to him and neither will we. The only important factor is that we teach the pure and plain gospel, the power of God. Evangelistic success is teaching the gospel of Christ and letting its power work. — Townhouse Village Apt. 1-1. 1725 Ashley Hall Rd. Charleston, S.C. 29407.

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"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, JULY 31, 1981

NUMBER 30

"Keep Thyself Pure"

The apostle Paul, in writing to Timothy, gave this young man some timely advice which is sorely needed in this 20th century. In I Timothy 5:22, we read, "Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure." It is the last statement of that verse that we want to emphasize presently. Jesus taught in Matthew 5:8: "Blessed are the pure in heart: for they shall see God." Christians



RAYMOND ELLIOTT

are exhorted in Hebrews 12:14 to "Follow after peace with all men, and the sanctification [holiness] without which no man shall see the Lord." We conclude from these latter two passages that a pure heart and a pure life are essential in order to see the Lord God. A pure life is the outgrowth of a pure heart. Solomon declared: "For as he thinketh within himself, so is he" (Proverbs 23:7). It is impossible to think evil and live a good life; likewise, it is impossible to think pure and live an impure life.

It is important that we understand that our thought process controls our actions. That is why Paul instructed the Philippian brethren to think on things that are pure, true, lovely, honorable, of good report and things that would be worthy of praise (Philippians 4:8). To do such would prevent evil thoughts and evil deeds. Jesus taught: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man . . ." (Matthew 15:18,19). Our thoughts are influenced by what we see, what we hear, what we read and by our association with other people. Scenes on television and on movie screens which portray nudity, sexual acts, etc. cause one to think impure thoughts. This is also true with pornographic literature. Even scantily attired women can contribute to men's thinking lustful thoughts. Jesus taught in Matthew 5:27,28: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her

already in his heart." Some men, of course, have "eyes full of adultery, and that cannot cease from sin" (II Peter 2:14). However, women professing godliness should be very careful in their actions and dress not to encourage evil thoughts in the hearts of men. Christian ladies are instructed by Paul to "adorn themselves in modest apparel" (I Timothy 2:9). When women wear apparel that reveals 80 percent of their bodies, such could hardly be called "modest."

Christian young people should avoid places and

people which would encourage impure thoughts. Movies and television programs that are filled with illicit sex, suggestive remarks and dirty jokes will eventually pollute the mind. Petting on dates contributes often to the sin of fornication. It is difficult for one to keep pure in this sexually oriented society, but, the requirement is still to be heeded which was given over nineteen hundred years ago, and that is to "Keep thyself pure." By the strength of the Lord, it is possible. — 809 Perry Store Rd. Opp., Ala. 36467.

Honest? Honest?

Are you disturbed by the lack of honesty in our society? We learned this week of the accusations against some of our congressmen that they have taken bribes. We are constantly reminded that people are not honest. It becomes more real to us when we lock our cars, or we hide our valuables in our homes, or we are required to furnish positive identification to pay by check.



ANCIL JENKINS

Have you ever examined your own honesty? You might be shocked that I would think you would be otherwise. I am not talking about stealing money or flagrant lying. Do you have an attitude of honesty toward God, others, and yourself?


Are you honest with God? James exhorts us to submit to God (James 4:7). We acknowledge him as God and Father, but are we honest with him? Have we totally submitted to him? Is there some part of our life we have retained for our own pleasure and not

consecrated to him. The Internal Revenue looks with disfavor at those who withhold some part of their salary from taxation. God's disfavor is so much greater to those who refuse fully to submit.

Are you honest with others? Do you hide your feelings from them that you need to express? Love is not love until it is expressed by word or action. How often someone dies and the cry is heard, "If he only knew how much we loved him." The same honesty is needed in expressing displeasure. If someone has hurt, or offended you, you must tell him or be dishonest. This is not only dishonesty, but even disobedience to the command of Jesus (Matthew 18:15).

Are you honest with yourself? Do you admit both your faults and abilities. If you are not willing to see and accept failures and deficiencies in your life, you are deceiving yourself. You may also deceive yourself by denying your ability to do something. This may be modesty, but false modesty. Moses was not honest with himself and God when he attempted to decline the leadership of the children of Israel.

Honest? Honesty applies to far more than money. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



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Truth and soberness - Acts 16:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

“Communal Worship”

The title of this article is the title of an article which appeared in the July issue of *Ensign*, a liberal magazine published in Alabama. The writer of the article gave what he believed to be “a fairly accurate description of the communal meetings of the early believers.” He then added that “if a comparison were to be made between their meetings and ours, hardly anything in common would be found.”



BOBBY DUNCAN

Just where this particular author received his information we do not know, and he does not tell us. He certainly did not receive it from the New Testament, for the New Testament says not one word about communal worship. Furthermore the article does not cite one passage from the inspired book; it does allude to one passage, but perverts it.

The article affirms that our worship is ritualistic, formalistic, sad, longfaced, compelling, and preacher centered. We would certainly agree there are tendencies in these directions on the part of some, but we deny the allegation that such is typical of ninety-eight percent of the churches of Christ. And to the extent that these characteristics exist at all we are as much opposed to them as anyone else, including the writer of the article. We do deny that engaging in five acts of worship, and only five, makes our worship any less worshipful.

We are ridiculed because with us “worship does not begin until the hands on the clock are at a certain crossroads.” Yet in the “communal worship” he idealizes, one of the older men “called the meeting to order.” Is it ritualistic and formalistic to have a set time to begin, so that all may know ahead and be present, but unritualistic and informal simply to call the meeting to order?

Those in the “communal worship” assembly were seated on the floor. We certainly would not take the position it is necessary to sit in pews to worship, but is it more spiritually uplifting and more pleasing to God for us to worship sitting on the floor than it is to worship sitting on a pew? “There was no platform to mount or ‘pulpit’ to lean on,” we are told. How wonderful! Oh, can you imagine how much more meaningful your worship would be if it were not for that old platform and pulpit!

All of these matters are incidentals to worship. They have nothing to do with whether our worship is ritualistic, formalistic, sad, longfaced, etc. It may or may not be such either with or without these things. All of this is a big ado over nothing.

And where did the idea originate that worship periods must be spontaneous and unplanned? No wonder it is said that “occasionally one of the overseers interrupted to maintain order.” With everybody’s being allowed to say what he wished with no planning of the worship period, it is easy to see why there would be occasions of interruption to try to maintain order. It would just be so much better if we would follow the injunction of the inspired apostle in I Corinthians 14:40: “Let all things be done decently and in order.”

Please note the following quotation from the article

under consideration:

“As there was no edifice to make a payment on and no professional pulpiteer to support, there was no immediate monetary need. Therefore no collection was taken. However, one of the bishops announced, ‘we have just received word that Paul and John will be passing through within a week to ten days to collect money for the destitute saints at Jerusalem, and we admonish each one of you to lay something aside at home. When these men arrive, we will collect what has been stored.’”

Here is the perversion to which we earlier referred of the only passage of scripture to which the article remotely alludes. If you do not recognize it, it is I Corinthians 16:1, 2. But the primary difference between the above quotation and the teaching of I Corinthians 16:1, 2 is that in the above quotation church members were admonished to keep their money at home, and then a collection would be taken when Paul and John arrived; whereas in the scripture the saints were admonished to contribute “upon the first day of the week” so that it would not be necessary to take up a collection when Paul arrived.

Brethren, we have scriptural authority for assembling upon the first day of the week and, in an orderly fashion, engaging in five acts of worship. If this is what God authorized, then this is what all of us should do. The first definition of the word *communal* is, “Of or pertaining to a commune or community” (The American Heritage Dictionary of the English Language). Our brother has given the right name to the worship he conceives as being so ideal. Such worship might pertain to the community, but it certainly does not pertain to God.

Perfect Peace

EARLENE ROSE

And the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus. Phillipians 4:7

Two artists were asked to depict on canvas
Their idea of perfect peace,
So with palette and brush and paints of all hues
Each began his masterpiece.

One artist selected soft shades of green
And blended them gently with care,
Then painted a valley, verdant and calm,
Serene with beauty so rare.

The other one looked at his canvas and smiled,
Then picked up his palette and brush,
And painted a precipice high on a hill
Where turbulent waters rush

Across its sharp rim, and cascade into
A wild mountain stream below
That swirls over rocks, jagged and rough,
Frantically tossed to and fro.

By the side of this stream, he painted a tree
With a branch leaning over the foam;
Where a calm little bird had constructed her nest,
And she sat secure in her home.

Peace from within, though the world rushes by,
Was the story the artist displayed.
For the peace that we know is so deep in the heart

No force from the world can invade. — 1701
20th Avenue Northport, Alabama 35476.

**Come On In,
The Water’s Fine**

“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15).

Has there ever been a time when the need for preachers of the gospel was greater than right now? Our present preacher shortage is undeniable. When we compare the number of men now preaching to the ever increasing world population, we see the enormity of our task. Do we have an impossible task before us? Absolutely not! Paul wrote, “I can do all things through Christ which strengtheneth me” (Philippians 4:13).



JOHN M. GRUBB

In the minds of many members, preachers have a soft life. The concept is set forth that preachers are paid too much for too little work. Some think that the only reason men choose to preach is because they cannot do anything else. This is the way it should be. I believe it was N. B. Hardeman who said, “If you can do anything else besides preaching, do it!” What he meant was, “If anything can keep you from preaching, then don’t preach.”

If preaching is such an easy life, with such outstanding pay, why is there such a critical shortage? We would exclaim to those who scoff, *come on in, the water’s fine*. There is plenty of room for you.

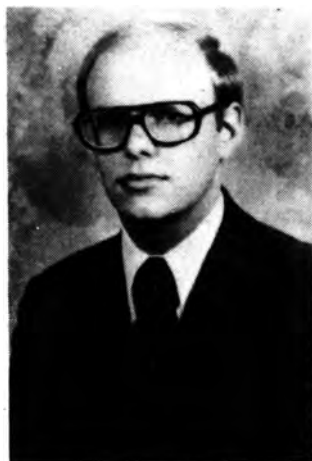
When we turn our thoughts to the foreign mission fields, the words of Jesus come to mind: “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John

Continued on page 4

The Doctrine Of Special Creation

(No. 3)

Bible believers are often ridiculed and belittled because of their acceptance of the Genesis account of creation, and because of their unbelief in the theory of organic evolution. We are labeled as "fanatics," compared to those who once believed (or still believe) the earth to be flat, and even marked as "bigots" for our acceptance of the Biblical story of creation. Rarely, however, does one find such honesty and candor as is exhibited by Dr. Phillip Abelson in an article published in the prestigious magazine, *Science*, official journal of the American Association for the Advancement of Science (AAAS). Dr. Abelson reminds us that "religionists" are not always the bigots they are accused of being. His words are plain, simple, straight-forward, to-the-point, timely, and true:



BERT THOMPSON

"One of the most astonishing characteristics of scientists is that some of them are plain, old-fashioned bigots. Their zeal has a fanatical, egocentric quality characterized by disdain and intolerance for anyone, or any value not associated with a special area of intellectual activity."²⁵

Refreshing remarks, considering their source, wouldn't you say? Finally someone has been brave enough to stand forward from the scientific community and admit what we knew all along was true: scientists can be wrong, too! And where do those who would make evolution a "scientific endeavor" find themselves all of a sudden? When all the "prestige jargon" is stripped away and the truth of the matter is finally made known, what is the conclusion? Hear the evolutionists themselves as they speak of the functions of science, and find suddenly that *their own theory is excluded!!*

1. "A hypothesis is empirical or scientific only if it can be tested by experience A hypothesis or theory which cannot be, at least in principle, falsified by empirical observations and experiments does not belong to the realm of science"³⁰ (Dr. F. J. Ayala).

2. "Our theory of evolution . . . is thus 'outside of empirical science' No one can think of ways in which to test it. Ideas, either without basis or based on a few laboratory experiments carried out in extremely simplified systems have attained currency far beyond their validity. They have become part of an evolutionary dogma accepted by most of us as part of our training"³¹ (Drs. Paul Ehrlich and L. C. Birch).

3. "Belief in the theory of evolution is thus exactly parallel to belief in special creation — both are concepts which believers know to be true, but neither, up to the present, has been capable of [scientific] proof"³² (Dr. L. H. Matthews).

4. "[The theory of evolution] forms a satisfactory faith on which to base our interpretation of nature"³³ (Dr. L. H. Matthews).

5. "Reluctant as he may be to admit it, honesty

compels the evolutionist to admit that there is no absolute proof of organic evolution"³⁴ (Dr. H. H. Newman).

6. "With the failure of these many efforts, science was left in the somewhat embarrassing position of having to postulate theories of living origins which it could not demonstrate. *After having chided the theologian for his reliance on myth and miracle, science found itself in the unenviable position of having to create a mythology of its own: namely, the assumption that what, after long effort could not be proved to take place had, in truth, taken place in the primeval past*"³⁵ (Dr. Loren Eiseley).

7. "The Theory of Evolution [is] a theory universally accepted not because it can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible"³⁶ (Dr. D.M.S. Watson).

8. "Evolution is unproved and unprovable" (Sir Arthur Keith).

And so, after all is said and done, belief in and acceptance of evolution is *not* due to the fact that it is more "scientific" than creation. Evolution and creation, as such, are *not* matters which can be proven scientifically, since science cannot deal with origins *per se*.³⁸ Evolution is a philosophy, and were it capable of proof, it would be philosophers who proved it, not scientists!

And so, after all is said and done, belief in and acceptance of evolution is NOT due to the fact that it is more "scientific" than creation.

What, then, is the conclusion of the matter? No one doubts that evolution is accepted by the majority of people today. But that is not the question.³⁹ Just because the majority happens to be *for* or *against* an issue does not make it true or false. *Truth is not determined by popular opinion or majority vote!!!* It never has been, it is not now, nor will it ever be in the future. That is not the nature of truth.

The conclusion of the matter is this: a person *must* make a choice on the matter of origins. Either he will accept evolution (with all of its implications) or he will accept special creation (with all of its implications). Of one thing we may be absolutely certain: *no one can accept and believe in both!!* Yes, many have tried. But evolution and creation mix like oil and water. They are completely dissimilar, diametrically opposed, mutually exclusive doctrines. As Dr. Thomas H. Huxley (the ardent defender of Darwin who referred to himself as "Darwin's bulldog"⁴⁰) so well said:

"The doctrine of Evolution, therefore, does not even come into contact with Theism, considered as a philosophical doctrine. That with which it does collide, and with which it is absolutely inconsistent, is the conception of creation, which theological speculators have based on the history in the opening of the book of Genesis."⁴¹

This attempt to believe in *both* evolution and creation has led to a false doctrine often called "theistic evolution," "religious evolution," or "mitigated evolution." Dr. G. R. Culp, in his book, *Remember Thy Creator*, has placed the issue in its proper perspective when he said:

"We stand either with God and His teaching of

creation, or we stand with the evolutionist in opposition to Him. The issues are sharply drawn; there can be no compromise. You are either a Christian or an evolutionist; you cannot be both."⁴²

This is indeed the truth of the matter. One must accept *either* creation or evolution. The question is, *which?* The next installments of these articles will present the evidences upon which a sound conclusion can be based. (to be continued)

FOOTNOTES

29. Abelson, Phillip. "Bigotry in Science." *Science*. Vol. 144. April 24, 1964. p 373.

30. Ayala, F. J. "Biological Evolution: Natural Selection or Random Walk?" *IN: American Scientist*. Vol. 62. November-December, 1974. p 700.

31. Ehrlich, Paul and L. C. Birch. "Evolutionary History and Population Biology." *IN: Nature*. Vol. 214. April 22, 1967. p 352.

32. Matthews, L. H. "Introduction." *IN: The Origin of Species*. Charles Darwin, author. J. M. Dent & Sons. London. 1971. p x.

33. *Ibid.* p xxi. [NOTE: Dr. Matthews is using the word "faith" here, of course, in an unbiblical connotation — i.e. a kind of "blind leap" based on little or no evidence. This is incorrect, and we do not agree with his use of the word. We use his quotation here simply to show that evolution is without evidence.]

34. Newman, H. H. Quoted in: *Why I Accept the Genesis Record*. J. R. Hand, author. Back to the Bible Broadcast. Lincoln, Nebraska. 1959. p 56.

35. Eiseley, Loren. *The Immense Journey*. Random House. New York. 1957. p 199. (Emphasis added)

36. Watson, D.M.S. "Adaptation." *IN: Nature*. Vol. 123. 1929. p 233.

37. Keith, Arthur. Quoted in: *Did Man Just Happen?* W. A. Criswell, author. Zondervan. Grand Rapids, Michigan. 1972. p 73.

38. For additional information on the limitations of science and how science works, the reader may write to the author and request, free of charge, the *SCRIPTURE AND SCIENCE* series. This series, which contains many different topics, is composed of 4-page monographs dealing with these various topics. Please address your request to: Apologetics Press, Inc., 3906 E. Main. Stockton, CA. 95205.

39. For an excellent discussion of this question dealing with things that are "scientifically established" because a majority of scientists accept them, the reader is referred to *Evolution and the Scientific Method* by Dr. James D. Bales (privately published at 707 E. Race St., Searcy, Arkansas 72143). 1976, pp 39-41.

40. Huxley, Leonard. *Life and Letters of Thomas Henry Huxley*. MacMillan. New York. 1903. Vol. 11. p 62.

41. Huxley, Thomas H. Quoted in: *Theistic Evolution*. Bert Thompson, author. Lambert. Shreveport, LA. 1977. frontispiece.

42. Culp, G. R. *Remember Thy Creator*. Baker Book House. Grand Rapids, Michigan. 1975. p 163. — P.O. Box 17096 Montgomery, Ala. 36117.

Denominationalism

Denominationalism is one of the destructive forces against spiritual life. Denominationalism is a word that is a synonym for such words as sectarianism, faction, schism and division. If we use the word to refer to a quarter of a dollar or a pie, we refer to division that is acceptable. If we use the word to refer to the followers of Christ, we have committed an error.



W. EDWIN KEARLEY

Competing parties are condemned in the scriptures. Paul commanded: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Preachers of denominations are conditioned by their teachers and so condition those who hear them to believe that doctrine does not matter. They say if we believe in Christ and the Bible we are united. This statement taken at face value is true. But are we left to believe Christ approves of all religious teaching? Does he say one thing to one person and the opposite to another? Christ does not speak out of two sides of his mouth.

John wrote, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). The word doctrine means teaching. We have a responsibility to know the will of the Lord (Eph. 5:17; Gal. 1:6-9). Surely the Lord will not hold us responsible for knowing his doctrine or will if we cannot know his will.

Infidelity is a contributing cause to religious division. One of the reasons Jesus prayed for unity is "that the world may believe that thou hast sent me." (John 17:20-21).

Unity is demanded by the inspired writers. Many mistake union with unity. It is possible to tie two cat's tails together and achieve a union. The results will be a far cry from unity. Paul begged the Corinthian church "that ye be perfectly joined together in the same mind, and in the same judgement" (I Cor. 1:10). To the Philippian church he urged, "Fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind" (Phil. 2:2). To the Ephesians he wrote "Endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:3).

Denominationalism is division among those who claim to follow Christ. This division is caused by the party spirit.

What are the causes of schism in christendom? As early as 150 A.D., there was a change in the organization of the church as authorized by the scriptures. In the Christ established church, a plurality of men who were designated by at least six twin terms served in the local church. Those terms are elders or presbyters (Acts 14:23; I Tim. 5:17), bishops or overseers (I Tim. 3:1; Acts 20:28), shepherds or pastors (Eph. 4:11; I Pet. 5:2 NIV). These terms describe the work they do in the vineyard of the Lord. Their sphere of activity is limited to the local church. The New Testament authorizes no organization above the local church. Peter's order to the elders was, "Feed the flock of God which is among you . . ." (I Pet. 5:2). This condemns conferences, synods, conventions etc., that make any regulations or laws binding on the local church.

Creed making caused more division. The men who wrote the Bible through inspiration of

the Holy Spirit, bound the scriptures as the only creed authorized for the church (John 12:48; Gal. 1:6-9; II Tim. 3:16-17; II Pet. 1:3).

The first human creed for the church was written at the city of Nice in 325 A.D. It was hailed as the means of uniting the church. Instead division was multiplied. The great debate over the trinity began there and continues today. Other creeds have only further fragmented those who would follow Christ.

There is a great need for a return to the Bible as our only creed. This would answer Christ's

prayer for unity.

Protestantism, though it tried to reform the Roman church, resulted in denominationalism. The product of these efforts was more division with more creeds.

May we come back to the Bible and "speak where the Bible speaks, call Bible things by Bible names, do Bible things in Bible ways. In matters of faith let there be unity, in matters of opinion let there be liberty, and in all matters let there be love" (I Pet. 4:11). — Rt. 4 Buena Vista, Georgia 31803.

Come On In, The Water's Fine

Continued from page 2

4:35). Not only does the foreign evangelist have to deal with all the problems and frustrations of the local evangelist, he has a multitude of additional problems. The constant concern about his support, the learning of a new language and culture, thousands of miles away from family and friends all add to the burden of the missionary. Then some brethren at home say, "Boy, it must be nice to go over to another country for a two year vacation." We once again answer, *come on in, the water's fine.* Go to Germany, England, Africa, India, Thailand, Hong Kong, Taiwan, Australia, or the Philippines for a couple of years. We can certainly use you.

Who has the responsibility to solve this critical preacher shortage in the world? Paul tells us that the *church* is "the pillar and ground of the truth" (I Timothy 3:15). We need elders who have the faith and vision to encourage young men to prepare to preach and help them get

that training. We need men who desire to enter the greatest field of labor in existence. We need parents who will rear their children with evangelism in mind. One of the causes of the shortage of preachers has been parents who have discouraged their sons from preparing to preach because they want them to be "successful." They want them to be successful like the rich man? (Luke 16:19-31; 12:15-21). There is not greater success than faithfully serving the Lord (II Timothy 4:7,8).

There are four billion souls who need to hear the gospel. They are lost without it (II Thessalonians 1:7-9). "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?" (Romans 10:13,14). — 332 Karen St., St. Charles, Missouri 63301.

Bibles For China (?)

BOB FRAZIER

It is still too early to see the direction China will take in their supposed restored policy of religious freedom. In China, policy is one thing, and actual implementation another. At the moment, China is in a transitional state between the "Gang of Four," and a new hopeful, period of "pragmatic modernization."

In view of this political situation, efforts are being made to enter China's partially-opened door. Information has been gathered; methods have been evaluated, needs assessed, and important conclusions brought to the attention of many concerned about China.

One conclusion that was overwhelming is China's need for a Bible free of denominational error. Existing Bibles are filled with erroneous terminology cloaked in ancient Chinese idioms. These problems are far greater than those encountered with English Bibles. We English speaking people, if we try, can deal with most terminology, and if we study at all, can see most doctrinal error. However, in Chinese these problems have grave implications, such as, Christianity originating in Europe or the USA.

Existing Bibles are filled with erroneous terminology cloaked in ancient Chinese idioms. These problems are far greater than those encountered with English Bibles.

Communism (Maoist style) is trying to change a society that is still dominated by Ancestral worship, Confucianist and Buddhist values. As these problems face the present government of China, we, the Lord's people, face similar problems, if we continue to send hundreds of polluted Bibles into China. It is sometimes easy to reason, "something is better than nothing." But, the difficulty comes when one has to be taught that the "something" that was given is really "nothing," and the one who gave it has come to straighten out the problem. Does this sound like a Chinese puzzle? Remember the Chinese already have doubts about the West! If Christians are willing to act, the confusion caused by these error-filled Bibles can be lessened, and in many places eliminated.

How can this be done? Consultation has been initiated with Chinese brethren capable of translating God's word. A time table has been prepared, and the only thing lacking is the funds to complete the project. The end product will be God's word in everyday Chinese.

This Bible translation project is just one of the many endeavors the Northeast Church of Christ in East Detroit, Michigan is trying to get before our brotherhood. China needs God's word; it is the "power of God unto salvation . . ." For more information contact: NORTHEAST CHURCH OF CHRIST 15537 East Nine Mile Road East Detroit, Michigan 48021 "China Fund" or "China Program" (313) 777-0133 or (313) 777-5470.



Words Of Truth

(USPS 917)

— speak forth

— Acts 26:25

VOLUME 17

FRIDAY, AUGUST 7, 1981

NUMBER 31

Let God Be True Though Every Man A Liar!

Though I have preached for twenty-five years in local work and have put great emphasis on expository preaching I had studiously avoided the Book of Romans until the present. I was fearful of the complexities of the book for preaching purposes and knew it would require a great deal of study and research though I had studied it twice in college on two levels. I was right that much time is required in study but wrong that it could not be presented interestingly to a congregation by means of expository sermons.



MARTEL PACE

Chapter three of Romans is considered by many to be the key one of the New Testament on the doctrine of justification. Luther said, "Take heed to what is here said. It is the central and most important passage of the epistle, and indeed of the entire Scripture." No single chapter of the Bible shows more powerfully man's need of gracious justification.

We can imagine that Paul is answering arguments he had often heard in the synagogues. We hear one say, "The result of what you just said (in chap. 2) means there is *no difference* between the Jew and Gentile." Paul: "I didn't mean that!" Objector: "Then what is the difference?" Paul: "The Jews have the oracles of God." Objector: "Granted! But you say most Jews disobeyed them and are under condemnation. Does that mean God has broken his promise of special favor to us?" Paul: "Far from it! It just shows God plays no favorites and punishes sin wherever he sees it. That he condemns the unfaithful Jew is absolute proof of his justice. He might have been expected to overlook your sins."

This is almost the view of some Premillennial folk who place the Jew in a special position today guaranteeing the present generation of Abraham's seed a place in Glory.

The objector retorts: "But you are saying my disobedience has given God a chance to show his righteousness. My sin is therefore a good thing since

it does this. Since good comes from my sin you can't condemn a man for letting God show his justice and mercy." Paul: "An argument like that is beneath contempt. It is foolish."

Paul had indeed demonstrated that in point of guilt from sin both Jew and Gentile stand on equal footing. Possessing the Law and practicing circumcision was of no benefit if one did not keep the law inwardly (2:25-29). The Gentile will be accepted without circumcision if he is justified by faith. It is only natural then to ask, "What advantage does the Jew have?" We almost expect to hear Paul say, "None!" We might ask, "Why did God even choose the Jews if all are now even?" He wanted to prepare a people for the coming of Christ and send him through them. If you want to get an idea across forcefully it must be wrapped up in a person. We can see in a person a great truth better than an abstract presentation of some philosophy. By the nature of the case God had to choose someone. In Abraham he recognized a man of such dynamic power that he was the ideal type to head a righteous nation.

The oracles of God were a great treasure. These are the only authentic records of God's dealings with man for thousands of years. Their value is beyond measure. They taught man principles of fairness and justice. They reveal man's origin, foretell his redemption and describe the Redeemer who was to come. "How unspeakable the advantage of the Jew in possessing such a record" (McGarvey). The lives of the saints recorded gave the Jew a treasure beyond any other nation. The word "oracles" is *logia*, a word for a special pronouncement from God in the Septuagint. It included the Ten Commandments.

God's message was: "You are a special people; therefore you must live a special life" (Exodus 19:4-6). He did not say, "You are my special people; therefore you can do what you like." Rather it was, "You are my special people so you must do what I like." When my uncle's Marine unit set sail from Hawaii in World War II he lay in a hospital recovering from knee surgery. He had wanted to go to a South Sea island and fight for his country. Only one of his platoon returned. His life was spared and he came to feel God had a greater purpose for him; it was then, 1945, in Hawaii that he preached his first sermon.

Paul next responds (3:3-4) by establishing that God is always true to his promises. Paul never says, "All

Jews were unfaithful." He holds out hope for them implying (11:1, 4-5) there will always be a remnant true to God. Messianic Judaism is growing today; it may yet be possible to convert many of them. But since they disobeyed it does not mean God will be untrue to his promises. God will be true though every man may be false to his promise! God alone is fully trustworthy. If we put our trust wholly in men we will find them un dependable sometime. We would be shocked if it were not so.

We sometimes think God is unjust. "Why does he let me suffer? Or be tempted?" Do we think he is unjust and not true to his promises of protection? (I Cor. 10:13; Romans 8:28). Paul quotes from David's prayer in Psalm 51:4 (from the Septuagint and not the Hebrew) to show man is doomed to defeat if he thus criticizes God (3:4).

"Why doesn't God overlook my sin when it works for his glory?" Because of sin God is merciful, thus showing his love and righteousness. Is it not then unjust for God to punish man for his sin? And ought not man to sin more since God's glory is then seen more wonderfully? (Nygren, p. 139). God simply cannot overlook sin out of mercy. If he did there could be no judgment of the world at all (v. 6). This would make the very offer of salvation meaningless. Crime and sin would be encouraged for the sake of a good result. There could be no distinction between good and evil. If an act is no longer bad because some good comes from it, you could do any evil and call it good!

Yet some actually charged Paul with teaching, "Let us do evil that good may come!" They probably drew this conclusion based on his teaching of grace. This is a vicious lie and we want to speak out in Paul's defence. Paul just says, "Their condemnation is just!" "God will defend me against such unjust charges!" Those who do evil have warped reasoning and have no intention of bringing glory to God. If one wants to bring glory to God he must live a good life (Matt. 5:16). One might as well argue, "It is good to break another's heart because it gives him a chance to show how much he loves you" (Barclay). When we sin we should not use ingenuity to justify sin, but humility to confess it in penitent shame. The end never justifies the means in spite of the good God may bring from it.

We have far more of the *oracles* of God. They lay a

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Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Let God Be True Though Every Man A Liar!

Continued from page 1

sacred dread upon the boldest who do wrong; they cut deep into conscience. Whereas for others they comfort and support, depriving death of its very sting. How great are these oracles. They are entrusted to us to be read, understood and made known to others. We should share their greatness around the world. — 816 Holly Kennett, Mo. 63857.

"Preach The Word"

While some of the emphasis in our workshops and lectureships has been a little unrealistic in that it is suggested via inference that we may expect to convert almost everyone if we use the right approach, it remains that God has directed us to carry his Word to the ends of the earth (Mark 16:15). The fact of our failure in this great assignment is far more frustrating in view of our lack of commitment to it. It is not that we have tried and failed. It is, rather, that we have not seriously tried.

Jesus' invitation to lift up our eyes to fields ripe unto harvest says something more than that we be aware of the need to evangelize (John 4:35). Inherent in the admonition is the concept that where the "harvest is white" we should concentrate our efforts. It is not wise simply to run in place while producing no results. But we continue to preach to ourselves while millions have never heard the name of Jesus.

Statistically, we are informed, 98 percent of our efforts are spent in our own country where about 5 percent of the world's population is located. We realize that statistics *per se*

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R. W. GRAY

The Doctrine Of Special Creation

No. 4

In order to decide which doctrine to accept, a rational person will examine the evidences. After a thorough examination of all the evidences, then a satisfactory, defensible conclusion can be reached. Rarely do we find fideism⁴³ in vogue today. Rather, people demand evidence, then base their conclusion on that evidence. So the question immediately arises, "Are there any evidences that would help a rational, sane, truth-seeking person reach a correct conclusion on the creation/evolution problem, and if so, what are those evidences?" The answer, which comprises the remainder of this series of articles, is an emphatic YES!! There are many evidences which will lead to a correct conclusion on the creation/evolution matter. Let us examine several of them.

Evolution Says

(A) MATTER IS ETERNAL.

(1) Charles Smith, with whose quote this series of articles was opened, stated that "In the beginning was matter, which begat the amoeba, which begat the



BOB DUNCAN

"But the fearful . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8). It is significant that this statement appears in a paragraph that speaks of overcoming. Those who are afraid of the obstacles, and who do not overcome, will experience the second death. R. C. H. Lenski, in his commentary on Revelation describes the fearful as "cowards (those who give up the fight and do not conquer . . ."

The word which is here rendered *fearful* appears only three times in the Greek New Testament, and it is never used in a complimentary way. The other two occurrences of the word are in Matthew 8:26 and Mark 4:40, parallel accounts of our Lord's rebuking the disciples because of their little faith in connection with the storm on the sea. To be fearful, then, is to be lacking in faith.

The reason the one talent man in the parable got into trouble was that he was afraid (Matthew 25:25). His fear did not cause him to do something wrong; it rather caused him to do nothing. This reminds us of an attitude so often characteristic of some of our brethren. Every undertaking for good is fraught with danger, and we sometimes become fearful to the

point of simply doing nothing lest our efforts are productive of something less than one hundred percent good.

It was Franklin D. Roosevelt who said, "The only thing to fear is fear itself." We would not endorse this sentiment completely as it might apply to the work of the Lord. But we do agree with the man who said, "Fear of failure is the father of failure." Certainly if we allow our fear to keep us from attempting anything worthwhile we will accomplish nothing worthwhile.

The apostles of Christ were not fearful men. They were not foolhardy, but they were men of faith who hazarded their lives in order to accomplish the will of God.

It is likely impossible to overestimate the damage done to the cause of Christ by fear. Some are afraid of failure. Some are afraid of criticism. Some are afraid of what their friends might think. Some are afraid of what it might cost. And on and on the list could go.

The late beloved brother Nichols told a story about a very simple man who had heard that partridge eggs were good to eat, and upon finding a nest of partridge eggs, swallowed them whole. About the time he swallowed the last one, a friend happened to see what he had done, and explained to him that he had made a great mistake in eating the eggs shell and all. "Why," he said, "when you begin to move around, those eggs will break, and the shells are likely to cut you all to pieces on the inside." He was now afraid to move for fear that very thing would happen. After brother Nichols would tell this story, he would say, "And that's the way some brethren are — afraid to move, lest they do something wrong."



BERT THOMPSON

worm"⁴⁴

(2) Dr. Preston Cloud, eminent atheist and evolutionist, has stated: "It is now the prevailing view about the nature of matter that all of it, living and otherwise, is descended from neutrons."⁴⁵

(3) Astronomers, Drs. G. P. Kuiper and T. L. Swihart, in their booklet, *Astronomy, Solar System, Universe*, state: "The models of the universe we have discussed in this article started with infinitely compressed matter that began to expand rapidly Initially, it is assumed, the matter was extremely hot and composed of all kinds of elementary particles"⁴⁶ (Emphasis added).

(B) MATTER IS BEING CONTINUOUSLY CREATED.

(1) This is the Steady-State theory (also called the Continuous Creation theory) of Dr. Fred Hoyle and others, first published in 1955⁴⁷ and later revised in 1965.⁴⁸ Hoyle states that the universe is without beginning, without end, because new matter is being created continuously throughout the universe. He says, "The total rate for the observable Universe alone is about a hundred million, million, million, million, million tons per second."⁴⁹

(2) As Dr. Harry L. Shipman, the eminent astronomer, has noted: "How does the Steady-State theory explain the expanding universe? Herein lies the theory's revolutionary character. Suppose that

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The Doctrine Of Special Creation

Continued from page 2

matter is being continuously created somewhere in space. Creation of this matter would cause a pressure that would force galaxies to move away from each other The Steady-State theory thus avoids the touchy problem of origins."⁵⁰

The Bible Says

(A) GOD CREATED MATTER.

(1) "In the beginning, God created the heavens and the earth" (Genesis 1:1).

(2) "By faith we understand that the worlds have been framed by the word of God . . ." (Hebrews 11:3).

(B) GOD IS ETERNAL, NOT MATTER.

(1) "Thou [Jehovah] art from everlasting" (Psalms 93:2).

(2) "Blessed be Jehovah, the God of Israel, from everlasting to everlasting" (Psalms 106:48).

(3) "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalms 90:1-2).

(C) THE CREATION IS FINISHED.

(1) "And the heavens and the earth were finished and all the host of them" (Genesis 2:1).

Science Says

(A) THE ORIGIN OF MATTER IS INEXPLICABLE, SCIENTIFICALLY.

(1) Drs. S. W. Fox and K. Dose, in their classic work, *Molecular Evolution and the Origin of Life*, state: "Equations . . . do not provide an answer to the question of the origin of matter; they rather describe the relationship between matter and energy . . . we cannot at present describe the primary origin of energy or matter . . ." ⁵¹

(2) Dr. Carl Sagain, the world-renowned astronomer and author, says in his book, *Broca's Brain*, speaking of the origin of matter in the Steady-State and Big Bang theories: "But where does the new matter come from? How can matter be created from nothing? Proponents of the Steady-State cosmology answer that it comes from whatever place proponents of the Big Bang get their Bang from. If we can imagine that all the matter in the universe was created from nothing 15 to 20 billion years ago, why are we unable to imagine it being created in a tenuous trickle everywhere, continuously, and forever? . . . virtually all cosmologists have abandoned the Steady-State hypothesis." ⁵²

(B) THE FIRST LAW OF THERMODYNAMICS (THE LAW OF CONSERVATION OF ENERGY) PROHIBITS THE CREATION OF ENERGY OR MATTER.

(1) Dr. Harry Shipman says, "The continuous-creation scheme violates some of the conservation laws of nineteenth-century physics . . ." ⁵³

(2) The First Law of Thermodynamics states: "Whatever happens in the universe can neither create nor destroy energy (matter); energy (matter) can be changed in form, but it can be neither created nor destroyed." ⁵⁴

(C) THE SECOND LAW OF THERMODYNAMICS (THE LAW OF INCREASING ENTROPY) PROHIBITS THE ETERNITY OF MATTER.

(1) The Second Law of Thermodynamics states: "All real processes tend to go to the most random, most probable state, with an increase in entropy (entropy being a measure of disorderliness or randomness)." That is to say, all real processes go toward randomness and therefore tend to run down. This means they could not have gone on forever. ⁵⁵ As Dr. Robert Jastrow, founder and Director of the NASA Goddard Institute for Space Studies, has said in his recent book, *God And The Astronomers*: "Concurrently there was a great deal of discussion about the fact that the second law of thermodynamics, applied to the Cosmos, indicates *the universe is running down like a clock*. If it is running down, there must have been a time when it was wound up

When that occurred, and Who or what wound up the Universe, were questions that bemused theologians, physicists, and astronomers, particularly in the 1920's and 1930's" ⁵⁶ (Emphasis added).

(2) Obviously, if the universe is "running down like a clock" then it could not have existed forever. That is why the Second Law of Thermodynamics has been called "Time's Arrow." It forbids the eternity of matter, all claims of evolutionists notwithstanding. ⁵⁷ More will be said about this later in these articles. (to be continued)

FOOTNOTES

43. "Fideism" urges no evidence at all, and scorns all attempts to examine rationally the evidence at hand.

44. Smith, Charles. *Third Annual Report of the American Association for the Advancement of Atheism*. 1928. p 15. Cf: *God Is*. George Klingman, author. Gospel Advocate Co. 1929. p 115.

45. Cloud, Preston. *Cosmos, Earth & Man*. Yale University Press. New York. 1978. p 24.

46. Kuiper, G. P. and T. L. Swihart. *Astronomy, Solar System, Universe*. F. E. Compton, Co. Chicago. 1973. no page numbers.

47. Hoyle, Fred. *Frontiers of Astronomy*. Heinemann. London. 1955.

48. Hoyle, Fred. *Nature*. Vol. 208. 1965. p 111.

49. Hoyle, Fred. *The Nature of the Universe*. Harper. New York. 1960. p 126.

50. Shipman, Harry L. *Black Holes, Quasars and the Universe*. Houghton-Mifflin. New York. 1976. pp

259-260.

51. Fox, S. W. and K. Dose. *Molecular Evolution and the Origin of Life*. Marcel Dekker, Inc. New York. 1977. pp 18-19.

52. Sagan, Carl. *Broca's Brain*. Random House. New York. 1979. pp 295-296.

53. Shipman, Harry L. (See footnote #50). p 259.

54. *Ibid*. p 4. (Cf: *The Creation-Evolution Controversy*. R. L. Wyson. Inquiry Press. East Lansing, Michigan. 1976. pp 240-241.)

55. For an excellent discussion of this point, see *Scientific Creationism*. H. M. Morris, editor. Creation-Life Publishers. San Diego, California. 1974. pp 37ff.

56. Jastrow, Robert. *God and the Astronomers*. W. W. Norton & Co. New York. 1978. pp 48-49.

57. We have not purposefully omitted the works of Dr. Ilya Prigogine, whom evolutionists claim has proven the Second Law of Thermodynamics does *not* apply to evolutionary systems. To see that Dr. Prigogine's claims are not what they appear to be, the reader is referred to Impact Articles #57 & #58 entitled "Thermodynamics and the Origin of Life" by Drs. H. M. Morris and D. Gish, available free of charge from Institute for Creation Research, 2716 Madison Avenue, San Diego, California 92116. These two articles, dated March/April, 1978 deal conclusively with Prigogine's arguments, and those of his contemporaries. — P.O. Box 17096 Montgomery, Alabama 36117.

"Preach The Word"

Continued from page 2

do not reflect the total picture, but such an imbalance as is suggested in these figures is surely unjustifiable.

Many remain unreached in America, but our's is not the most receptive nation at this point in time, if figures from India and other areas are a measurement by which we test the waters. Converts by the thousands made by so few suggests the need to concentrate our efforts in those areas.

While we fall farther and farther behind in reaching the world fewer and fewer are preparing to preach. Even fewer appear anxious to go abroad to live among and save those of "another" culture. This is the greatest single problem we face today in regard to evangelizing the world, and the future does not loom very bright in so far as any trend toward a change is concerned. A large number who prepared to preach the word are giving up the effort, discouraged by treatment received from their brethren.

Shunned, intimidated, sometime scolded by elderships to whom they make an appeal, many, especially the younger men, despair to prepare themselves for a lifetime of evangelization. They are made to feel inadequate

A large number who prepared to preach the word are giving up the effort, discouraged by treatment received from their brethren.

and presumptuous by the very men who should cause them to appreciate the importance and

urgency of the work they propose to do.

Many who have overcome the obstacles placed in their path by their brethren and have gone to the "far away place" to seek the lost feel abandoned and alone. They must live in constant fear that what happened to others in similar fields will happen to them. If the results are not as the sponsoring church felt they had a right to expect their support may be terminated on short notice. Seldom do they receive a visit or assurance that the support and prayers of brethren back home will continue.

If we are to preach the word to our generation we must generate the manpower for the task. We will not find men seeking such a task until we change our attitude and assure them of adequate and continued support. If we do not have the financial means we may, and should, assure young men that their efforts are genuinely appreciated, and that they will in time, be amply rewarded. Their appeals can be answered whether made in person or through the mail service. We hear of men who were "assured" they would "hear something within a few days" who never receive a call or correspondence from the church that so promised. Surely these brethren have no concept of the frustrations they create in the hearts of brethren who are asking no more than that they be treated with as much courtesy as we would expect to give a stranger or an alier (I Peter 3:8). Let us learn to give "honor to whom honor is due" once more to those who desire to dedicate their lives to the greatest work on earth, the preaching of the word — P.O. Box 90236 East Point, Ga. 30344.

The Man From Ethiopia

There is no record of the name of this individual who traveled hundreds of miles from Ethiopia to worship God in Jerusalem; however, this treasurer of Queen Candace has inspired countless thousands to obedience by his example of honesty, faith, and submission to the Lord's will. The story of the conversion of this nobleman is recorded by Luke in Acts 8:26-39.



RAYMOND ELLIOTT

The preacher in this narrative was Philip, one of the seven chosen in Jerusalem to care for the neglected widows (Acts 6). When the persecution arose, he, like other Christians, was scattered (Acts 8:1-4). Philip journeyed down to Samaria and preached Christ unto them (Acts 8:5). After preaching to large numbers, he then was directed by the Lord to teach one person the gospel. This incident took place during the infancy of the church while the supernatural was in evidence. An angel of the Lord instructed him where to go and the Spirit informed him to join himself to the chariot of the man from Ethiopia (Acts 8:26,29). The sinner never knew anything about the miraculous occurrences. He learned of Christ through the preaching of Philip.

Let us observe several outstanding qualities of character possessed by the nobleman. First of all, he was very religious. His religion was not a passive one, but rather was a very active one. This nobleman was endeavoring to serve God under the Old Law. He was a convert to Judaism. The distance from Ethiopia to Jerusalem involved several hundreds of miles. But, this zealous man was determined to travel the distance in order to worship God in the holy city of Jerusalem. Second, this person was reading the Holy Scriptures as he traveled. The passage being studied was a portion of the book of Isaiah, chapter fifty-three. It is rare indeed to find someone reading the Bible today while traveling. Third, he was not prejudiced. When Philip asked him, "Understandest thou what thou readest?" he replied, "How can I, except some one shall guide me?" (Acts 8:30,31). It would be insulting to some people in our society to inquire of their Bible knowledge. This was indeed a very conscientious individual desiring only to learn of the will of God. Fourth, the honesty of the nobleman is seen in his obeying Christ when he first learned of the Saviour. He offered no excuse. He did not want to prolong his salvation any longer. Though it meant that he would have to change religions, he acted immediately in obeying the gospel of Jesus Christ. These facts were implied when the eunuch inquired of Philip, "Behold, here is water; what doth hinder me to be baptized?" (Acts 8:36). This is a tremendous example to all today concerning the urgency of obeying Christ whenever one first learns of the gospel. Regardless of the time of the day or the day of the week, Christ should be obeyed without further delay.

The nobleman from Ethiopia was reading from the fifty-third chapter of Isaiah when Philip asked him, "Understandest thou what thou readest?" This particular passage was messianic in nature; that is, it prophesied in detail the coming of the messiah, his suffering, rejection, and eventual death on Calvary. If the nobleman had answered in the affirmative to the question, Philip would have known that he was a believer in Christ. But he replied, "How can I, except some one shall guide me?" Philip knew immediately that the man in the chariot was an unbeliever. Thus, he began from that Old Testament prophecy and preached unto him Jesus (Acts 8:35). The Lord was indeed the fulfillment of the hundreds of prophecies

concerning him in the Law, the prophets, and the psalms (Luke 24:44).

Please notice verse 36 of Acts 8: "And as they went on their way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?" But how is it that the eunuch knew about baptism? We must conclude that in preaching "Jesus" (v. 35), Philip also instructed him what Jesus had said about baptism. It was the Lord who taught in Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It is essential therefore, in preaching Jesus, to inform sinners how to get into Christ where there is salvation (Cf. Galatians 3:27; II Timothy 2:10).

Another observation is necessary regarding the act of baptism in this example of conversion. In Acts 8, verse 36, it says that they came "unto" a certain water. In verse 38, Philip and the eunuch went down "into" the water; and in verse 39, they both "came up out" of the water. There was a coming "unto," a going down "into," and a "coming up out" of a certain water. This is a very clear example of what Bible baptism was and is — a burial in water. The apostle Paul, in Romans 6:4 and Colossians 2:12, refers to baptism as a burial. The literal meaning of baptize is to immerse. Jesus, the apostles, and early gospel preachers had no problem understanding the

There was a coming "unto," a going down "into," and a "coming up out" of a certain water. This is a very clear example of what Bible baptism was and is — a burial in water.

action of baptism. In the days of inspiration, there was but one baptism (Ephesians 4:5). Those seeking salvation from sins should require of their teachers to immerse them into Christ for the remission of sins (Acts 2:38).

Some might question as to whether or not there was sufficient water in the area since the Bible says that it was "desert" (Acts 8:26). One must understand that the word "desert" does not always mean void of moisture. In Matthew 14:13, it is stated that Jesus withdrew by boat to a desert place apart. However, the multitudes found him and flocked to him. Jesus had them to "sit down on the grass"; thus, he fed them in an area where enough moisture existed to make grass grow. The word "desert" often means void of people, a sparsely populated area. This is the case in Acts 8. A study of the geography of the land between Jerusalem and Gaza reveals that there were streams of water and/or man-made pools with sufficient water wherein a man could be immersed. We accept by faith that Philip and the eunuch both went down into a certain water.

The prominent practice of inquiring of a candidate for salvation varied questions is absent from this example of conversion. In Acts 8:37, in response to the question presented by the eunuch, "See, here is water; what doth hinder me to be baptized?" Philip responded by saying, "If thou believest with all thine heart, thou mayest" (Acts 8:36,37). It was then that the nobleman from Ethiopia confessed with his mouth what he believed in his heart: "I believe that Jesus Christ is the Son of God" (Acts 8:37; Romans 10:9,10). This is the question that gospel preachers have the right to ask of prospective Christians. Nothing more, nothing less should be asked. You will kindly observe that Philip did not ask the eunuch "if he believed that God for Christ's sake had pardoned his sins?" Neither was there a congregation of believers present to cast a vote either in favor or disfavor of this individual's becoming a member of the church. These practices have had their origins

with men and not with the Holy Scriptures.

It was upon this good confession that Philip then immersed the eunuch in water. Please observe that Luke wrote that the eunuch "went on his way rejoicing" after his being baptized (Acts 8:39). In every case where baptism and rejoicing and/or salvation are mentioned together, baptism always precedes the latter two, the reason being that the candidates were taught by inspired men that baptism was "for the remission of sins" (Acts 2:38; I Peter 3:21). Gospel preachers are careful to preach and practice the same in this age.

Now the question may be raised, "Which church did the eunuch become a member of when he was baptized into Christ?" Or did he join himself to a denominational body? The answer to the latter question is simply "no," the reason being that modern protestant denominations did not exist in the first century. This is very difficult for the 20th century person to understand because of the religious division that exists among us. The truth is, the eunuch became a member of the Lord's church when he was saved from his sins. This is clearly taught in Acts 2:38 and in verse 47. Those on Pentecost turned from their sins and were baptized in order to obtain forgiveness. It is stated that "the Lord added to the church daily such as should be saved." We must understand that salvation from sins and church membership are the same. The Lord who saves also adds the saved to his church. We have never asked anyone to become anything except a Christian, a member of the church of Jesus Christ.

A person today can become a member of the church, a redeemed individual just like the man from Ethiopia. When he does, he should become associated with a local body of believers, the church of our Lord, and worship and work with other brethren of like precious faith (Acts 9:26; II Peter 1:1). — 809 Perry Store Road Opp., Ala. 36467.

The Numeral One

W. A. HOLLEY

The numeral one is used in Scripture to indicate one in contrast to many (Matthew 25:15); to show one, alone (Romans 3:30); a single one, to the exclusion of others (Matthew 21:24; Romans 3:10); to indicate union and concord (John 10:30; 11:52; 17:11,21,22; I John 5:7-8).

The only way to "keep the unity of the Spirit in the bond of peace," is through observing the demands of God Almighty. In Ephesians 4:3-6, there are seven ones: The basis of Christian unity.

One body — the church (Ephesians 1:22-23).
 One Spirit — The Holy Spirit (Matthew 28:19).
 One Hope — Eternal (Titus 1:2; Mark 10:30).
 One Lord — Jesus Christ (II Corinthians 5:17-21).
 One Faith — The faith of the gospel (Jude 3).
 One Baptism — Water baptism (John 3:5; Mark 16:16).
 One God — The Father of all (Malachi 2:10; I Corinthians 8:6).

Because life is so passing, so transitory, so ephemeral, so momentary, and because dark death seems to ride with us, we list the following ones which are designed to cause us to think seriously and soberly about our eternal destiny.

We have but:

One life to live,
 One death to die,
 One Judgment to meet,
 One eternity to spend in
 One of two places:

Heaven or hell. Which will it be??
 P.O. Box 274, Parrish, Alabama 35580.



Words Of

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 32

Attitudes And Labels

Some effort has gone into the attempt to define various forms and facets of liberalism so as to aid us in differentiating between infidelic theological liberalism and an attitude of looseness or indifference toward a "thus saith the Lord" on the part of some within the Church. While it is unfair and somewhat misleading to seek to group them together as "liberals" the real difference between the two is in degree. The former openly professes his disbelief in the inspiration of Scripture while the latter gives lip service to inspiration, but in attitude denies that which he affirms.



R. W. GRAY

"Liberalism," as applied to laxness toward the need to adhere to the Word of God in all that we are and do, is the number one problem in the church of our Lord today. Under the guise of freedom Satan has enticed many to minimize and ignore sacred doctrines of Scripture. Peter warned, "As free, and not using your liberty for a cloak of maliciousness, but as servants of God" (I Peter 2:16).

This "attitude" will cause one to think he has advanced beyond what he labels "stereotyped religion" and "trite phrases." They do not seek any longer common cause with those promoting a "hackneyed gospel." They may enjoy a chuckle in reflecting upon the "backwoods" restorationists of a former generation, but aside from this feel no identification with a "movement" that points "back."

This "attitude" has so infiltrated our ranks that we are witnessing more and more of the fruit of a failure to maintain the distinctiveness of the Lord's Church. Denominational preachers are brought into our services via film to instruct our people "in righteous living" (?). In some instances the instrument is heard

on these films just as one expects from a denominational service. "Our" preachers are accepting invitations to appear on denominational youth programs, evangelistic forums,

Denominational preachers are brought into our services via film to instruct our people "in righteous living" (?). In some instances the instrument is heard on these films just as one expects from a denominational service.

and "how to do it" bus programs, etc. In this way they promote the error of such groups, giving their tacit approval of their doctrines. Others of us invite the denominational preacher in person to appear on our TV or radio programs so as to take advantage of their "expertise" in certain fields. If brother Tant lived today he would rephrase his oft quoted phrase to say,

"Brethren, we have drifted!"

We must not cease to love all our brethren, including those who have adopted a "liberal" view toward matters once considered taboo among us, but we cannot afford to remain silent when they are bent upon relinquishing all the ground we have gained in our fight against religious error. These things were brought to us at a terrific cost by great soldiers of the cross, and we just must pass the torch to the next generation. May we guard our attitude so as not to adopt the spirit of compromise on the one hand nor the spirit of arrogance on the other. What about it, my dear brother or sister, would you be considered "liberal" in your attitude toward a "thus saith the Lord?" Do you allow or sanction things in the moral or spiritual realm today that you would have considered too lax just a few years ago? Think on these things. — P.O. Box 90236, East Point, Ga. 30344.

Keeping The Ten Commandments

ALTON HAYES

How many times have you witnessed the following? A Christian tries to teach his friend the truth. At one point the friend disagrees with some item in the New Testament and flatly states, "I believe that all a person needs to do to be saved is be a good moral person and keep the Ten Commandments." This scribe does not know the number of times that he has been told that all one needs to do is keep the Decalogue. Because of this we want to suggest some points about one's keeping the Ten Commandments today.

If we are to keep the Ten Commandments why did Jesus state that he came to fulfill the Law? The Savior said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matthew 5:17). *Webster's Second College Edition Dictionary* defines "fulfil" in this

manner, "to bring to an end; complete." H. Leo Boles wrote of Christ, "He fulfilled the law theoretically by unfolding its deep spiritual significance; He fulfilled it practically in His holy life; ceremonially, He fulfilled it by becoming the antitype of all its types and shadows" (*Commentary on the Gospel According to Matthew*, page 130). We must either accept one of two choices as we examine this verse: (1) Jesus did just as he promised and fulfilled the law (containing the Ten Commandments), or (2) Jesus did not do as he promised and he did not fulfill the law. For me to deny that Jesus could do and did do as he promised is to deny his deity. This is true because if Christ is the Son of God, and he is, he can and must keep all his promises. If he does not keep a single promise he has

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Words Of Truth

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I am not made most noble free
 but speak forth the Words of
 Truth and substance

Acts 26:25

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, AL 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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Such Foolishness

The world has never thought much of Christ or his church. The church was established on the first Pentecost following the Lord's resurrection from the dead, as recorded in the second chapter of Acts. Just a few days following, Peter and John were dragged before the Jewish council and warned not to preach in the name of Jesus. Shortly thereafter, they were beaten, put in prison, and further threatened. Persecution against the church had become widespread and somewhat organized by the time of Acts, chapter eight (Acts 8:1). About this time Saul "made havoc of the church" (Acts 8:3). During these early days of the church, Stephen (Acts 7) and James (Acts 12) were both martyred for the sake of Christ. Following his conversion, the apostle Paul was persecuted often and severely (II Corinthians 11:24,25).

The world looks upon Christianity as mere foolishness, and as such, a menace to the minds of men. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (I Corinthians 1:23). The word "foolishness" is here derived from the original "moria," from which we have taken the term, "moron." According to Paul, many in the world look upon the Christian religion as moronic, and upon Christian people as morons! Alluding to the world's clouded conception, Paul proclaimed, "We are fools for Christ's

sake" (I Corinthians 4:10). Looking down in disdain upon the blood-bought body of Christ,

According to Paul, many in the world look upon the Christian religion as moronic, and upon Christian people as morons!

sake" (I Corinthians 4:10). Looking down in disdain upon the blood-bought body of Christ,



DALTON KEY

When faithful and peaceable Abram suggested that he and Lot separate to avoid any possibility of strife between them, Lot was allowed to choose the direction he would go. "And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest to Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other" (Genesis 13:10,11).

Abraham and Lot descended from common ancestry, but here the similarity seems to end. In fact, a study of their lives would be a study in contrasts. And the contrasts are such as we have come to expect to differentiate between one who is immortalized in the hearts of good people of the earth and one who dies in shame and disgrace and is soon forgotten.

Abraham walked by faith, but Lot walked by sight. Abraham had never seen the land of Canaan when he left Ur of the Chaldees at the command of God. God had promised to show it to him, but didn't tell him whether it was a fruitful and fertile land or not (Genesis 12:1). Lot, on the other hand, "lifted up his eyes, and beheld . . ." Before he made a move he wanted to be sure it would be profitable from a material standpoint. He was interested in what he could see.

Lot was selfish, but Abraham was unselfish. It was to Abraham and his seed that the land was given by God. By rights he could have driven Lot out of Canaan. Instead he gave him pick

a sinful world shrugs, remarking, "Such foolishness!" The world which once openly waged war upon the church, now simply laughs and pokes fun at her.

I read of an eccentric old man who made and wore a sandwich board. On the front he had written, "I'm a fool for Christ's sake." He would wear it on the street and go up to saloon doors where the men inside laughed at him. Here was a self-proclaimed fool. They jeered, until he turned to walk away; for on the reverse side he had written, "Whose fool are you?"

I would much rather be thought a fool for Christ's sake than be a fool without him. How about you? — P.O. Box 126, Aurora, Mo. 65605.

Subscribe To The Words Of Truth



FROM
THE EDITOR

Abraham And Lot



BOBBY DUNCAN

and choice of the territory where he would dwell. Lot, on the other hand, very readily accepted Abraham's offer of first choice, and then very inconsiderately selected the very best for himself.

Lot was tied to this earth, but Abraham was tied to the promise of God. First it was the well watered plain of Jordan, then it was the wicked city of Sodom. The lure of material things had to be great to entice a man like Lot to move into a city like Sodom. How foolish it must have appeared to him when Abraham, upon returning from the battle of the

The lure of material things had to be great to entice a man like Lot to move into a city like Sodom.

kings, paid tithes to Melchizedek, and then gave all of the spoil from the battle to the king of Sodom (Genesis 14:17-24). Certainly such was not the action of a man who was materialistic, as was Lot. You see, Abraham had seen the promise of God afar off, and was persuaded of it, and embraced it, and confessed that he was a pilgrim and stranger upon the earth (Hebrews 11:13).

Look at the contrast between the attitudes their children had toward them. God was confident that Abraham's children would follow the spiritual leadership of their father (Genesis 18:19). Even to the point of being offered as a burnt offering Isaac seems to have been willing to submit to his father's leadership (Genesis 22:1-14). Some of Lot's children, however, wouldn't even follow him out of Sodom when it was about to be destroyed. To his sons-in-law, "he seemed as one that mocked" (Genesis 19:14). Could it be they had heard Lot say so very little about God and his will that now they just knew he had to be kidding? And the two daughters of Lot who did escape with him from Sodom became a source of great shame and disgrace. They made their father drunk, and committed incest with him, and each of them bore a son by their own father.

We are not told about the death of Lot. The last glimpse we get of him is as he is drunk and committing incest with his own daughters. His last days upon the earth must have been spent in remorse and regret, and he, no doubt, was miserable as he approached the end. Abraham, on the other hand, "gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Genesis 25:8). The expression, "full of years," seems to refer to the fact that the life of Abraham was a full and rich one. It is not hard to see why.

Friend, how is it with you? Are you walking by faith, or by sight? Are you selfish, or unselfish? Are you tied to this earth, or to the promises of God? Are you furnishing spiritual leadership for your children, or do they consider you as one that mocks? Will death be to you a time for laying down your armor and receiving your crown, or will it be welcomed only as a fitting end of a miserable life? Are you like Abraham, or Lot?

Keeping The Ten Commandments

Continued From Page 1

lied and one who lies cannot be God. Yes, Jesus did just as he promised when he fulfilled the law.

If we are to keep the Ten Commandments today why did Paul state that the Old Law was to deliver us to the New Law? Note the words of inspiration in Galatians 3:23-26: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus." In this passage Paul makes a contrast of two systems or laws. One is simply termed "the law" the other "faith." Paul wrote that "the law" was a schoolmaster to bring us unto Christ and the system of faith. The word "schoolmaster" is quite interesting in that it spoke of a servant who was given ward over the students as they traveled from home to school and back again. One author has written that the schoolmaster "was not the instructor of the child; he exercised a general supervision over him and was responsible for his moral and physical well-being" (W. E. Vine, *An Expository Dictionary of New Testa-*

ment Words, page 265). From a simple reading of this passage one ought to be able to draw its logical meaning. The apostle here states that the Old Law acted as a servant to deliver us to Jesus Christ and the new law (verses 24-26).

If we are to keep the Ten Commandments why does inspiration tell us that the law (including the Ten Commandments) was taken out of the way and nailed to Christ's cross. In Colossians 2:14 we read, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

There are those who will cry, "This verse is talking about the ceremonial law." There are real problems with that statement. One, the Bible nowhere divides the law into a ceremonial part and a part we are to keep. Two, Paul states that the Ten Commandments are included: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Colossians 2:16). The sabbath was included in the Ten Commandments and Paul states that we are no longer judged by this law which observed the sabbath. Three, to keep the Ten Commandments is to be in subjection to a shadow. "Which are a shadow of things

to come; but the body is of Christ" (Colossians 2:17). Why would one keep a shadow when he should observe that which is real? We cannot keep the Decalogue because it has been taken away and nailed to the Savior's cross.

If we are to keep the Ten Commandments why does God refer to the New Testament as a better covenant? "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a *better covenant*, which was established upon better promises" (Hebrews 8:6, emphasis mine). We do not observe the Decalogue, because we are under a better covenant.

It is an impossibility to keep the Ten Commandments because:

1. Christ fulfilled the Law.
2. The Law delivered us to the faith which we are to keep.
3. The Law was taken away and nailed to the cross of Christ.
4. We are under a better covenant than the Law.

Since the above is true it must be evident to all that the Decalogue is not for us and that we could not observe it even if we so desired. — P.O. Box 88 Killen, Alabama 35645.

The Doctrine Of Special Creation

(No. 5)

2. CONCERNING THE ORIGIN OF LIFE

EVOLUTION SAYS

(A) LIFE AROSE SPONTANEOUSLY — 3 BILLION YEARS AGO, THROUGH CHANCE OCCURRENCES INVOLVING CHEMICAL AND BIOCHEMICAL EVOLUTION AT THE MOLECULAR LEVEL.

(1) As Dr. George Gaylord Simpson stated: "There is no reason to postulate a miracle, nor is it necessary to suppose the origin of the processes of reproduction and mutation was anything but naturalistic."⁵⁸



BERT THOMPSON

(2) Dr. George Wald has said: "I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation . . . One has only to contemplate this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are — as a result, I believe, of spontaneous generation."⁵⁹

The Bible Says

(A) GOD CREATED LIFE: IT WAS NOT SPONTANEOUS.

(1) "And God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind . . ." (Genesis 1:11).

(2) "And God said, Let the waters swarm with swarms of living creatures and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters and every living creature that moveth, wherewith the waters swarmed . . ." (Genesis 1:20-21).

(3) "And God said, Let the earth bring forth living creatures after their kind, cattle and creeping things,

and beasts of the earth . . . And God made the beasts of the earth after their kind, and the cattle after their kind, and every thing that creepeth on the ground after its kind . . ." (Genesis 1:24-25).

(4) "And God created man in his own image; male and female created he them" (Genesis 1:27).

Science Says

(A) THE BIBLICAL ACCOUNT OF THE ORIGIN OF LIFE IS THE MOST SCIENTIFIC, AND THOSE REJECTING IT ARE ACTUALLY LEFT WITH NOTHING.

(1) "Now we see how the astronomical evidence leads to a biblical view of the origin of the world. The details differ, but the essential elements in the astronomical and biblical accounts of Genesis are the same; the chain of events leading to man commenced suddenly and sharply at a definite moment in time, in a flash of light and energy"⁶⁰(Dr. Robert Jastrow, NASA).

(2) "A sound explanation may exist for the explosive birth of our universe; but if it does, science cannot find out what it is. The scientist's pursuit of the past ends in the moment of creation"⁶¹(Dr. Robert Jastrow, NASA).

(3) "Most modern biologists, having reviewed with satisfaction the downfall of the spontaneous generation hypothesis, yet unwilling to accept the alternative belief in special creation, are left with nothing"⁶²(Dr. George Wald, emphasis ours).

3. CONCERNING THE "CREATION" OF MAN

Evolution Says

(A) MAN IS THE RESULT OF A NUMBER OF FORTUITOUS ACCIDENTS, AND AS SUCH OWES HIS EXISTENCE TO NO ONE BUT HIMSELF.

(1) "In many ways we are a biological accident, the product of countless propitious circumstances"⁶³(Richard Leakey).

(2) "We cannot escape the fact that we are the product of propitious circumstances molded by the laws of natural selection"⁶⁴(Richard Leakey).

(3) "In the evolutionary pattern of thought there is no longer need or room for the supernatural. The earth was not created, it evolved. So did all the

animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body"⁶⁵(Sir Julian Huxley).

(4) "Man stands alone in the universe, a unique product of a long, unconscious, impersonal, material process with unique understanding and potentialities"⁶⁶(Dr. G. G. Simpson).

The Bible Says

(A) MAN WAS "SPECIALLY" CREATED "IN THE IMAGE OF GOD" AND WAS, THEREFORE, NOT A "BIOLOGICAL ACCIDENT": HE OWES HIS EXISTENCE TO GOD, NOT TO HIMSELF.

(1) "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the face of the earth" (Genesis 1:26).

(2) "And God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27).

(3) "But from the beginning of the creation, male and female made he them" (Mark 10:6).

(4) "And Jehovah formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7).

(5) "And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man" (Genesis 2:22).

Science Says

(A) SCIENCE CAN SAY ABSOLUTELY NOTHING ABOUT THE ORIGIN OF MAN: IT CAN ONLY GUESS.

(1) "If we are honest we have to admit that we will never fully know what happened to our ancestors in their journey towards modern humanity: the evidence is simply too sparse"⁶⁷(Richard Leakey).

(2) "Our task is not unlike attempting to assemble a three-dimensional jigsaw puzzle in which most of the pieces are missing, and those few bits that are to hand are broken"⁶⁸(Richard Leakey).

Continued On Page 4

The Doctrine Of Special Creation

Continued From Page 3

(3) "All of this is, of course, a complete fairytale, a fabric of more or less inspired guesses. The truth is that no one knows exactly how the hominids lived"⁶⁹ (Richard Leakey).

(4) "What was it like to be almost human, to be making tools of wood and stone, to live in organized social groups, and to share the world with creatures who were also more human than ape, but who lived quite different lives? *If we are honest, we have to face the fact that we shall never truly know. We can guess, and the broad research approach encompassing study of the ancient and the modern is beginning to give those guesses some substance. But even if our guesses were absolutely right, there is no one to say, yes, you have the correct answer! Inescapably it is a matter of faith,* and this makes the whole problem more challenging — and more exciting"⁷⁰ (Richard Leakey).

(5) "But the most sweeping evolutionary questions at the level of biochemical genetics are still unanswered. How the genetic code first appeared and then evolved and, earlier even than that, how life originated on earth remain for the future to resolve . . . Did the code and the means of translating it appear simultaneously in evolution? It seems almost incredible that any such coincidence could have

occurred, given the extraordinary complexities of both sides and the requirements that they be coordinated accurately for survival. By a pre-Darwinian (or a skeptic of evolution after Darwin) this puzzle would surely have been interpreted as *the most powerful sort of evidence for special creation*"⁷¹ (Dr. C. P. Haskins).

(6) ". . . there is the theory that all living forms in the world have arisen from a single source which itself came from an inorganic source. This theory can be called the 'General Theory of Evolution' and the evidence that supports it is *not sufficiently strong to allow us to consider it as anything more than a working hypothesis*"⁷² (Dr. G. A. Kerkut).

(7) "A frog turning into a prince overnight is a fairytale. But a frog turning into a man over millions of years we call science"⁷³ (Dr. Duane Gish). (to be continued)

FOOTNOTES

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The Virtue Of Godliness

W. A. HOLLEY

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness. But bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:7-8).

The word "godliness" as used in the Bible means: "Respect, reverence . . . piety towards God, godliness (Thayer, p. 262). It is found fifteen times in the New Testament. The word "ungodliness" is also found in the Holy Scriptures and its definition is: "Want of reverence towards God, impiety, ungodliness" (*Ibid.*, p. 79). Thus, the word "ungodliness" includes all evil thoughts and deeds, all ungodly works and desires (Matthew 15:18-20). Manifestly, all the great men and women of the Bible, although they sometimes stubbed their toes, were characterized by faithfulness and godliness, as they sought to worship and serve God in his own appointed way.

Joseph was so concerned about his relationship with the Almighty that he, while but a slave in Egypt, resisted the overtures of Potipher's scheming wife, asking: "How then can I do this great wickedness, and sin against God?" (Genesis 39:9). To him, such a sin would be a transgression against God, and he had too much respect and reverence to run roughshod over the will of the Lord. Godliness caused Samuel to wish to obey God completely (I Samuel 12:1-5). It was reverence and love for God that enabled Job to bear courageously the torments of his affliction and the sickening taunts of his froward friends. The Psalmist recognized that, wherever he might go, whether asleep or awake, at home or abroad, living or dead, he was and is: always in God's holy presence (Psalms 139:1-24). It was that deep feeling of piety toward God that gave the Great Apostle Paul the power to tolerate the suffering and toils and persecutions which befell him throughout his endeavor to live the Christian life (II Corinthians 11:23ff). The virtue of godliness gave both Stephen and James the strength to become martyrs for the cause of Christ (See Acts chapters 7 and 12). It was their piety rather than impiety that sustained them even unto death.

The lives of countless millions have been characterized by "want of reverence towards God, impiety, ungodliness." For instance, Nadab and Abihu lacked that respect for God's commands which

demands strict adherence. Hence, they "offered strange fire before the Lord, which he commanded them not" (Leviticus 10:1-2; 16:12). Korah, Dathan and Abiram, because of their irreverence of God's divine appointments regarding Moses and his position of leadership of the people of the Lord, led two hundred fifty princes to rebel against divine authority (Numbers 16:1-50). What of those today who lead an insurrection against the elders of the Lord's church?? (Hebrews 13:17; Acts 20:28). Judas' ungodliness was instrumental in his betrayal of Jesus. Did not Diotrefes' irreverence and impiety of things sacred cause him to prate against John with wicked words, and thus to resist the right way of the Lord? (III John 9-11).

Do you sincerely believe that godliness should be manifested by all mankind? Would not the virtue of godliness beautify and sweeten our relationship with God and with one another? We believe that man's heart should be filled with that mingled fear and love which together constitutes the piety of man toward God. And the proof of this piety is man's willingness to submit himself to the demands of God. For example, Zacharias and Elizabeth "were righteous before God, walking in all the commandments and

We believe that man's heart should be filled with that mingled fear and love which toget her constitutes the piety of man toward God. And the proof of this piety is man's willingness to submit himself to the demands of God.

ordinances of the Lord blameless" (Luke 1:6). The writer of Hebrews admonishes us: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Hebrews 12:28-29).

Why should we be interested in promoting godliness among men? (1) Because godliness is one of the "Christian graces" that must be added to our faith if we are to be saved eternally (II Peter 1:5-11). (2) "The mystery of godliness" as embodied in the coming, life, death, burial and resurrection of

Christ supplies those motives necessary to godly living (I Timothy 3:16). The spirit of reverence and piety toward God will successfully halt the spirit of insubordination which is such a great hindrance to the growth of the church, both numerically and spiritually. (3) Because godliness magnifies and enhances the truth of God (Titus 1:1). (4) Godliness contributes those ingredients which lead to "a quiet and tranquil life" for mankind (I Timothy 2:1-2; I Peter 3:8-12). (5) Because godliness is the most profitable form of exercise known to man (I Timothy 4:7-8). (6) Because godliness exemplified by friends of truth has a salutary and an ennobling influence upon others (I Timothy 4:12. Cf. Romans 2:24; Titus 2:7; Philippians 1:27).

Now, what does godliness mean to the individual and to the world? It means: more love and less hate; more respect and reverence for things sacred and less disrespect; more dependence upon God and less dependence upon ourselves; more humility and less haughtiness; more concern for the moral and spiritual welfare of others and less concern for the immoral and fleshly; more of the good and the pure and the true enshrined in our hearts and less of the garbage and filth of the world; more sharing and bearing and less complaining and faultfinding; more working at our duties and less shirking them.

Hence, to the extent that godliness grows and thrives in our lives, ungodliness and its withering influence is diminished. We urge all men to work and pray that the virtue of godliness may so increase that it may cover the earth as the waters cover the sea.

"In reverence and in godly fear
Man finds the gate to wisdom's ways;
The wise His holy name revere;
Through endless ages sound His praise."
— Anonymous.
P.O. Box 274, Parrish, Alabama 35580.

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Every Week!*



WORDS OF TRUTH

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"I am not mad, most nob.
the Words of Truth and sob.

peak forth

— Acts 26:25

VOLUME 17

FRIDAY, AUGUST 21, 1981

NUMBER 33

One Thing Can Make A Big Difference

All of us know that just one thing can and does make a difference. One thing can become the all-important thing. Just one thing can mean the difference in life or death, success or failure, being lost or being saved. This surely underscores the fact that just one thing can be crucial.

There are a number of cases in the Bible where one thing marked the turning or sustaining point in life. In these cases, one thing could or did make a mighty big difference.



WINFRED CLARK

IF IT IS ONE THING DESIRED

David said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Psa. 27:4).

Some might be satisfied with what the world, without God, had to offer. This was not true of David. Nothing could satisfy him more than to spend the rest of his days in God's house. His desire was for unbroken fellowship with God.

Do you reckon you would have any trouble getting such a person to attend the services? Would such a person find all sorts of excuses for not attending? Not if they desired the one thing that David did. That would cure a lot of attendance ills.

Would that sort of person get anything out of the worship service? He would not leave thinking the service was dry, would he? Surely not with such an attitude. Just one thing could make a lot of difference in this case.

SUPPOSE IT WAS ONE THING LACKING

"One thing thou lackest," said Jesus to a young man who came reverently to him (Mk. 10:21). This was said to one who thought he would do what he was told to do. This deficiency was pointed out to one who said he had kept the commandments. Yet, he lacked one thing.

What was the one thing he lacked? It was not right desires, for he desired life. Not moral character, for

he possessed this. Not earnestness, for he came running. Not reverence, for he knelt in humility before the lord. What then was the one thing he lacked? Real obedience! He thought he had obeyed and would obey but found by the demands of Christ that he was coming up short. He only did what he could do and keep his money, but he didn't control it for it controlled him. When what Jesus said ran counter to his attitude toward his possessions, he saw he did not measure up to what real obedience requires. Nothing, absolutely nothing is to stand between a man and obeying the Lord.

That one thing makes a big difference.

SUPPOSES IT IS ONE THING OVERLOOKED

Do you remember that Jesus said to Martha, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Lk. 10:42). Martha was troubled about a lot of things that had to do with preparing a meal and serving it, and all of this is good in its place. If, however, such causes one to miss the opportunity to learn as Mary was doing, then the one thing overlooked makes a big difference.

Isn't this what Jesus said in essence to the disciples when he spoke to the woman at the well? They were concerned about his eating but he was interested more in spiritual matters (John 4:30-34). Would not this be the same feeling he would have in the home of Mary and Martha?

If spiritual matters get pushed over to one side in our hustle and bustle of living, we need to reorder our priorities, for they overlook the one thing that is really lasting.

SUPPOSE IT IS ONE THING KNOWN FOR SURE

When the man who had been healed of blindness was being questioned by the Pharisees, they accused

Jesus of being a sinner. The blind man responded by saying, "Whether he be a sinner of no, I know not: One thing I know, that, whereas I was blind, now I see" (John 9:25). That made all the difference in the world as far as he was concerned. He had that piece of knowledge and he was not about to deny that nor would he let them do so. Sure, there might be a lot of questions they could ask that he could not answer, but he could tell them one thing he knew.

Reminds me of a man I heard of who was baptized. Afterwards, somebody said, "What about the thief on the cross?" He said, "I don't know about the thief on the cross, but I do know Jesus said, 'he that believeth and is baptized shall be saved,' and that is what I did." He knew that as a fact and that one thing known makes a world of difference.

SUPPOSE THAT ONE THING HAS TO DO WITH SINGLENESSE OF PURPOSE

Paul had everything properly arranged in his life when you read Phil. 3:13-14: "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." He had one single goal or aim in all that he did. It demanded all that he had and it would be worth all the effort he put into it. Anything that would retard his progress toward that goal would have to be shunned. Anything that would help him attain such would be sought after.

That single goal or purpose could make a big difference in the lonely nights and days he spent as a prisoner. That one thing could and did mean the difference when he came to the end (II Tim. 4:6-8).

Yes, one thing can make a big difference for evil or for good. P.O. Box 1025 Athens, AL 35611

The Expositor

The first two issues of *THE EXPOSITOR* have already been published, and they are precisely what the name implies. The most recent issue contains a detailed, expository sermon on Hebrews 13, and it is judged by this writer to be nothing short of excellent.

Winfred Clark, well known and outstanding gospel preacher, is the editor of this new monthly publication which is published under the auspices of the Hobbs

Street Church of Christ in Athens, Alabama. Plans are for the pages of the paper to be taken up each month with an exposition of some chapter or some book of the Bible. Years of dedicated study coupled with a brilliant mind give brother Clark special qualifications to produce this type publication.

Those who wish to subscribe to *THE EXPOSITOR*

Continued on page 3



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"I am not made most noble for
tus, but speak forth the Words of
Truth and soberness"

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Why I Preach

In 1963 I preached my first sermon at the Gum church of Christ

located seven miles east of Fulton, Mississippi. In August of 1964 I resigned my position as a construction control technician at Pennsylvania Tire and Rubber Company in Tupelo, Mississippi. I, my wife, Betty, and three children moved to Nashville, Tennessee



JERRY T. BRAMLETT

where I enrolled at David Lipscomb College and preached for the Acorn Hill Church of Christ just outside of White Bluff, Tennessee. Throughout the years many people have asked me why I decided to be a gospel preacher. My answer to this questions is found in the remainder of this article.

The first reason for my being a preacher is because of the terrible disease of sin. I know that no one is excluded from sin because the Word of God says, "For all have sinned, and come short of the glory of God" (Romans 3:23). "But the scripture hath concluded all under sin . . ." (Galatians 3:22). "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8,10). Dying in sin will cause one to receive the "second Death" which is the eternal separation from God (Isaiah 59:1-2; Romans 6:23; James 1:15; Revelation 20:10-15). People living in sin cannot be servants of Christ but are servants of sin instead. "Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin" (John 8:34). As a preacher I want to help people understand the seriousness of sin and motivate them to quit the sinning business by hearing the word and

Continued on page 4



FROM

THE EDITOR

1981 GNWOT Lectureship

The 1981 Gus Nichols WORDS OF TRUTH Lectureship is now just little more than a month away, beginning September 27 and continuing through October 1. The theme for this year's lectureship is, "Man's Fall and Redemption." About thirty different speakers will participate in the program with speeches related to this very important theme. The night speakers and their subjects, Sunday through Thursday nights



BOB DUNCAN

respectively, will be Hardeman Nichols, "The Fall of Man"; Don McWhorter, "The Great Salvation"; Wendell Winkler, "The Crucifixion of Christ"; Charles Coil, "The Resurrection of Christ"; and Tom Holland, "Heaven, the Hope of the Christian."

Three of our speakers will develop their respective topics by speaking every morning. Franklin Camp will speak each morning Monday through Thursday on the subject, "The Church in Relation to Redemption." Curtis Cates will speak on, "The Theory of Evolution--Its Absurdities." Don McWhorter will develop the topic, "The Challenges of Christianity."

One special feature of the program will be a speech by John Harris, beloved black evangelist, on the subject, "Some Lessons I Have Learned in Over Thirty-Three Years of Preaching the Gospel."

Other speakers and their subjects will be Raymond Elliott, "The Need for Redemption"; Jesse Phillips, "Salvation by the Grace of God"; Neil Myers, "Justification by Faith"; Jerry Manasco, "Repentance--An Essential Element"; Don Murrell, "The Good Confession"; Arvel Curtis, "The Relevance of Baptism." These will be speaking on Monday.

Tuesday we will have Jerry Jenkins, "The Need for Dedication"; Dan Jenkins, "Choosing One's Recreation"; Dalton Key, "The Sin of Non-Attendance"; Paul Kidwell, Sr., "Holiness of Life"; Jerrie Barber, "The Importance of Personal

Evangelism."

Other speakers on Wednesday will be Jack Wilhelm, "God is Worthy of Worship"; Clifford Smith, "Singing as Worship"; Rick Rickard, "Prayer as Worship"; Alton Hayes, "Preaching as Worship"; Jack Wilhelm, "The Lord's Supper"; James Pilgrim, "Giving as Worship."

On Thursday we will have, beside those already mentioned, Winfred Clark, "Discerning Faith and Opinion"; Noel Merideth, "The Orphan Home Controversy"; Martel Pace, "The Cooperation Controversy"; John Waddey, "The Controversy Over Pentecostalism"; Roger Dill, "The Open Fellowship Controversy"; Hugh Fulford, "The Controversy Over Divorce and Remarriage."

Activities will begin each morning at 9:00 o'clock and will continue until noon. After lunch we will begin again at 1:30 and continue until 4:45, when we will break for supper. From 7:00 o'clock until 7:25 each night there will be a period of congregational singing. The evening lecture will begin each night at 7:30.

A limited amount of display space is available on a first-come-first-served basis, and at no charge. Reservations for display space should be made in advance.

Members of the church in Jasper and Walker County are opening their homes to provide lodging for out-of-town guests attending the lectureship. Also there are several motels in and around Jasper.

It will be interesting to those who do not already know, that Jasper has its share of good eating establishments, including some cafeterias, some steak restaurants, and a large number of the fast foods variety.

Those who wish to reserve lodging in a Christian home or who wish to reserve a display space should call (205) 384-6446 or 387-1670. For those who prefer, the following motels are available in Jasper: Holiday Inn, (205) 221-3050; Harper's Motel, (205) 384-3368; M & M Motel, (205) 384-5573.

The Gus Nichols WORDS OF TRUTH Lectureship is sponsored each year by the Sixth Avenue Church of Christ in Jasper with the cooperation of other churches in Walker County. All lectures will be conducted in the facilities of the Sixth Avenue church building.

The Christian Life

Concerning the Thesalonians, Paul wrote of the influence and reputation of the church there (I Thess. 1:7-8). He then reported what the brethren in Macedonia and Achaia said of them: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath



W. EDWIN KEARLEY

to come" (I Thess. 1:9-10).

This comment gives three stages in the Christian life. Each of these areas are essential to Christian living.

THE CHRISTIAN LIFE IS A CHANGED LIFE. They "turned to God from idols." There are many kinds of idols. One of the modern day idols is PLEASURE. Everything turns on a good time with a large segment of the population. Another idol of the day is covetousness. Paul commanded the Colossians to "mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:5).

A thief broke into the modest dwelling of Matthew Henry, the celebrated Bible scholar, and stole his money, but the cheerful

Continued on page 4

The Doctrine Of Special Creation

(No. 6)

4. CONCERNING RELIGION AND GOD

Evolution Says

(A) THERE IS NO SUCH THING AS GOD: NEITHER IS THERE ANY NEED FOR GOD. RELIGION EVOLVED.

(1) "In the evolutionary pattern of thought there is no longer need or room for the supernatural. The earth was not created; it evolved So did religion"⁷⁴ (Julian Huxley).

(2) "Gods are peripheral phenomena produced by evolution"⁷⁵ (Julian Huxley).

(3) "After Darwin it was no longer necessary to deduce the existence of divine purpose for the facts of biological adaptation"⁷⁶ (Julian Huxley).

(4) Dr. George Gaylord Simpson referred to Christianity as a higher form of superstition which in some ways was inferior to the "lower superstitions" of native tribes. He has referred to church services as "higher superstitions celebrated weekly in every hamlet of the United States."⁷⁷

(5) Erasmus Darwin, grandfather of Charles Darwin, stated: "As for the existence of a God, the existence of a soul, or a world to come, who can know anything about them? Depend upon it . . . these are only the bugbears by which men of sense govern fools."⁷⁸

The Bible Says

(A) GOD DOES EXIST AS THE FIRST CAUSE, UNCAUSED. RELIGION IS GOD-GIVEN. GOD IS THE OMNIPOTENT CREATOR OF THE UNIVERSE AND EVERYTHING IN IT. GOD MUST BE WORSHIPPED BY MAN.

(1) "God is a spirit and they that worship him must worship in spirit and in truth" (John 4:24).

(2) "Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Psalms 46:10).

(3) "I am Jehovah, thy God; . . . thou shalt have no other gods before me . . . for I, Jehovah thy God, am a jealous God" (Exodus 20:2,3,5).

(4) "Know ye that Jehovah, he is God: It is he that hath made us, and we are his" (Psalms 100:3).

(5) "For in six days Jehovah made heavens and earth, the sea, and all that in them is . . ." (Exodus 20:11).

Science Says

(A) SCIENCE, AS SCIENCE, CAN SAY ABSOLUTELY NOTHING ABOUT GOD OR RELIGION, FOR NEITHER FALL INTO THE REALM OF THE EXPERIMENTAL SCIENTIFIC METHOD.

(1) ". . . Science cannot answer all categories of questions. Thus, questions that do not lead to testable hypotheses are outside the domain of science. How often have you heard that 'science argues against the existence of God' or that 'science is anti-religious'? Such statements assume that science can prove or disprove the existence of God Clearly, the question of God's existence is untestable scientifically"⁷⁹ (Dr. Paul Weisz).

(2) "Science has always concerned itself with the material world and its behavior as distinct from the spiritual realities of life Science is better suited to describe than to prescribe, and even when it describes it is far from infallible"⁸⁰ (Enno Wolthius).

(3) "As knowledge of the universe expands and man's position within it becomes more and more central and critical, so increases the demand for meaning, as well as for effective means of moral and



BERT THOMPSON

spiritual control of the achievements science has made possible. *Science cannot give us these.* The scientific task fosters integrity and character. A persistent and passionate devotion to truth cannot help but build trustworthiness in the man who engages in the quest. But science is not at all sufficient to itself. It is, after all, quite limited as far as being able to answer the real questions is concerned"⁸¹ (Albert Wells, Emphasis ours).

5. CONCERNING THE UNIVERSE & ITS INHABITANTS — THE CURRENT AND FUTURE STATE

Evolution Says

(A) EVOLUTION IS AN UPWARD, PROGRESSIVE, ORDER-INCREASING PROCESS WHICH WILL PRODUCE ORGANISMS WITH AN EVER GREATER COMPLEXITY.

(1) "Evolution in the extended sense can be defined as a directional and essentially irreversible process occurring in time, which in its course gives rise to an increase in variety and an increasingly high level of organization in its products. Our present knowledge indeed forces us to the view that the whole or reality is evolution — a single process of self-transformation"⁸² (Julian Huxley, Emphasis ours).

(2) Dr. Curtly F. Mather, head of the Department of Geology at Harvard, stated in regard to evolution: ". . . not only is it an orderly process, it is a continuing one. Nothing was finished on any seventh day; the process of creation is still going on. *The golden age for man — if any — is in the future, not in the past Moreover, the creative process of evolution is not to be interrupted by any supernatural intervention the spiritual aspects of the life of man are just as surely a product of the processes called evolution as are his brain and nervous system.*"⁸³

The Bible Says

(A) THE UNIVERSE AND EVERYTHING IN IT, RATHER THAN COMPLEXIFYING, IS BREAKING DOWN AND CORRESPONDINGLY BECOMING LESS ORGANIZED. EVERYTHING IS WEARING OUT, RUNNING DOWN. THE GOLDEN AGE (ON EARTH) IS NOT IN THE FUTURE FOR MAN. THE LORD WILL DESTROY THE EARTH THROUGH FIRE, AS HE HAS PROMISED.

(1) "Lift up your eyes to the heavens and look upon the earth beneath, for the heavens shall vanish away like smoke and the earth shall wax old like a garment; and they that dwell therein shall die in like manner . . ." (Isaiah 51:6).

(2) "Of old didst thou lay the foundation of the earth; And the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Psalms 102:25-26).

(3) "But the day of the Lord shall come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat and the earth and the works that are therein shall be burned up" (II Peter 3:10).

Science Says

(A) EVERYTHING, RATHER THAN INCREASING IN COMPLEXITY AND GOING TOWARD MORE ORDER AND STRUCTUREDNESS, IS DECREASING IN COMPLEXITY, RUNNING DOWN, WEARING OUT, GOING TOWARD MORE RANDOMNESS, MORE DISORDER. THE UNIVERSE WILL EXPERIENCE A "HEAT DEATH" IF ALLOWED NATURALLY TO DO SO.

(1) "A major consequence of the second law of thermodynamics is that all real processes go toward a condition of greater probability. The probability function generally used in thermodynamics is *entropy* This orderliness is associated with low entropy The second law of thermodynamics says that left to itself any isolated system will go toward greater entropy, which also means toward greater

randomness and greater likelihood"⁸⁴ (Dr. Harold Blum, Emphasis in original text).

(2) "Increase in entropy means a transition from a more orderly state to a less orderly state In any naturally-occurring process, *the tendency is for all systems to proceed from order to disorder*"⁸⁵ (Dr. R. B. Lindsay, Emphasis ours).

(3) ". . . if your theory is found to be against the second law of thermodynamics, I can give you no hope; there is nothing for it but to collapse in deepest humiliation"⁸⁶ (Dr. A. S. Eddington).

(4) ". . . all real processes tend to go toward a condition of greater possibility . . . increase in randomness may be taken as a measure of direction in time The second law of thermodynamics predicts that a system left to itself will, in the course of time, go toward greater disorder"⁸⁷ (Dr. Harold Blum).

FOOTNOTES

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The Expositor

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may do so by sending their names and addresses to Winfred Clark, P.O. Box 1025, Athens, Alabama 35611. There is no charge for subscriptions.

Why I Preach

Continued from page 2

becoming a member of the church of Christ.

The second reason that I preach is to tell people who are in sin of the gospel which when obeyed is the cure for sin. Prior to Jesus' ascending back to the Father, he said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). When I and other gospel preachers preach the gospel, what will happen? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Why will the gospel save? Paul said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Romans 1:16). The gospel of Jesus Christ is the power through which a person

can be saved from the ugly disease of sin. When one preaches the gospel one is preaching the word of God, the incorruptible seed which is not transient, but it "liveth and abideth for ever" (I Peter 1:23-25). When I preach the true and only gospel, I can guarantee or certify that what I preach is not from man. "But I certify you, brethren, that the gospel which was preached of me is not after man" (Galatians 1:11). The gospel is so important and great

When I preach the true and only gospel, I can guarantee or certify that what I preach is not from man.

that if a person of the age of accountability will obey it he can be saved, but if one chooses

to reject it he will be eternally lost (II Thessalonians 1:7-9). Yes, the gospel is "the power of God" and when obeyed a person can have complete pardon and forgiveness of past sins and be a child of God.

I am very proud and thankful to be a gospel preacher. I do not have any reservations about telling people that I am a gospel preacher. I personally believe that one of the greatest things that can be said about a person at his death is: "that he was a true gospel preacher and he preached the gospel to his fullest ability." Yes, I preach because sin will separate one from God, and the gospel is the only cure for sin. — P.O. Box 97 Nettleton, Ms. 38858.

The Christian Life

Continued from page 2

old gentleman, far from being down cast turned to his diary and entered this cheerful observation: "Let one be thankful, first, because he never robbed me before, second, because although he took my purse, he did not take my life; third, because although he took all I possessed, it was not much; and fourth, because it was I who was robbed, and not I who robbed." We need to immitate Matthew Henry's attitude toward wealth.

A changed life involves conversion to Christ. Peter appealed to the Jews, "Repent ye therefore, and be converted that your sins may be blotted out . . ." (Acts 3:19). The American Standard version reads, "repent . . . and turn again." This change of mind and life is preceded by godly sorrow. Paul speaks of this in the following words: "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death" (II Cor. 7:10). This change involves putting off the old man and putting on the new man (Eph. 4:22-24; Col. 3:8-14). "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). How does one get into Christ? By experiencing the new birth one gets into Christ (John 3:3-5; Acts 2:36-38; Rom. 6:3-5; 16-18; Gal. 3:26-27).

THE CHRISTIAN LIFE IS A SERVING LIFE. The Thessalonians changed "to serve the true and living God." The characteristics of the Christian's service are "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, before our God and Father" (I Thess. 1:3).

We are described as servants. Some writers of the New Testament called themselves servants (Rom. 1:1; II Pet. 1:1; Jude 1:1). A servant's duty is to serve rather than just refrain from doing evil. Christians must serve man to serve the Lord. In speaking of ser-

Some writers of the New Testament called themselves servants (Rom. 1:1; II Pet. 1:1; Jude 1:1). A servant's duty is to serve rather than just refrain from doing evil.

vice to God, Paul said, "Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things" (Acts 17:25). In Jesus' preview of the judgment he emphasized service to our fellow man as the basis of

judgment. "Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life" (Matt. 25:44-46).

The greatest in the kingdom is he who serves the most. "But Jesus called them unto him and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever shall become great among you shall be your minister; and whosoever would be first among you shall be your servant" (Matt. 20:25-27).

The Christian life is a waiting life. The faithful are "to wait for his Son from heaven." To those who were troubled by Jesus' statement about leaving the earth, he said, "In my Father's house are many mansions; if it were not so, I would have told you; for I go

to prepare a place for you. And if I go and prepare a place for you, I will come again and will receive you unto myself; that where I am, there ye may be also" (John 14:23). The Thessalonians believed this promise and were waiting for him. There is not a greater promise.

Christ's coming will be a glorious appearing (Tit. 2:13). The time of his coming is uncertain. Jesus said to his disciples: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:36).

The child of God should live in a constant state of waiting and watchfulness. Jesus said, "Watch therefore; for ye know not on what day your Lord cometh" (Matt. 24:42).

The Christian life is the only worthwhile way to live. It is filled with the expectancy of eternal life and the promise that all things work together for those who love the Lord and are called according to his purpose (Rom. 8:28). — Rt. 4 Buena Vista, Georgia 31803.

\$10,000 Reward

TOM CHILDERS

There is no doubt to the Bible believer that real miracles were wrought in Bible times. Jesus raised the dead (John 11:38-44), healed the sick (John 4:46-54), stopped storms (Matthew 8:23), cast out demons (Luke 8:26ff), fed the multitude (Matthew 15:32), changed the water into wine (John 2:1-11), made the blind to see (Matthew 9:27-31), walked on the sea (Matthew 14:25), knew the thoughts of people (Luke 22:21), and he knew what was happening several miles away (John 11:11-14).

The miracles of the Bible were done openly and could be verified. When Peter and John healed the lame man at the temple gate, the enemies of Christianity said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem: AND WE CANNOT DENY IT" (Acts 4:16; Emphasis supplied).

The Bible speaks of "lying wonders" (II Thessalonians 2:9-10). All claims to supernatural manifestations today fall into this category. As a matter of fact no real miracles can be performed today because all miracles have ceased as the Bible prophesied would happen (I Corinthians 13:8). Miracles in the New Testament days could be performed by those baptized with the Holy Spirit, by apostles or those the apostles had laid their hands on

(Acts 8:18). There is only one baptism today, and that is water baptism (Ephesians 4:5). There are no apostles today; therefore no one today has the power to perform miracles.

To further prove that no one today has supernatural powers, please consider the offer of Mr. James Randi, author of a new book entitled, *Flim-Flam* (Lippincott-Crowell, pub. NY, 1980). For fourteen years, Mr. Randi has carried a check for \$10,000 which will be given to anyone who can perform one paranormal feat of any kind under proper observing conditions. In his book, Mr. Randi deals with Kirlian photography (photographs of fairies), ESP, Pyramid power, Bermuda Triangle, prophecy, clairvoyance, dowser (auragramist), psychic card tricks, seances, mind reading, UFO's, levitation, biorhythm and psychic surgery.

In the words of Mr. Randi, it is time for all who claim paranormal ability to "put up or shut up." His address is: James Randi 51 Lennox Avenue Rumson, N.J. 07760.

In fourteen years, no one has ever collected a dime from Mr. Randi. Who wants to lay to rest once and for all the claim of supernatural powers today and be \$10,000 richer? — 9100 E. Sandidge, Olive Branch, MS 38654.



Words Of Truth

(USPS 691-760)

"I am not mad, most
the Words of Truth and

_____ speak forth

Acts 26:25

How Do We Appoint Elders?

Confusion over this question has created no little problem in the brotherhood for a host of years! Let it be understood that the Bible doesn't teach that the evangelist is to appoint elders without the consent and approval of the congregation which they are to oversee. Let it also be understood that elders can be appointed without division in the body of Christ!



DEMAR ELAM

There are those among us who claim that it is the sole responsibility of the evangelist to appoint elders over a congregation. They use Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." They argue that Titus was an evangelist and that he was left to ordain elders in every city by the appointment of the apostle Paul. They, therefore, conclude that evangelists today have the sole responsibility of putting elders in oversight of the congregation.

Let it be noted that the first century church had the apostles who had the baptismal measure of the Holy Spirit and had laid their hands on others such as Titus giving them gifts of the Spirit. These first century Christians had direct Divine guidance such as supernatural knowledge. Today, we do not have such in existence. They would, in those days, be in a position to ordain elders because of the assistance of the Holy Spirit, whereas evangelists today do not have the same assistance they had. However, who is to say that Titus took this upon himself solely to set men above or over a congregation of people? We have seen division in the body of Christ on more than one occasion when the evangelist took it upon himself to set elders over a congregation and say in effect, "these are your leaders," with the voice of the congregation not being heard. After all, this, they say, is the evangelist's work and responsibility. Is it not possible that Titus

could have first taught the congregation things pertaining to the subject of elders and allowed the congregation to select out from among themselves men qualified for the office and then ordained them as elders? The word "ordain" as used in Titus 1:5 simply means "to cause to stand, to set" (W. E. Vine). Or, "to place or set down" (Young's Analytical Concordance). Preachers today do have the responsibility to ordain elders in local congregations where they preach, but how do they go about it? It is very much a vital part of an evangelist's work and he can do this by teaching God's word about the need for elders, the qualifications of elders and the wrongness of not having elders when men are qualified but not used. He can exhort and guide a congregation to train men for the office and help take the actual step of selecting these men to serve. He can, after the congregation has selected them, help ordain them or set them in office. But nowhere does the Bible actually teach that the preacher is authorized to set elders in office without allowing for a chance for scriptural objections to be put forward if there are any and without the congregation's approval of the men being placed in office. Certainly we should recognize that where there is no followship, there is no leadership. Leadership must always have followship in order to exist.

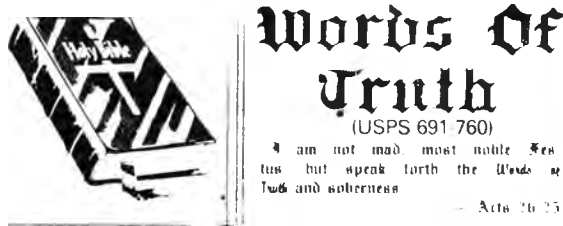
Certainly we should recognize that where there is no followship, there is no leadership.

Having taught God's will about elders and having assisted the congregation in a united way of selecting and setting these men in office, the evangelist has fulfilled his evangelistic duty to appoint elders. He has set in order that which was wanting or lacking and he has done it in a manner that the church is backing the leadership. Brethren, it can be done without division when done properly.

Evangelists today are presumptuous when they take it upon themselves to appoint elders over an entire congregation when that congregation or a large factor of the congregation is against such because

they feel that the men selected by the preacher are not qualified for the office. Wisdom would dictate that the congregation have an opportunity to voice any scriptural objections it might have. Does the evangelist claim to have insights and knowledge superior to the other members of the body of Christ? Some evangelists do feel that they know better than the congregation what is good for the congregation. They have been heard to say, "the members are babes in Christ, but I've studied the Bible for years." Such talk is but pride and arrogance speaking and tends to elevate the evangelist to the position of the denominational false concept of a "clergy" with the ordinary members being the "laity." There is no place for a clergy-laity attitude in the Lord's church! Certainly this "superior knowledge" attitude is dangerous to any evangelist. Also it is very possible that the evangelist just might not know as much as he thinks he knows. Let me illustrate it: I asked a man who knew me if he knew what my hometown was. He replied, "Arab, Alabama!" I immediately turned to another friend standing nearby and asked him where I was from and he replied, "Mobile, Alabama." The first man thought he knew me but there was something about me he didn't know and that was this: Although I served as an evangelist in Arab, Alabama for a number of years, the second friend was correct and he knew more about me than the first friend because Mobile, Alabama is where I was born. The point of this illustration is that there may be a deep dark secret that someone knows about a person who is being put forward as an elder. Under normal circumstances he would not spread it for anything. But, if the man tried to accept the office of an elder in the church, this person would feel compelled to speak out against such an appointment. Dare we evangelists today be so presumptuous as to think we know everything about everyone? Wisdom demands that the voice of the congregation be heard.

Paul and Barnabas ordained elders in Acts 14:23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." From this we can conclude that Paul and



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I am not made most noble fees but speak forth the Words of Truth and soberness - Acts 20:35

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

A Little Leaven

In the church at Corinth a case of fornication was tolerated. Paul wrote to admonish the saints there to purge the church of this terrible sin. In his effort to persuade them to take appropriate action in connection with this shameful matter, Paul asked: "Know ye not that a little leaven leaveneth the whole lump?" (I Corinthians 5:6). What this statement means is apparent: if just one mem-



BOBBY DUNCAN
member of a congregation is allowed to persist in sinning with impunity, before long such sinning will be

common in the congregation.

There are at least two reasons why such is the case. The first reason is simply that we tend to become like those with whom we associate. Paul said it this way in I Corinthians 15:33 (ASV): "Be not deceived: Evil companionships corrupt good morals." No doubt this is one of the main reasons the offender mentioned above was to be excluded from the fellowship of the congregation (5:3-5). Through continued fellowship with him some others would certainly be influenced to become like him.

The second reason why "a little leaven leaveneth the whole lump" is this: if sin is tolerated in the life of one single member of a congregation, then it becomes impossible to be consistent and at the same time deal with any who sin. Can you imagine what a hard time the elders of the church in Corinth would have had if a half dozen or dozen of the members of the congregation became guilty of fornication, and the elders set about to do something about it? Every person guilty of fornication would point to this one fornicator and say, "What right have you to rebuke me, when you haven't said one word to this man?" In fact, the eldership at Corinth would likely know better than to rebuke any member of the congregation for any sin, lest the elders themselves be embarrassed by being reminded that they were tolerating grievous sin on the part of this one man.

"A little leaven leaveneth the whole lump." How can a congregation deal with the problem of fornication if one fornicator is retained in its fellowship? How could it go about curbing any amount of immodesty and indecency on the part of any number of its members, if one lady or teen-age girl is allowed to dress immodestly? How could it consistently and scripturally deal with any who may gamble, if one member is permitted to buy or sell chances, for whatever reason, with impunity? If one member is a social drinker, how could the sin of drunkenness be dealt with?

Already there are congregations where corrective discipline simply is not practiced, and one of the reasons is that it has not been practiced in the past. Members became guilty of open sin, and nothing was ever really done about it. For an eldership to lead a congregation in withdrawing fellowship from those who may now sin would leave the eldership wide open to criticism. "Why are you after me? What I am doing is not a bit worse than what So-and-so has been doing, and you never withdrew from him."

Despite the almost certainty of such a criticism, we would urge faithful brethren everywhere to deal with sin — patiently, lovingly, and yet firmly. When this criticism is faced, do not try to deny it or make excuses. Say simply, "Yes, it is true. We have neglected our duty in the past. And the congregation has reaped the bitter fruits of our neglect. We have resolved to do better in the future."

*Happiness Is
Meeting Your
Friends At Church
Every Week!*

How Do We Appoint Elders?

Continued from page 1

Barnabas were responsible for setting in elders or causing them to stand, but to say they did this without the consideration, sanction or approval of the congregation is to read more into it than is there. Evangelists can fulfill the duty of appointing elders in every church today and still allow the voice of the congregation to be heard.

Let us for a moment consider the folly of reasoning that concludes that the evangelist has the sole authority to appoint elders over a congregation. I began preaching at a particular church when I was eighteen years old. I was the evangelist at that particular congregation. Let us say I had been preaching there six months or so and decided to exercise my evangelistic "authority" and "duty" to appoint elders. Oh, I listen to a few of the members but I carry on with appointing these men as elders because I have the authority and it is also my duty to see that it is done. What happens? You know the answer. If the congregation feels the men I select are unqualified and they've had no voice in the matter, the body in that location is likely to divide. What folly! But someone argues that a very young evangelist should not take it upon himself to do such a thing. All right then, what age do you suggest? How old should he be? Be careful not to make laws for God! Someone else argues that the evangelist should be at a congregation longer than six months before he exercises his "authority." How long? One year, two, three or maybe five? Be careful not to make laws for God. Can we not see that the idea of an eighteen year old evangelist appointing elders within six months of his arrival at a congregation is unwise to say the least? Division has and will occur every time we fail to practice what God says and fail to exercise wisdom in carrying out God's commands. The practice in Acts 6:3, "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business," should give us the pattern that is workable! Here, the apostles did not even take it upon themselves to select these men for this special work, but rather said, "... Look ye out among you" They allowed the congregation to select those they wanted and then they appointed them. Did the apostles appoint them

or did the congregation? The apostles appointed them, but not without the congregation's approval. Brethren, surely this is the answer. Evangelists today can appoint or ordain elders in every church but it must be done with congregational approval. If the congregation will not follow the men being put into office then realistically there is no leadership. When the evangelist teaches God's word, follows God's word, and involves the congregation, and when love and consideration for all is manifested, then the elders can be set in office without division in the body of Christ. — P.O. Box 412, Hamilton, New Zealand.

A Belated Present

"And behold, a man named Joseph . . . asked for the body of Jesus. And he took it down . . . and laid him in a tomb cut into the rock where no one had lain" (Luke 22:50-53).

Such a beautiful thought! A gift to Jesus in his death. Joseph gave a tomb convenient to the cross, such a necessary gift. Where would he have been lain, if not there? Such a generous gift — a new tomb. One never before used.

Yet — a belated gift. A gift that was not given while Jesus was alive. A life committed in secret to him. Such dedication cannot give the highest benefit to



ANCIL JENKINS

Continued on Page 4

The Doctrine Of Special Creation

(No. 7)

6 CONCERNING MAN'S MORALITY, ATTITUDE TOWARD OTHERS, BEHAVIOR, AND DEPENDENCE ON GOD

Evolution Says

(A) MAN IS AN ANIMAL. THERE IS NO SUCH THING AS GOD-GIVEN MORALITY, NOR IS THERE ANY NEED FOR IT. MAN IS DEPENDENT UPON HIMSELF, AND RESPONSIBLE ONLY TO HIMSELF.



BERT THOMPSON

(1) "There is no law that declares the human animal to be different, as seen in the broad biological perspective, from any other animal"⁸⁸ (Richard Leakey).

(2) "Unquestionably, mankind is special, and in many ways, too . . . There is now a critical need for a deep awareness that, no matter how special we are as an animal, we are still part of the greater balance of nature . . . During that relatively brief span evolutionary pressures forged a brain capable of profound understanding of matters animate and inanimate: the fruits of intellectual and technological endeavour in this latter quarter of the twentieth century give us just an inkling of what the human mind can achieve. The potential is enormous, almost infinite. We can, if we so choose, do virtually anything: arid lands will become fertile; terrible diseases will be cured by genetic engineering; touring other planets will become routine; we may even come to understand how the human mind works!"⁸⁹ (Richard Leakey, Emphasis ours).

(3) "Man stands alone in the universe, a unique product of a long, unconscious, impersonal, material process with unique understanding and potentialities. These he owes to no one but himself, and it is to himself that he is responsible. He is not the creature of uncontrollable and undeterminable forces, but is his own master. He can and must decide and manage his own destiny"⁹⁰ (Dr. George Gaylord Simpson).

(4) "I had motives for not wanting the world to have meaning; consequently, assumed it had none, and was able without any difficulty to find satisfying reasons for this assumption . . . The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics; he is also concerned to prove there is no valid reason why he personally should not do as he wants to do . . . For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from a certain political and economic system, and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom"⁹¹ (Aldous Huxley).

The Bible Says

(A) MAN IS CREATED IN GOD'S IMAGE: HE IS NO ANIMAL. THERE IS SUCH A THING AS GOD-GIVEN MORALITY, AND THOSE WHO DISOBEY OR DISREGARD IT WILL SUFFER IN AN ETERNAL HELL. MAN IS RESPONSIBLE TO GOD, NOT TO MAN.

(1) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

(2) "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them . . ." (Matthew 7:12).

(3) "For all have sinned, and fall short of the glory of God" (Romans 3:23).

(4) "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord"

(Romans 6:23).

(5) "... Be thou faithful unto death and I will give thee a crown of life" (Revelation 2:10).

(6) "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone which is the second death" (Revelation 21:8).

Science Says

(A) SCIENCE, AS SCIENCE, CANNOT DEAL WITH MORALITY, RESPONSIBILITIES, SOCIAL MORES, ETC. NEITHER CAN SCIENCE SPEAK AUTHORITATIVELY ON ETERNAL MATTERS OF ANY KIND.

(1) "Science is no substitute for the faith, hope, and charity which moves the world, and, as great as it is, can neither give man happiness nor comfort in death"⁹² (F. Bettex).

(2) "It should be recognized that science is incapable of making value judgments about the

things it measures. Many men on the frontiers of science are realizing that there is nothing inherent in science to guide them in the application of the discoveries they make . . . This is a judgment outside the scientific method to determine"⁹³ (Paul Little).

FOOTNOTES

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Eroding Medical Ethics

Ethics is the science of moral duty. Ethical means that one conforms to those standards of conduct acknowledged by his colleagues. Christian ethics are those moral standards based upon God's revelation, the Bible. Most all professional groups in our society have an ethical code to which all members are expected to subscribe and by which they practice if they would maintain a good standing. The ethical code of Western medical practitioners has been the Hippocratic oath dating from the 5th century B.C.



JOHN WADDEY

The heart of that famous oath says:

"I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to anyone if asked, nor suggest any such counsel; furthermore, I will not give to a woman an instrument to produce abortion . . ."

"Hippocrates, the father of medical ethics, defined the practitioner of medicine as only a healer and thus began a new era. Previous to this, the medicine man's role had combined both that of healing and of killing. Today, turning the clock back several millennia, some doctors are again assuming that dual role . . ."

Following that ancient oath, The World Medical Association published its *Declaration of Geneva* in 1948 saying, "I will maintain the utmost respect for human life from the time of conception . . ."

The careful reader has noted that doctors taking either of the above oaths swore not to engage in abortions or "mercy killings." Tragically, that day is now past for numerous American physicians.

Since the Supreme Court's ruling in the infamous *Roe vs. Wade* case in 1973, hundreds of physicians have abandoned their sacred oath and sold their services to mothers willing to destroy the babes in their wombs. Rather

than be dedicated to preserving life, they now devote themselves to killing; some make it the totality of their practice. Dr. Barnard Nathanson confesses that he has presided over 60,000 abortion deaths.² In every large city, unscrupulous doctors have set up their death clinics to grow rich from the sin of women who have lost their natural affection for the children in their wombs (Rom. 1:31). With an excess of seven million abortions in the last 10 years, the streets of our cities run red with the blood of the innocents.

How did this great moral evil come about? The answer is seen in empty churches and unread Bibles, in prayerless hearts and a rejection of God and his standard of moral righteousness. "If God is not, then nothing is morally wrong," wrote Dostoyevsky. If each man does not enjoy a privileged status as a bearer of God's image, then there is no moral principle that commands us to respect all human lives unconditionally.

The old ethic viewed human life as created by God in his own image and endowed with an immortal spirit (Gen. 9:6). Willful killing of the innocent was forbidden (Rom. 13:8).

"The reverence for each and every human life has been a keystone of western medicine, and is the ethic which has caused physicians to try to preserve, to protect, repair, prolong, and enhance every human life.

"Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception, and is continuous, whether intra or extra-uterine, until death. The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices. It is suggested that this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted, the old one has not yet been rejected."³

The writer continues: "There is much to suggest that [the traditional Western ethic] is being eroded at its core and may eventually be abandoned . . . It will become necessary and acceptable to place relative rather than absolute value on such things as human lives . . ."

Continued On Page 4

Eroding Medical Ethics

Continued From Page 3

According to *Medical Dimensions*, Dec. 1972, 59 percent of all physicians in two west coast hospitals said they would practice what is called "negative euthanasia" if it were legal, while 27 percent said they would practice positive euthanasia.

This erosion in the ethical standards of American Medicine can be seen in the statements from the American Medical Association. In 1871 they wrote, "Thou shalt not kill; this commandment is given to all and applies to all without exception; it matters not at what stage of development his victim may have arrived — it matters not how small or how apparently insignificant it may be — it is murder" But in 1967 the erosion was manifest. W. M. Brennan, Ph.D. said, "The Committee does not intend to raise the question of the rightness or wrongness of therapeutic abortion; this is a personal and moral consideration which in all cases must be faced according to the dictates of the conscience of the patient and her physician."

Edwin Roberts eloquently describes what we are witnessing in our land today. Acts of great evil come easily to human nature. All that man's malleable conscience demands is a heroically articulated excuse combined with the comradeship of other evil-doers. In other words, if the end is seen as both important and virtuous, then any means will often do. And the burden of solitary guilt need not be born if great numbers are also practicing the obscenity.

"It is easier for a man to kill if those around him are killing, and it is easier for a man to kill if he has killed before.

Acts of great evil come easily to human nature. All that man's malleable conscience demands is a heroically articulated excuse combined with the comradeship of other evil-doers.

All fanatical Tyrants have known this, from ancient oriental chieftans to Torquemada to Hitler to Mao. The moral instincts of humans are generally fragile, and if they are not constantly renewed by vigorous use, they wear away until they crumble completely."⁵

Today we have abortion on demand through the nine months of pregnancy. But already powerful voices are calling for an extension of the right to kill. Dr. Glanville Williams in his book, *The Sanctity of Life and the Criminal Law* strongly advocates abortion and ends with a plea, for the legalization of both humanitarian infanticide and euthanasia for handicapped children.

Nobel prize winner Dr. Francis Crick "has advocated legislation under which newborn babies would not be considered legally alive until they were two days old and had been certified as healthy by medical examiners. He also advocated compulsory death for all at age 80."⁷

Man's loss of respect for human life can be further seen in current laboratory experimental work on developing human lives. While space forbids our discussing this morbid story, the readers are encouraged to read *Who Should Play God?*, by Ted Howard and Jeremy Rifkin.⁸

Our society desperately needs to hear the ethical system of Christ boldly reaffirmed. All professions need to hearken back to those moral precepts of Jesus that shaped and formed

our Western Civilization. Christian doctors have a special responsibility to let the light of Christ's moral code be seen in their lives (Matt. 5:13-16). The need is desperate not only for a world wandering in moral darkness but for many Christians who have lost or else never found their moral bearings.

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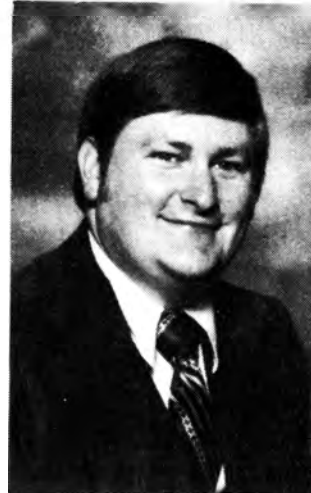
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The Silent Majority



JOHN M. GRUBB

On November 3, 1969, President Richard Nixon delivered a speech asking Americans to support his plan for peace in southeast Asia. The President believed that there were millions of Americans who supported his plan, but were not vocal in their opinions. The response to this speech was tremendous. Immediately after the speech, the White House switchboard lit up, and 80,000 letters and telegrams

poured into the White House in the days following. This speech changed history because it not only proved that there was a silent majority, but it caused the silent majority to "speak up!"

It has always been difficult to get the large majority of people to speak up for what is right and good. This is true in our society, but it is also true in the church. The majority of the members of the church believe the Bible and want to do what is right. The silent majority is ignored largely because of the "vocal minority." This situation reminds us of the story of "a farmer

The Majority of the members of the church believe the Bible and want to do what is right.

that came into town and asked the owner of a restaurant if he could use a million frog legs. Naturally, being rather shocked, he asked the farmer where he could get so many. The farmer replied, "There is a pond near my house that is full of frogs. They croak night and day and are about to drive me crazy." Finally an agreement was made for the farmer to bring several hundred frogs' legs in the following week. A week later, the farmer returned, looking rather sheepish, with two scrawny little frogs. He told the proprietor, "I was mistaken. There were only two frogs in that whole pond. But they sure were making a lot of noise."

It is obvious that the silent majority still exists in our country and in the church. One good example of this is the television improvement groups that have come into existence in our country. Through various organized efforts, the silent majority is being heard, and the impact on the television and advertising industry is evident.

Many of the problems that have plagued the Lord's church have come about because the silent majority has allowed the vocal minority to have the last word. Many churches have been divided because of "two scrawny little frogs."

What can we do to get the silent majority in the church to speak up?

First, we can impress upon each member his responsibility in the Lord's body (1 Corinthians 12:12-27; Romans 12:3-8; Ephesians 4:16). For the body to function properly, every member must pull his own weight.

Second, we can point out that the very life of the church depends upon every member's standing up for the truth (Jude 3; I Peter 3:15; Philippians 1:17).

Third, we can show them that living for Christ demands that we are involved according to our ability (Matthew 25:14-30). If we sit back and let the vocal minority carry the church into apostasy, or allow the vocal minority to stop a good, scriptural work by their objection, we fail to show our love for God. (Matthew 22:36-37; James 4:17).

What will happen when the "silent majority" speaks up for what is right?

First, the scriptural decisions and authority of elders will be supported. We realize, of course, that elders should not and must not let popular opinion sway them from the truth, but what an encouragement it would be to an eldership if it were wholeheartedly supported by the majority of the members in a scriptural decision (Hebrews 13:17; I Peter 5:1,2; Acts 20:28-32).

Second, preachers who "declare all the counsel of God" would be upheld (Acts 20:27; II Timothy 4:2-5). Preachers' arms need to be "held up" to encourage them in the most important work they have to do.

Third, the gospel would be carried to the whole world in a more effective manner (Matthew 28:18-20; Acts 8:4; II Timothy 2:24,25).

Fourth, orphans and "widows indeed" would be supported as set forth in the scriptures (I Timothy 5:16; James 1:27; Galatians 6:10).

It is time in the Lord's church to "exhort and to convince the gainsayers... Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake (Titus 1:9,11). It is up to the "silent majority" to see that this is done. — 322 Karen St., St. Charles, Missouri 63301.

A Belated Present

Continued from page 2

man. Unless one is willing to take the abuse and slander of following Jesus, it does little good to follow in secret.

What of your gift? Have you given yourself to him? Perhaps you have satisfied yourself by saying, "someday." This may be a gift you are offering too late. While you have vigor and life, why wait until it is spent on joys and pleasures of this time. Will you be as satisfied to give your life after it is worn out in the devil's service?

Will you confess him as Lord now? There will come a day when all will confess (Philippians 2:10-11). What good will it do to confess him after he appears as the Judge, instead of the Savior? — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but the Words of Truth and soberness."

— Acts 26:25

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Keeping Our Equilibrium

To a younger preacher Paul wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ . . ." (I Timothy 4:6). As a "good soldier" of Jesus Christ Timothy was to endure hardness (II Timothy 3:2). As an "evangelist" he was to preach the word (II Timothy 4:1-6). He was to be gentle as a "servant" of the Lord (II Timothy 2:24). As to content and style the



R. W. GRAY

younger man was encouraged to make the aged Paul his example in preaching (II Timothy 2:2).

Whether "minister" (diakonos) or "servant" (doulos), Timothy was functioning as the Lord's slave or attendant. Whether viewed as "soldier" or "steward" he was to be faithful, not encumbered with burdens or responsibilities that would divert his main thrust in life, the proclamation of the gospel (II Timothy 2:4; I Corinthians 4:2). As an "evangelist" Timothy understood he was a messenger of good. He was, in the beautiful language of the prophets and evangelists a "man of God" (II Timothy 3:17).

One of Timothy's teachers, Paul, was well qualified academically to gain the respect of the intellectual class (Acts 22:3). Some of Paul's fellow apostles were "unlettered" men (Acts 4:13). There is no instance recorded wherein Paul reflected adversely upon the lack of formal training, i.e., seminary degrees, on the part of his fellow workers. He felt, rather, that differences in background, training, and personality allowed the Lord to use all in various fields (Galatians 2:8; I Corinthians 3:5-8; Philippians 2:13). The important thing was that they be faithful to the revelation of God, preaching in love, but without fear or compromise (Eph. 4:15; Jude 3).

Paul never flaunted his academic advantages. He appeared to minimize the importance of such things

when he refused to cater to the learned and affluent (I Corinthians 2:1-4). In this he followed the example of Jesus who said that the "wise and prudent" would

There is no instance recorded wherein Paul reflected adversely upon the lack of formal training, i.e., seminary degrees, on the part of his fellow workers.

misconstrue his simple message, while the "babes" or "common folk" would hear and obey (Matthew 11:25; 13:11; Mark 12:37; Luke 10:21). Paul also observed that "not many wise after the flesh, not many mighty, not many noble," embraced the gospel (I Corinthians 1:26).

Have circumstances changed a great deal? Is modern man a different breed to that of the First Century world? Not in the sense of a seeming aversion to divine revelation on the part of the intellectual class. Many educated and most educators of this 20th Century consider the preaching of the cross "foolishness" in the same sense as did their First Century counter-parts.

It is sometime urged that more are educated today, percentage-wise, than in the First Century. If there is merit to the claim it does not follow that we change the style, emphasis, or content of the message to accommodate the vanity of the "wise and prudent." We should not, on the one hand, assume an automatic bias toward the wealthy and educated, nor on the other hand an assumption that they would embrace the truth if doled out to them by one possessing a Ph.D. Man's faith should yet stand in the power of God, not in the wisdom of men (I Corinthians 2:1-6; II Timothy 2:2). We will do well to follow Paul's approach as well as his message.

Ministers, evangelists, soldiers, servants of Jesus Christ are being pressed into the role of "pastor" in far too many cases. We are allowing ourselves to be moulded into professionals whose primary role is to impress the world that we have arrived academically. While degrees from the right source are to be coveted and appreciated things are getting out of balance, and the day of powerful preaching is fast waning.

Promoters, professionals, and go-getters are replacing simple, down to earth, Bible centered preaching. If we do not regain our spiritual equilibrium we will stumble and fall (I Corinthians 10:12).

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world? 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" (I Corinthians 1:19-21). Paul was no enemy of education, nor are we. But to his observation may we all add a hearty — "A-Men!"

Let's put the minister of the word back where he belongs. Let's insist upon his knowing and proclaiming the unadulterated Word of God, giving him both time and opportunity so to prepare and so to do. Let's make him God's servant first, and allow him to serve us as a consequence of that primary role. — P.O. Box 90236, East Point, Ga. 30344.

When adults behave like children we call them juvenile; when children behave like adults we call them delinquents.

Sign outside a Dallas church: "Last chance to pray before entering the freeway."

It isn't very difficult for some people to practice what they preach, because they don't do much preaching.

People are always telling a woman how pretty her hair looks — but the only time they comment about a man's hair is when he no longer has any.

There's a preacher in Texas so religious he has stained glass windows in his car.



Words Of Truth

(USPS 691-760)

"I am not made most noble free: but speak forth the Words of Truth and soberness"

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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New Bible Study Series Announced

While we do not sell advertising space in *WORDS OF TRUTH*, we are happy to pass on to our readers information which we believe will be valuable to them in connection with their study of the Bible. This is the nature of the following announcement.

Brother James Pilgrim, dedicated and sound gospel preacher of the West Concord Church of Christ, located in the greater Birmingham, Alabama area, has announced the beginning of a new publication designed for personal, pulpit, or class study. The material will cover every book in the Bible, with a question on every verse in the Bible, according to an announcement sent out by brother Pilgrim. In addition to this, introductory material to each Bible book, and a sermon outline for every week in the year will be included.

We have seen a sample of some of the material, and think it will definitely fill a need in our brotherhood. Subscription price is \$5.00 per year. We feel sure brother Pilgrim would send a sample for your consideration if you would send a stamped, self-addressed envelope. (The sample he sends will require thirty-five cents postage.) Mail your subscription or your request for a sample to Pilgrim Publications, P.O. Box 3022, Hueytown, Alabama 35023.

All some people need to make them happy is a change — and most of the time that's all a baby needs

There are some people who would rather be the head of nothing than the tail of something.

One reason for juvenile delinquency is that many parents are raising their children by remote control.

The theological preaching we hear nowadays settles a lot of problems people never heard of, and answers a lot of questions nobody ever asks.



Interesting Admissions

I have before me a book entitled, *JUBI-LATE!*, with the subtitle *Church Music in the Evangelical Tradition*. It was written by Donald P. Hustad, an ordained minister, former organist for the Billy Graham Evangelistic Association, and presently professor of church music and V. V. Cooke Professor of Organ at Southern Baptist Theological Seminary in Louisville, Kentucky.



BOB DUNCAN

This book does not propose to be a discussion of the question of instrumental music in worship; it is, as the subtitle suggests, a general discussion of church music among so-called evangelical churches. But one chapter (Chapter IV) is entitled, "Authority and Leadership in Evangelical Church Music." This chapter contains some interesting statements, some of which amount to admissions which should certainly help drive home a point we have tried to make with our religious friends and neighbors, namely, that those who adhere strictly to that which is authorized in the New Testament cannot worship with mechanical instruments of music.

The statement is made on page 41 that "all evangelicals recognize the authority of God as expressed in scripture, for life as well as for faith." The reader will want to keep this statement in mind, for it does not mean what it may seem to say. If one thinks this statement means that we must be governed by the authority of the scriptures, he is mistaken. That this is not its meaning will be shown from subsequent statements made in the same chapter. In fact, the very next sentence in the chapter is this: "However, looking to the Bible for complete directions in worship and its music has caused some historical confusion, because the scriptures do not claim authority or speak definitively in these matters" (emphasis added). This is quite a revelation. Evangelicals recognize the authority of scriptures, but the scriptures simply do not claim any authority when it comes to the kind of music we are to have in worship, according to this writer. Furthermore, according to him, the scriptures do not speak definitively with reference to the kind of music we are to have.

These statements are not true, but they point up the truthfulness of what we have been saying, i.e., that the reason our religious neighbors use mechanical instruments of music in worship is because of a lax attitude toward the authority of the scriptures. This man admits that mechanical instruments are not authorized for use in worship, but says the reason he uses them is that the scriptures claim no authority with reference to the matter, and

These statements are not true, but they point up the truthfulness of what we have been saying, i.e., that the reason our religious neighbors use mechanical instruments of music in worship is because of a lax attitude toward the authority of the scriptures.

neither do the scriptures speak definitively with reference thereto. If the scriptures had said simply, "make music," I might see why that would not be speaking very definitively. "Specifically, what kind of music?" we might ask. But the scriptures tell us we are to sing psalms, hymns, and spiritual songs. How could you be more definitive than that? The truth of the matter is if what God has authorized in the scriptures is not what I want to practice, then all I have to do is say that the scriptures claim no authority with reference to the matter, and do not speak definitively. Then I can go ahead and do whatever it is I want to do. This, in a nutshell, is what the religious world has done with reference to the instrumental music question.

Notice the following paragraph from page 42:

Upholding this tradition, Eastern Orthodox worship for the most part continues to use only vocal music. In the Western church as well, the use of instruments has been opposed from time to time, both before and since the 16th century Reformation. Until recently, a fairly large number of evangelical groups in America (e.g., the Free Methodist Church, "primitive Baptists," "old Mennonites," and certain Presbyterian bodies) perpetuated the "no instrument" practice, but the antagonism is waning. At present time, the prohibition is most conspicuously continued and defended by certain Churches of Christ, whose leaders argue that they must adhere strictly to what the New Testament authorizes.

This is an interesting paragraph. What is the argument that would exclude the mechanical instrument from Christian worship? Simply this, that we must adhere strictly to what the New Testament authorizes. What will it take to prove that mechanical instruments in worship are alright? Simply show that it is not necessary for us to adhere strictly to what the New Testament authorizes. Now, that is not nearly it; that is it! And it was spoken by one who believes there is nothing wrong with the mechanical instrument in worship. This "fairly large number of evangelical groups in America" who at one time perpetuated the "no instrument" practice, but no longer do so, have simply come to the conclusion that it is not necessary to adhere strictly to what the New Testament authorizes. When all religious people conclude that they must adhere strictly to what the New Testament authorizes, then instrumental music in Christian worship will cease.

On page 43 the author states: "The Apostle Paul speaks positively of the singing of 'psalms, hymns, and spiritual songs' in early Christian gatherings (Eph. 5:18 [sic], Col. 3:16)." In the very next sentence, though in the next paragraph he says, "It is true that *instrumental* worship music is not mentioned in the New Testament" (emphasis in original text). It seems that that should settle the matter. Since this writer says that the scriptures do not claim to speak with authority and definitively about this matter, it would be interesting to know what the scriptures would have said otherwise. If speaking *positively* about the singing of psalms, hymns, and spiritual songs, and saying not one word about playing a mechanical instrument is not

The Doctrine Of Special Creation

(NO. 8)

7. CONCERNING HOW "KINDS" OF ANIMALS, PLANTS, AND MAN ARISE

Evolution Says

(A) ONE-CELLED CREATURES HAVE GIVEN RISE TO MULTI-CELLED CREATURES, FISH HAVE GIVEN RISE TO AMPHIBIANS, AMPHIBIANS HAVE GIVEN RISE TO REPTILES, REPTILES HAVE GIVEN RISE TO BIRDS AND MAMMALS. IN OTHER WORDS, PHYLOGENETIC BOUNDARIES HAVE BEEN CROSSED NOT ONCE, BUT MANY TIMES, DUE TO NATURAL SELECTION AND GENETIC MUTATIONS.

(1) "It must not be forgotten that mutation is the ultimate source of all genetic variation found in natural populations and the only new material available for natural selection to work on"⁹⁴ (Dr. Ernst Mayr).

(2) "The process of mutation is the only known source of the new materials of genetic variability, and hence of evolution"⁹⁵ (Dr. Theodosius Dobzhansky).

(3) "Mutations are the ultimate raw materials for evolution"⁹⁶ (Dr. George G. Simpson).

(4) "Since mutation is the only known method of origin of new heredity variability, the mutation process is considered to be the prime source of the materials of evolution"⁹⁷ (Drs. Dobzhansky, Sinnot & Dunn).

The Bible Says

(A) GOD CREATED THE ORIGINAL "KINDS" WITH A CERTAIN DEGREE OF BUILT-IN "GENETIC VARIABILITY POTENTIAL." HOWEVER, GOD'S LAWS OF GENETICS ARE THAT "KINDS REPRODUCE KINDS": PHYLOGENETIC BOUNDARIES ARE NOT TRAVERSED.

(1) "And the earth brought forth grass, herbs yielding seed *after their kind*" (Genesis 1:12, Emphasis ours).

(2) "And God said, Let the earth bring forth living creatures *after their kind* . . ." (Genesis 1:24, Emphasis ours).

(3) ". . . and the kite and the falcon *after its kind* . . ." (Leviticus 11:14, Emphasis ours).

(4) "every raven *after its kind*" (Leviticus 11:15, Emphasis ours).

(5) "the locust *after its kind* and the bald locust *after its kind*, and the cricket *after its kind*, and the grasshopper *after its kind*" (Leviticus 11:22, Emphasis ours).

(6) "the weasel and the mouse and the great lizard *after its kind*" (Leviticus 11:29, Emphasis ours).

Science Says

(A) KINDS REPRODUCE KINDS. HORSES REPRODUCE HORSES. COWS REPRODUCE COWS. DOGS REPRODUCE DOGS. BANANAS REPRODUCE BANANAS. CORN REPRODUCES CORN. PHYLOGENETIC BOUNDARIES ARE NOT TRAVERSED. MUTATIONS ARE HARMFUL, NOT BENEFICIAL. IF THERE ARE HARDLY ANY GOOD MUTATIONS, WHAT IS THERE FOR NATURE TO "SELECT"?

(1) "As a matter of fact, the phenomenon of a truly beneficial mutation, one which is *known* to be a mutation and not merely a latent characteristic already present in the genetic material but lacking previous opportunity for expression, and one which is permanently beneficial in the neutral environment, has yet to be documented. Some evolutionists doubt that they occur at all"⁹⁸ (Dr. H. M. Morris, Emphasis in original text).



BERT THOMPSON

(2) "Accordingly, mutations are more than just sudden changes in heredity; they also affect viability, and, to the best of our ability, affect it adversely. Does not this fact show that mutations are really assaults on the organism's central being, its basic capacity to be a living thing?"⁹⁹ (Dr. C. P. Martin).

(3) "We have to face one particular fact, one so peculiar that in the opinion of some people it makes nonsense of the whole theory of evolution: Although the biological theory calls for incorporation of beneficial variants in the living population, a vast majority of the mutants observed in any organism are detrimental to welfare. Some are lethal, causing incurable diseases or fatal deaths; others are sub-lethal, killing off or incapacitating most of the carriers but allowing some to escape; still others are sub-vital, damaging health, resistance, or vigor in a variety of ways"¹⁰⁰ (Dr. J. J. Fried).

(4) ". . . the great majority of mutant genes are harmful in their effects on the organism"¹⁰¹ (Julian Huxley).

(5) "It is entirely in line with the accidental nature of mutations that extensive tests have agreed in showing the vast majority of them detrimental to the organism in its job of surviving and reproducing, just as changes accidentally introduced into any artificial mechanism are predominantly harmful to its useful operation . . . good ones are so rare that we can consider them all bad."¹⁰² (Dr. H. J. Muller)

CONCLUSION

These are just a few of the many evidences that could be considered in the creation/evolution controversy. Perhaps now the reader will see why the creationist has no reason to "hang his head low" and be ashamed of his belief in the Biblical doctrine of special creation. The scientific facts of the case always agree perfectly with the Bible. As always with true science and true Bible, there is no conflict!

Will the historians of the future, when they look back upon our generation, as they write our story, say, as the historians did of the past generation:

The scientific facts of the case always agree perfectly with the Bible. As always with true science and true Bible, there is no conflict!

" . . . after a generation of argument, educated Americans in general came to accept the fact of evolution and went on to make whatever intellectual adjustments they thought necessary."¹⁰³

Or will we stand up and be counted for Truth? One of the most amazing phenomena in the history of education is that a *speculative philosophy* based on not a shred of scientific evidence could have been so universally adopted and taught as scientific fact in all public schools. Yet evolution has been — and still is — taught as the only "scientific and reasonable approach to origins." It is the framework of modern education, the underlying principle of modern science textbooks, and the cornerstone of atheistic humanism.

Surely, knowing this as we do, and knowing that it is far from proven — rather it is merely an alternative, atheistic cosmological view over against the Biblical doctrine of creation — isn't it time to do something about it?!

All that is necessary for evil to triumph is for good men to do nothing. And in regard to evolution, I feel inclined to say that the philosopher was correct in days of old when he said, "*Quos Deus vult perdere dementat*" ("whom the gods would destroy, they first make mad"). Paul said it in another way: "Professing themselves to be wise, they became fools" (Romans 1:22).

FOOTNOTES

94. Mayr, Ernst. *Populations, Species and Evolution*. Harvard University Press. Cambridge, Mass. 1970. p 102.

[Note to the reader: Neo-Darwinism and the new synthetic theory of Darwinism have as their proposed mechanisms natural selection coupled with genetic mutations. A mutation is simply a change in the genetic material, making the offspring basically different from the parent stock in some way. According to evolutionists, natural selection works with the genetic mutations to "create" new "kinds" of living organisms. In other words, phylogenetic boundaries are crossed due to the mutations, creating a new "kind."

95. Dobzhansky, Theodosius. *IN: American Scientist*. Vol. 45. 1957. p 385.

96. Simpson, George G. and W. S. Beck. *Life: An Introduction to Biology*. Harcourt, Brace & World. New York. 1965. p 430.

97. Sinnot, E. W., L. C. Dunn, and T. Dobzhansky. *Principles of Genetics*. Macmillan. 4th edition. New York. 1950. p 315.

98. Morris, H. M. *Scientific Creationism*. Creation-Life Publishers. San Diego, CA. 1974. p 56.

99. Martin, C. P. "A Non-Geneticist Looks at Evolution." *IN: American Scientist*. January, 1953. p 102.

100. Fried, J. J. *The Mystery of Heredity*. John Day, Inc. New York. 1971. pp 135-136.

101. Huxley, Julian. *Evolution In Action*. New American Library. New York. 1953. p 37.

102. Muller, H. J. "How Radiation Changes The Genetic Constitution." *IN: Bulletin of the Atomic Scientists*. Vol. 11. 1955. p 331. Also cf: *Time* magazine, November 11, 1946. p 96.

103. Ostrander, G. *The Evolutionary Outlook, 1875-1900*. Marston Press. Clio, Michigan. 1971. — P.O. Box 17096 Montgomery, Alabama 36117.

Interesting Admissions

Continued from page 2

authoritative and definitive, what would the Bible need to say to be authoritative and definitive?

On page 44 the following statement is made: "For all these reasons, first century Christians simply did not consider the possibility that instruments could be functional in their worship life." Who felt that way? First century Christians! Could it be that the first century Christians were among the number who believed it necessary to adhere strictly to what the New Testament authorizes? They certainly were if they read and believed what was written to them in such passages as II Timothy 3:16,17; II John 9; Galatians 1:8,9; Revelation 22:18,19. Those of us who read and believe these same passages today will feel just like they did about the matter.

But the real key to the matter of why some use mechanical instruments of music in worship is on page 45, and it reads as follows: "In an evangelical church with congregational polity, the individual church member still retains final authority." There it is. Why have the instrument? Because we are convinced the New Testament authorizes it? No! Rather it is because the final say-so lies with the members of the church, and that is the way the members of the church want it.

Dear reader, where do you believe the final say-so should lie? Should it lie within the Holy Scriptures, or should it lie within the flexible will of man? Your answer to that question determines your position with reference to the matter of instrumental music in worship.

The Second Annual GUS NICHOLS WORDS OF TRUTH LECTURESHIP

September 27 - October 1, 1981

under the direction of the
SIXTH AVENUE CHURCH OF CHRIST
1501 Sixth Avenue
Jasper, Alabama 35501

Theme: *MAN'S FALL AND REDEMPTION*



Tom Holland



Franklin Camp



Curtis Cates



Don McWhorter



Raymond Elliott



Jesse Phillips



Neil Myers



Jerri Manasco



Don Murrell



Arvel Curtis



Jerry Jenkins



Dan Jenkins



Dalton Key



Paul Kidwell, Sr.



Jerrie Barber



John Harris



Wendell Winkler



Hugh Fulford

SUNDAY, SEPTEMBER 27	
7:30-8:30 P.M.	The Fall of Man Hardeman Nichols
MONDAY, SEPTEMBER 28	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution — Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption Raymond Elliott
12:00 Noon-1:30 P.M.	<i>Words of Truth</i> Luncheon
1:30-2:00 P.M.	Salvation by the Grace of God Jesse Phillips
2:10-2:40 P.M.	Justification by Faith Neil Myers
2:50-3:20 P.M.	Repentance—An Essential Element Jerri Manasco
3:30-4:00 P.M.	The Good Confession Don Murrell
4:10-4:40 P.M.	The Relevance of Baptism Arvel Curtis
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	The Great Salvation Don McWhorter
TUESDAY, SEPTEMBER 29	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption Jerry Jenkins
12:00 Noon-1:30 P.M.	Rex A. Turner Appreciation Luncheon
1:30-2:00 P.M.	Choosing One's Church Dan Jenkins
2:10-2:40 P.M.	The Sin of Non-Attendance Dalton Key
2:50-3:20 P.M.	Holiness of Life Paul Kidwell, Sr.
3:30-4:00 P.M.	Importance of Personal Evangelism Jerrie Barber
4:10-4:40 P.M.	Lessons Learned in Preaching Over 35 Years John Harris
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	The Crucifixion of Christ Wendell Winkler
WEDNESDAY, SEPTEMBER 30	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—God is Who He Says He Is Jack Wilhelm
12:00 Noon-1:30 P.M.	Eldership Appreciation Luncheon
1:30-2:00 P.M.	Singing as Worship Clifford Smith
2:10-2:40 P.M.	Prayer as Worship Rick Rickard
2:50-3:20 P.M.	Preaching as Worship Alton Hayes
3:30-4:00 P.M.	The Lord's Supper Cecil May, Jr.
4:10-4:40 P.M.	Giving as Worship James Pilgrim
4:40-7:00 P.M.	Super Break
7:00-7:25	Singing Different Directors
7:30-8:30 P.M.	The Resurrection of Christ Charles Coil
THURSDAY, OCTOBER 1	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—Discerning Faith and Opinion Winfred Clark
12:00 Noon-1:30 P.M.	Fellowship Luncheon
1:30-2:00 P.M.	The Orphan Home Controversy Noel Merideth
2:10-2:40 P.M.	The Cooperation Controversy Martel Pace
2:50-3:20 P.M.	The Controversy over Pentecostalism John Waddey
3:30-4:00 P.M.	The Open Fellowship Controversy Roger Dill
4:10-4:40 P.M.	The Controversy over Divorce and Remarriage Hugh Fulford
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	Heaven, the Hope of the Christian Tom Holland



Jack Wilhelm



Clifford Smith



Rick Rickard



Alton Hayes



Cecil May, Jr.



James Pilgrim



Charles Coil



Winfred Clark



Noel Merideth



Martel Pace



John Waddey



Roger Dill

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST. Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper. To make a reservation, call (205) 384-6446 or (205) 387-1670. For those who prefer, the following motels are available: Harper's Motel (205) 384-3368. Holiday Inn (205) 221-3050, M & M Motel (205) 384-5573. Display space is available on a first-come-first-served basis, and at no charge.

"Words of Truth" Luncheon



WORDS OF TRUTH

(USPS 691-760)

"I am not mad, most noble Fe.
the Words of Truth and sobernes.

forth

26:25

VOLUME 17

FRIDAY, SEPTEMBER 11, 1981

NUMBER 36

Beverage Alcohol: Satanic Tool Of Destruction

RUBEL SHELLY

Those of us who have consistently urged *total abstinence* as the only real solution to the problems associated with alcohol have traditionally met this response: "The American attitude toward drinking is an extreme one. In other countries of the world, where wine and other alcoholic beverages are socially acceptable and used generally, there is no problem with alcohol."

Ignorance of the facts has caused many people to advance (and many more to find plausibility in) this argument. Because information about alcohol-related social problems are not generally known to people in this country, some have thought those putting forth such an argument have had an unanswerable point for their case. But facts are stubborn, and the truth destroys comfortable false illusions.

Germany, for example has acknowledged its difficulty with alcohol's widespread use in that country. Leading insurance companies in that European nation have begun large-scale advertising campaigns against the dangers of alcohol. One poster says: "Pure alcohol is pure poison, which is why they serve it to you in small doses." The health department released a study in March of this year saying that 34% of the country's population over age 16 has an alcohol problem; this amounts to over one-third of the total population. Chancellor Schmidt, attempting to be a good example to his fellow countrymen, refuses alcoholic drinks even at official toasts and prefers soft drinks instead.

Even the Russians are taking steps to discourage the free-wheeling use of alcohol. Stepped-up publicity campaigns and price hikes for alcoholic beverages are designed to cut into its use. On any given Monday morning in the Soviet Union, 30%-40% of that nation's work force will be unable to put in a productive day's work because of weekend drinking bouts. The government has special fleets of vehicles marked "Special Medical Aid," which pick up drunks and carry them to state-operated centers for drying out.

What the Bible Says

The attitude of Scripture toward the use of intoxicating drinks is one of harsh condemna-

tion. "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 colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32). If children of the Living God are prohibited from even *looking at* and *desiring* wine with alcoholic content, how can we justify *using it*? *Any use of a product condemned in such stern language is surely an immoderate use!*

Someone objects: "But the Bible says *Jesus drank wine*. Then how could our use of it be wrong, so long as we don't become intoxicated?" This plausible-sounding argument rests on the false premise that the word "wine" refers to intoxicating beverages in all of its biblical occurrences. But such is not the case.

The Greek word most often translated "wine" in the New Testament is *oinos*. A cursory examination of its usage shows that it can refer to either grape juice (e.g., the "new wine" being poured into skins, Luke 5:37) or intoxicating wine (e.g., that which can make one drunk, Eph. 5:18). *Whether or not the oinos is intoxicating (i.e., has alcoholic content comparable to the beverage we refer to as wine today) is not determined by the occurrence of the word alone. The context and related considerations must decide.*

In light of passages like Prov. 23:29-32, and in view of the fact that Jesus observed the Old Testament codes to the letter, it seems reasonable to suspect that the "wine" (i.e., liquid produced from grapes) he drank was nonintoxicating in nature.

For example, when the Savior turned water into wine at the wedding at Cana, the large quantity of liquid involved supports the contention that the wine he made was not an intoxicating beverage. Six stone jars holding two or three measures (i.e., 20 to 30 gallons) apiece equal approximately 120 to 180 gallons of wine. The large amount involved proves one of two things: (1) Jesus produced a drink which would not intoxicate the wedding party, or (2) it is per-

missible to drink adequately large amounts of alcohol to become inebriated. *In view of the Old Testament's prohibition of giving intoxicating drinks to one's neighbor (Cf. Hab. 2:15), I can only believe that Jesus made nonalcoholic-non-intoxicating wine for the wedding guests at Cana.*

It is also interesting to note that the (alcoholic-content) wine of ancient times was quite different from today's wines. The alcohol in such wines did not exceed about 12% by volume and was generally mixed with water before being served. A common ratio of water to wine was three to one; Pliny mentions a ratio of eight parts water to one part wine, and Homer even speaks of a twenty to one mixture of water and wine. Hardly the product or manner of serving for today's wines! (Robert H. Stein, "Wine-Drinking in New Testament Times," *Christianity Today* 19 [June 20, 1975]: 9-11.)

The attitude of first-century Christians toward drinking wine is likely best reflected in Paul's counsel for Timothy to "use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). *The fact that Paul had to order Timothy to use wine for medicinal purposes indicates that Timothy was scrupulously careful not to use it under ordinary circumstances.* Surely there are few people today who do not know that alcohol is used in many medicines, and surely there are none who oppose such a legitimate use of it. It is the unjustified and harmful use of alcohol as a "social beverage" that is opposed by Christians. Is the Problem a Serious One?

A government report on alcoholism a couple of years ago showed that three out of four American teen-agers drink and that one of every five gets drunk at least once a month. Adolescent problems with alcohol seem to be in almost epidemic proportions.

But parents seem relatively unconcerned about the fact that their children drink. A public school official recently said that the typical response of a parent to a contact made about his or her child's being drunk at school is this: "Whew, I'm relieved. I was afraid you

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Words Of Truth

(USPS 691-760)

I am not mad most noble
 but speak forth the Words of
 Truth and soberness

- Acts 26:25

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, Al. 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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Beverage Alcohol: Satanic Tool Of Destruction

Continued from page 1

were going to tell me that my child has been using drugs."

But alcohol is anything but harmless. It is a drug, a powerful depressant drug which is known to have many harmful effects on the human body. It is implicated in cirrhosis of the liver, certain types of cancer, and heart disease.

At least half of each year's automobile deaths can be traced directly to a person "under the influence" of alcohol. The dollar cost of alcohol in terms of lost work, on-the-job injuries, and related considerations is estimated to be some \$15 billion a year.

Half of all the murders in the United States each year involve a situation where either the killer or the victim—or both—have been drinking. *A third of all suicides are found to have significant amounts of alcohol in their blood-streams.* People who abuse alcohol are seven times more likely to be separated or divorced than the remainder of the population.

You are in the image of God (Gen. 1:26-27), and God wants you to be "conformed to the image of his Son" (Rom. 8:29). The use of beverage alcohol harms people, mars the image of God in them, and defeats the will of God for their lives.

You are responsible for the influence you have on other people by the things you do (Matt. 5:14-16). Suppose you drink, never get drunk, and never suffer any personal consequences of a bad nature from your wine or beer. What if the person who is influenced to begin drinking—maybe your son or daughter—by your example, proves unable to "handle" alcohol, and suffers some of those terrible fruits which alcohol can bring? Would you feel any responsibility? "Let us follow after things . . . whereby we may edify one another . . . It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14:19-21).

Rather than defending the use of alcoholic beverages, the efforts of Christians would be better expended in trying to help put back together some of the lives it has wrecked. *And if you ever get close enough to alcohol to see what it really does for people, you will see that total abstinence is the right course to pursue and to recommend to others.*—2206 Hillsboro Road, Nashville, Tennessee 37212.



FROM

THE EDITOR

Rex Turner To Be Honored

One the special events occurring during the Gus Nichols *WORDS OF TRUTH* Lectureship will be a luncheon honoring the beloved Rex A. Turner, Sr. on Tuesday, September 30. Few, if any, have demonstrated greater dedication and have made more significant contributions to the cause of the Lord in our time than he. He founded what is now Alabama Christian College, and served as its president and chief administrator during the most difficult years of its existence. In this capacity he touched the lives of literally thousands of people and influenced them for good. Many gospel preachers can trace their decisions to preach to his influence. He serves today as President of the Alabama



BOBBY DUNCAN

Christian School of Religion, and is perhaps doing the greatest work of his life. As a preacher, as an author, as an educator, as a Christian gentleman, brother Rex Turner is most deserving of this expression of our appreciation.

Other special luncheons during the week will be the *Words of Truth* Luncheon on Monday, the Eldership Appreciation Luncheon on Wednesday, and the Fellowship Luncheon on Thursday. This latter will be a covered dish luncheon for everyone attending the lectureship, and will be furnished by the Christians of Walker County. All those attending the lectureship from outside the immediate area will be guests.

Walker County hospitality is at its best during the lectureship. Members of the church are opening up their homes to provide lodging, free of charge, to those who come to Jasper for the lectureship. Reservations for lodging should be made in advance either by writing the Sixth Avenue Church of Christ, 1501 6th Avenue, Jasper, Alabama 35501, or by calling (205) 384-6446 or (205) 387-1670.

Was God A Man?

BY GEORGE REED

One of the most ridiculous views that Joseph Smith taught concerning God was that God was once a man, and that men may become gods. He stated as follows:

First, God himself, who sits enthroned in yonder heavens IS A MAN LIKE UNTO ONE OF YOURSELVES, that is the great secret . . . I am going to tell you HOW GOD CAME TO BE GOD. We have imagined that God was God from all eternity . . . God himself; the Father of us all dwelt on an earth the same as Jesus Christ himself did . . . You have got to LEARN HOW TO BE GODS YOURSELVES; . . . No man can learn you more than what I have told you (*Times and Seasons*, Vol. 5, pp. 613-614).

The Mormon church teaches that God the Father had a Father, and his Father had a Father, and so on down the line. Somewhat hard to believe? Well, here's their proof:

He (God) is our Father — the Father our spirits, and was ONCE A MAN IN MORTAL FLESH as we are, and is now an exalted being. How many Gods there are, I DO NOT KNOW. But there never was a time when there were not Gods . . . It appears ridiculous to the world, under their darkened and erroneous traditions, that God has once been a FINITE BEING . . . (*Journal of Discourses*, Vol. 7, p. 333). Heber C. Kimball, of the Mormon church, made these observations: ". . . then we shall go back to our Father and God, who is connected with one who is still farther back; and this Father is connected with one still further back, AND SO ON . . ." (*Journal of Discourses*, Vol. 7, p. 19).

Let us see if the book of Mormon matches the teaching of the Bible concerning the doctrine of God. Moses said, "Hear, O Israel: Jehovah our God is one Jehovah" (Dt. 6:4). Jesus affirmed this statement when he said, "The Lord our God, the Lord is one" (Mk. 12:29). Moses again states, ". . . there is none

else besides him" (Dt. 4:39).

Joseph Smith needed to read the writings of the prophet Isaiah. Isaiah fought against polytheism in chapters 40 to 50. Isaiah said, "Before me there was no God formed, neither shall there be after me. I,

Joseph Smith needed to read the writings of the prophet Isaiah.

even I, am Jehovah; and besides me there is no saviour" (Isa. 43:10,11). We read again, "I am the first, and I am the last; and besides me there is no God" (Isa. 44:6). Again, "I am Jehovah, and there is none else; besides me there is no God" (Isa. 45:5).

From the above scriptures, we can see there is one God, and only one. Yet, we have positive proof that the Father is God (I Cor. 8:6; Gal. 1:1; Phil. 2:11); the Son is God (Jn. 1:1-3,14; Phil. 2:6; I Jn. 5:20); and, the Holy Spirit is God (Acts 5:3,4; Mt. 28:19; I Cor. 2:10-13).

Jesus said, "God is a spirit: and they that worship him must worship in spirit and truth" (Jn. 4:24). Jesus again said, "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having" (Lk. 24:39). The Bible says nothing about God's ever being a man, nor man's ever turning into a god. The question is, "Shall we believe the Bible or the book of Mormon?"

What shall we conclude? Was the so-called "revelation" that Joseph Smith had really from God? If so, why would his "revelation" contradict God's word? Joseph should have told his "angel" what the apostle Paul told the Galatians. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8). Truth cannot contradict truth. This is what we have if we accept the

Continued on page 3

Some Thoughts On Praising The Lord

In looking through a concordance recently I came to the word "praise" and found that the Psalmist wrote of it more than anyone else. He admonishes, "Praise ye the Lord" (Psalms 104:35). It was his desire that all would praise the Lord: "Oh that man would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8).



CURTIS R. DOWDY

For some unknown reason, to me at least, we

have shunned to use the phrase, "Praise the Lord." Is it because some other religious group uses the phrase and we are afraid of being identified with them? I do not intend to be run away from any approved scriptural term or terms, notwithstanding the PTL Club.

When I think with the Psalmist of the Lord's goodness, and as he writes at verse 9, "For he

I do not intend to be run away from any approved scriptural term or terms, notwithstanding the PTL Club.

satisfieth the longing soul, and filleth the hungry soul with goodness," I am to exclaim with him, "Praise the Lord!" In the goodness of God with the satisfying of the longing soul there is the whole story of man's fall and his redemption through the grace and mercy of God.

To appreciate fully this goodness one must climb to Golgotha's brow and there see and hear the contrast between a leering mob and the man on the middle cross, and to understand what is going on and why. Can you hear the insults of the scribes and Pharisees, and so you hear amid the agonizing cries these unforgettable words, "Father, forgive them..."? If so, you have just witnessed the boundless love and goodness of God. That love so beautifully drawn up and out through the gospel story has within the power to "satisfy the longing soul and fill the hungry soul" (Romans 1:16).

I read of a man who made it a practice to praise the Lord aloud. It seems that he was so doing during an assembly and the preacher took him aside to the library where he pulled out a geography book. The preacher instructed him to read, thinking surely this would keep him quiet. However, it was not long until he heard the man shouting, "Praise the Lord!" The preacher was astonished and asked what it was that

he was shouting about. The brother replied that he read in the book of a place where the sea was five miles deep and remembered that the Lord said, "I will cast all their sins into the depths of the sea" (Micah 7:19). There, brethren, is something to shout about! Could it be that we preachers have been guilty of discouraging brethren from praising the Lord? In this regard I am reminded of the time that Jesus came into Jerusalem riding on a colt. The text says, "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and PRAISE GOD with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:37, 38). The Pharisees asked the

Lord to rebuke the disciples. "And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out" (verse 40).

Dear sinner friend, have you obeyed the Christ? If not, today by faith turn from your sins (repentance), by faith confess Christ as Lord (the good confession), and by faith be buried in water for the forgiveness of your sins (baptism). Upon this obedience of faith (Romans 16:26) you can with Paul proclaim, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1,2).

Obion, TN 38240

The Wonderful Power Of The Word

BY W. A. HOLLEY

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

There is power in a man's word, whether spoken or written, especially if that man is in a position of authority. Note: "Where the word of a king is, there is power: and who may say unto him, What doest thou?" (Ecclesiastes 8:4). It is sometimes argued that there is no power in the written word, but such a contention is foolishness indeed; for, when an Internal Revenue Service representative sends you a letter asking you to report for an interview, you report!

God Almighty possesses all power and might. His word is power full. The sinner is changed and influenced through the power of the gospel to obey the truth and thus be saved (Romans 1:16; I Peter 1:22-23).

The word of God was given, revealed and confirmed by the Holy Spirit through inspired men for the exalted purpose of converting and saving mankind. We shall note some of the things said about what the Holy Spirit did:

David declared, "The Spirit . . . spake by me, and his word was in my tongue" (II Samuel 23:2). "This Scripture . . . which the Holy Spirit by the mouth of David spake" (Acts 1:15-16). God for "many years didst . . . forbear them, and testifiedst against them by thy Spirit in thy prophets" (Nehemiah 9:30). Again, "Well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying . . ." (Acts 28:25-27). "Wherefore (as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts . . ." (Hebrews 3:7-11). Furthermore, ". . . Holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:20-21).

Those references cited above show beyond doubt that the Holy Spirit speaks to humanity through his word as revealed in the Holy Bible. If you desire to know what the Holy Spirit says to you, read the Bible. Do not depend upon dreams, feelings, human

If you desire to know what the Holy Spirit says to you, read the Bible.

experiences, and doctrines and commandments of men. If you do, you will be misled; go to the Bible, it is an infallible guide from earth to heaven.

WHAT THE WONDERFUL WORD HAS POWER TO ACCOMPLISH

(1) The sinner is dead in sin, but the word of God possesses power to quicken him (Ephesians 2:1-5;

Psalms 119:50).

(2) "The law of the Lord is perfect converting the soul." Sinners need converting and the word of God has power to convert them (Psalms 19:7; Acts 3:19).

(3) "Without faith it is impossible to please God;" but faith comes by hearing the word of God. The sinner cannot become a believer unless he hears the truth of God as revealed in the Bible (Hebrews 11:6; Romans 10:17; Acts 16:30-34).

(4) The sinner must be begotten and born again by the word of God in order to be saved (James 1:18,21; I Corinthians 4:15; I Peter 1:22-23). There is no other way.

(5) The sinner must be saved by the power of the gospel. This is the reason why Jesus commanded it to be preached to every creature throughout the whole world (Romans 1:16; Matthew 28:18-20; Mark 16:15-16; Acts 11:13-14). The Holy Spirit never, never, never operates on the sinner's heart separate and apart from the Word of God as revealed in the Sacred Scriptures.

(6) The fact that Jesus loved sinners enough to bear their sins for them on the cruel cross is, indeed, powerful (Romans 5:8; II Corinthians 5:14; I Peter 2:21-25). Surely, the sinner, when he recognizes his lost and undone condition, will be constrained by the truth of God.

(7) The commands of Jesus Christ are powerful because they strike directly to the heart of sinful men. Men know they are sinners and their ways should be changed (Romans 3:23; 6:23). The commands of Jesus are supported by all authority in heaven and in earth (Matthew 28:18-20).

(8) The promises of the word of God offering remission of sins and an eternal home in heaven are powerful incentives which draw sinners to obey God (Hebrews 5:8-9; John 6:44-45; Acts 2:35-38; Romans 6:22).

(9) The threats of the Word of God are powerful warnings to sinners who rebell against God's authority. — Box 274, Parrish, Ala. 35580.

~~~~~  
Prejudice runs so deep in some people they won't even listen to both sides of a phonograph record.

~~~~~  
It is always easier to see both sides of a question if your prejudices are not involved.

~~~~~  
Hatred does a great deal more damage to the vessel in which it is stored than the object on which it is poured.

~~~~~  
It is difficult for a preacher to break a hard heart and mend a broken one at the same time.

Was God A Man?

Continued from page 2

book of Mormon. One writer offers this syllogism formulated from Galatians 1:8:

Major premise: The curse of God rests upon any production that contains another gospel.

Minor Premise: But the book of Mormon contains another gospel.

Conclusion: Therefore, the curse of God rests upon the book of Mormon. Please notice that the major and minor premises are both true and valid. Therefore, the conclusion must be true. If not, why not?

Surely, one can see that the book of Mormon does not match the teaching of the Bible, nor the Bible the teachings of the book of Mormon. May we as a people always take the Bible as the supreme source of authority. — 17691 Pesante Rd. Salinas, CA 93907.

The Second Annual GUS NICHOLS WORDS OF TRUTH LECTURESHIP

September 27 - October 1, 1981

under the direction of the
SIXTH AVENUE CHURCH OF CHRIST
1501 Sixth Avenue
Jasper, Alabama 35501

Theme: *MAN'S FALL AND REDEMPTION*



Tom Holland



Franklin Camp



Arvel Curtis



Jerry Jenkins



Curtis Cates



Don McWhorter



Raymond Elliott



Jesse Phillips



Neil Myers



Jerri Manasco



Don Murrell

SUNDAY, SEPTEMBER 27	
7:30-8:30 P.M.	The Fall of Man Hardeman Nichols
MONDAY, SEPTEMBER 28	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption Raymond Elliott
12:00 Noon-1:30 P.M.	<i>Words of Truth</i> Luncheon
1:30-2:00 P.M.	Salvation by the Grace of God Jesse Phillips
2:10-2:40 P.M.	Justification by Faith Neil Myers
2:50-3:20 P.M.	Repentance—An Essential Element Jerri Manasco
3:30-4:00 P.M.	The Good Confession Don Murrell
4:10-4:40 P.M.	The Relevance of Baptism Arvel Curtis
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	The Great Salvation Don McWhorter
TUESDAY, SEPTEMBER 29	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption Jerry Jenkins
12:00 Noon-1:30 P.M.	Rex A. Turner Association Luncheon
1:30-2:00 P.M.	Choosing One's Religion Dan Jenkins
2:10-2:40 P.M.	The Sin of Non-Attendance Dalton Key
2:50-3:20 P.M.	Holiness of Life Paul Kidwell, Sr.
3:30-4:00 P.M.	Importance of Personal Evangelism Jerrie Barber
4:10-4:40 P.M.	Lessons Learned in Preaching Over 35 Years John Harris
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	The Crucifixion of Christ Wendell Winkler
WEDNESDAY, SEPTEMBER 30	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—God is Worth It Jack Wilhelm
12:00 Noon-1:30 P.M.	Eldership Appreciation Luncheon
1:30-2:00 P.M.	Singing as Worship Clifford Smith
2:10-2:40 P.M.	Prayer as Worship Rick Rickard
2:50-3:20 P.M.	Preaching as Worship Alton Hayes
3:30-4:00 P.M.	The Lord's Supper Cecil May, Jr.
4:10-4:40 P.M.	Giving as Worship James Pilgrim
4:40-7:00 P.M.	Super Break
7:00-7:25	Singing Different Directors
7:30-8:30 P.M.	The Resurrection of Christ Charles Coil
THURSDAY/OCTOBER 1	
9:00-9:40 A.M.	The Church in Relation to Redemption Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity Don McWhorter
11:15-11:55 A.M.	Keynote Speech—Discerning Faith and Opinion Winfred Clark
12:00 Noon-1:30 P.M.	Fellowship Luncheon
1:30-2:00 P.M.	The Orphan Home Controversy Noel Merideth
2:10-2:40 P.M.	The Cooperation Controversy Martel Pace
2:50-3:20 P.M.	The Controversy over Pentecostalism John Waddey
3:30-4:00 P.M.	The Open Fellowship Controversy Roger Dill
4:10-4:40 P.M.	The Controversy over Divorce and Remarriage Hugh Fulford
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing Different Directors
7:30-8:30 P.M.	Heaven, the Hope of the Christian Tom Holland



Dan Jenkins



Dalton Key



Paul Kidwell, Sr.



Jerrie Barber



John Harris



Wendell Winkler



Jack Wilhelm



Clifford Smith



Rick Rickard



Alton Hayes



Cecil May, Jr.



James Pilgrim



Charles Coil



Winfred Clark



Noel Merideth



Martel Pace



John Waddey



Roger Dill



Hugh Fulford

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST. Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper. To make a reservation, call (205) 384-6446 or (205) 387-1670. For those who prefer, the following motels are available: Harper's Motel (205) 384-3368, Holiday Inn (205) 221-3050, M & M Motel (205) 384-5573. Display space is available on a first-come-first-served basis, and at no charge. "Words of Truth" Luncheon



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus,
the Words of Truth and soberness."

Acts 26:25

Acts 26:25

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Jesus Didn't Speak In Footnotes

A footnote is defined by Webster as an "explanation or comment below the text on a printed page." Usually footnotes are included in scholarly writings or research papers to cite authorities from whom an author has borrowed ideas or information. One who uses a footnote says in effect, "I am not an authority on this point, but I can refer you to one. This point is not original with me." Under most circumstances foot-



EDDIE J. MILLER

notes are helpful to the reader, and for the author who admits his own limitations they are necessary.

Jesus, however, did not speak in footnotes!! Instead of *relying* on "authorities" or "sources" for his teaching, Jesus *was* and is the authority!

As an example of his authoritative teaching, immediately following the sermon on the mountain, Matthew reports: "When Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as *one having authority*, and not as their scribes" (7:28,29). Earlier he told this audience, "You have heard it said, Thou shalt not kill . . . but *I say unto you*, that everyone who is angry with his brother shall be in danger of the judgment" (5:21,22). Jesus, in this great sermon, as in all his teaching, did not need to quote authorities for his position; in fact he repudiated the Jewish rabbis for being "psuedo-authorities."

On another occasion Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things *whatsoever I commanded you*" his authority is from the Father. This is further clarified by the statement of Luke 10:22: "And all things have been delivered unto me of the Father." Since Jesus

and the Father were "one" and Jesus had a unique relationship to the Father (Matt. 11:27), he was given complete authority.

Notice also that the gospel accounts are sprinkled generously with statements like: "And the disciples went, and did as *Jesus commanded* them" (Matt. 21:6), "and *he charged them* that they should take nothing for their journey . . ." (Mark 6:8), "And *he commanded* the multitude to sit down on the ground. . ." (Mark 8:6), "For *he was commanding* the unclean spirit to come out of the man" (Lk. 8:29).

Prior to his death, resurrection, and ascension Jesus made a promise to the apostles that they would know his will through divine revelation. Specifically, he promised that his authority would be with them as they taught and wrote (Matt. 16: 18,19; Jno. 14:26; 16:12,13). Consequently, when we read from the apostles and prophets we know we are reading the *will of Christ*, nothing more, nothing less!

I believe a few inferences can be drawn from realizing that Jesus had all authority:

First, the matter of having a "Thus saith the Lord" for what we do, say and believe is of paramount importance! Putting every belief alongside Jesus' teaching will at once allow a decision about whether it is true or false. Our words and actions, as individuals and congregations should be put through the "sieve" of the New Covenant of Jesus Christ. This is precisely

what I Thessalonians 5:21 demands: "Prove all things, hold fast that which is good." This clearly implies rejecting what is not good, i.e., not in harmony with the will of Christ.

Second, we should be especially cautious in making use of the writings and viewpoints of others. Appreciative and thankful use of human commentaries, books and articles is almost always helpful, but the only final and authoritative answers will be found in the New Testament of Jesus Christ.

Third, our dealings with others should be characterized by conscientiously and constantly teaching them the will of Christ. A confused neighbor, friend or relative deserves to be directed to the answers found in God's word. No amount of human empathy, counselling or advice will compare with the solid instructions of the Bible. As Peter expressed it: "Sanctify Christ in your hearts as Lord, Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (I Pet. 3:15).

On one occasion when large numbers of people were turning their backs on Jesus, he asked the disciples, "Would ye also go away?" Peter replied, "Lord to whom shall we go? Thou hast the words of life" (John 6:67,68). May we have the same confidence in the words of Jesus! — 800 Gunter Ave. Guntersville, Ala. 35976.

How Big A Fool Are You?

ANCIL JENKINS

A king once gave his court jester his staff to carry. He said the jester was a fool and when he found a bigger fool, he was to give him the staff. A few months later, the king was on his death bed. The jester visited him and asked the king if he was prepared to die. Sadly, the king said that he did not believe he was. The jester said, "Here is your staff."

How much we believe in preparation. We prepare for professions by going to school. We prepare for retirement by insurance or other programs. Why do people fail to prepare to die?

Some refuse to face the reality of death. They think it will not come to them. They may say they know they

will die, but deep down, they feel somehow they will escape it.

Others think it will not come soon. The great delusion is, "there is plenty of time." Most people plan to prepare to die-but not soon.

There are others who have adopted a religion or philosophy that makes life after death pleasant without any preparation in this life. As the child said who had studied the rich man and Lazarus, "I want to live like the rich man and die like Lazarus." It is impossible to do this. To think otherwise is a fool. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87102



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM

THE EDITOR

The Love Of Money

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:10). Look at this statement from the pen of the inspired apostle! Have we really been impressed with the truth contained therein? Do we really believe the love of money can be so dangerous?

True, this passage does not say that money is evil. It is neither evil nor good; it can be used for either. It can be used to buy whiskey or to preach the



BOB DUNCAN

gospel, to hire a murderer or to feed the hungry. Money itself has no moral or spiritual character, but is powerful for good or evil, according to the moral and spiritual character of those who possess it.

The Greek word here rendered "love of money" is used just this once in the New Testament, but the adjective form of the word occurs twice, and in each occurrence is translated by the word *covetous*. Hence we would do no injustice to the passage to paraphrase it like this: "Covetousness is the root of all evil . . ."

One of the reasons the love of money is "a root of all kinds of evil" (ASV) is the fact that it is so hard to recognize in oneself. People come down the aisles and confess every sin imaginable, but how often have you known of someone's coming forward to confess the sin of covetousness? It is simply a hard sin to see in ourselves, though we may see it without difficulty in others.

It is not uncommon for one who is a lover of money to refuse to recognize this characteristic in himself, for it is easy for him to "cop out" by saying he cares nothing for money, but is interested only in what it will buy. For example, the man who sells whiskey may have a legitimate need for a larger than average income. He may have a large family, with several children he wants to send to college. No amount of need, however, and no motive, regardless of how noble, can justify the sin of covetousness — the love of money.

We can see the love of money as the root of evil in the man who steals, cheats, peddles drugs, sells whiskey, or lies on his tax return. What about the man, regardless of the reason, who fails to contribute as he should? What about the preacher or the eldership which tends to overlook the sins of the rich, while taking a firm stand against those of the poor? What about the brethren who are partial in their dealings with people? I have seen preachers and others who go out of their way to be cordial with the rich, but who will hardly greet the poor at all.

What about the college administrator who caters to the whims and fancies of the rich, even at the sacrifice of moral and spiritual principles?

When the desire for money, regardless of the motive or reason for wanting the money, causes one to sacrifice principles of truth or righteousness, that desire is a damning sin.

Announcement

A lectureship book representing past Memphis School of Preaching Lectureships is currently being prepared and will be distributed in March 1982. Orders are now being taken for *Memphis School of Preaching Lectures, "A Survey of the First Fifteen Years,"* Volume I.

The volume will be comprised of selected lectures transcribed from lectureship tapes. It will be available in soft and hard covers, both of which will have sewn signatures. The book will have approximately 300 pages and sell for \$8.00 and \$10.00 respectively at prepublication prices.

This will be a limited edition. Therefore, advance orders are advised in order to reserve copies. Paid orders may be sent to: The Kingdom Press, Inc., P.O. Box 346, Rosiclare, IL. 62982. The Kingdom Press, Inc. is a non-profit religious publishing company established by some alumni of the Memphis School of Preaching. Seventy-five per cent of the book's proceeds after costs will be donated to the Memphis School of Preaching.

Revelation and Confirmation

In "old time" God made known his will to specially chosen men who were responsible for making it known to others through speaking and/or writing (Hebrews 1:1 Ephesians 3:3,4). The revelation came directly to the minds of those chosen, by means of the Holy Spirit, the third member of the Godhead. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).



CURTIS R. DOWDY

The Old Testament period of revelation came to a close with the completion of Malachi and for about 400 years no additional revelation was given. It is interesting to read some of the things which were written during this so called "silent" period; they are recorded in the Apocrypha. Now, upon what did Israel depend during this so called silent period? The answer is obvious, the mind of God was available in the Old Testament scriptures. However, revelation had not reached its end because Christ had not yet come.

John, the son of Zacharias and Elizabeth, opened a new era of revelation, as he prepared a people for the Lord (Luke 1:17). But revelation during the New Testament period was dependent on apostles and New Testament prophets. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Ephesians 3:5).

Confirmation was miraculous under both Testaments. The miraculous testified to the authenticity of the message, as Moses and Aaron's confronting Pharaoh. "And I will . . . multiply my signs and my wonders in the land of Egypt" (Exodus 7:3). So it was with Jesus and those whom he sent. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the

Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Hebrews 2:3,4).

Nevertheless, there would be a time when new revelation and new confirmation would cease. When all that God wished to reveal had been revealed and thus confirmed there would be no longer need for either. This principle is unequivocally stated at John 20:30,31: "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." Note then:

1. Jesus revealed himself to one generation.
2. Jesus was confirmed as the Christ the Son of God to that generation.
3. His coming and his confirmation have been written and those who read can believe.
4. Therefore, as long as the record stands there will be no need for Jesus to come to reconfirm himself to succeeding generations.
5. What is true of Jesus is true of all the rest of revelation and confirmation.

Paul, having given I Corinthians chapter 12 to the identification of spiritual gifts, discusses the duration of the gifts in chapter 13. He tells us that the gifts belonged to that period when revelation was in part, i.e., not completed (v. 9). He further states that when revelation is completed (which he identifies as the perfect) then that which belongs to the part (the gifts) would no longer remain (vs. 8,10).

What does this mean, then, when men and women claim to be speaking under the direct influence of the Holy Ghost today and by his power are able to confirm it by signs, wonders and miracles?

The answer to that question has already been supplied, but confirmation comes from a rather unexpected source. In the book, *Give Me That Prime-Time Religion*, author Jerry Sholes, who was an insider in the Oral Roberts Evangelistic Association for three years, states: "Usually, during a seminar, there were participants who were in

Divine Discipline

The primitive rigor of the Book of Proverbs is repudiated by the modern manners. People reject the old harsh methods, and endeavor to substitute milder means of correction. No doubt there was much that was more than rough, even brutal, in the discipline of our forefathers. The relation between father and child was too often lacking in sympathy through the undue exercise of parental authority. But now the question is whether we are not erring toward the opposite extreme in showing more tenderness to the criminal than to his victim, and failing to let our children feel the need of some painful discipline. We idolize comfort, and we are in danger of thinking pain to be worse than sin. It may be well, therefore, to consider some of the disadvantages of neglecting the old-fashioned methods of chastisement.



HOYT BAILEY

It is a mistake to suppose the rod to be cruel because it hurts. This mistake is made quite as much by the hand that should hold the rod as by the back that should feel it. Pain may be most wholesome. The highest form of punishment has as its aim to cure the offender. To think more of the sufferings of the offender than of his sin is to show a failure of conscience, a lack of appreciation of the really evil condition of the sinner. We should learn that it is worse to sin than to suffer.

Pain may be most wholesome. The highest form of punishment has as its aim to cure the offender.

There are certain special conditions under which painful chastisement is the most wholesome form of correction. Some natures are redeemed by a process of punishment which will only crush others. A low and cruel nature especially needs painful punishment. Sins of the morally degrading class are best punished with sharp pains.

It is a sign of weakness or selfishness to withhold needful chastisement. The lawful authority may not have the energy to proceed to an extremity. So serious an action requires strength of purpose. It must be simply agonizing for a kind-hearted father to have to bring pain and disgrace to his son. But to hold back from the exercise of wholesome discipline on this account is really to give way to sinful self-indulgence. The true father will hurt himself in punishing his child.

God's chastisement of his children is for their good. He does not hate his sons; therefore, at times, he does not spare his rod. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:12). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8).

It is in harmony with Scripture to grieve over the disorderly. Saul in disobedience to the command of God, spares Agag and the best of the spoil. God declares to Samuel that he can endure with Saul as king no longer. Samuel in his grief, cries to God all night. "Samuel came no more to see Saul." Saul was no longer the representative of Jehovah, and consequently Samuel no more came to him, bearing messages and commands, and giving him counsel and guidance from God. "Nevertheless Samuel

mourned for Saul."

Ezra "did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away" (Ezra 10:6). Moses mourned for Israel's sins forty days and forty nights. "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger" (Deut. 9:18). "Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Psa. 106:23).

Paul wrote that in the Corinthian church there was one guilty of "fornication." Such immorality was regarded with the utmost abhorrence, even through the whole Roman empire. Paul says that such a case was not "so much as named among the Gentiles." It is said of the church in Corinth, "And ye are puffed up, and have not rather mourned." It may be that some in the church were proud of the membership of this incestuous man.

The exclusion by the church of such members from within its midst is an urgent duty. A true church is a community of Christ-like men, and the presence of such characters in it is an outrage. The verses teach that their expulsion should be practiced with the utmost zeal. It would seem that no sooner did Paul hear of this abomination than he determined to put an end to it. "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed." As if he had said, "Though absent from you, as soon as I heard it I determined to get such a vile character expelled forthwith from the community;" and to do it when they were gathered together "in the name of our Lord Jesus Christ," that is, by the authority and power of Christ.

The expulsion should be practiced with the utmost zeal, not to destroy, but to save the offender. "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The passage before us furnishes an example of fornication, which was scarcely thought

to be a vice, and indeed was a religious observance among the society of Corinth. But the case was one of aggravated adultery and incest.

We regret to note the laxity of church members in tolerating such offenses against morality. The church at Corinth allowed the offender to remain unreprieved in their midst, as though nothing had happened which called for special notice and vigorous and immediate action. They did not even mourn, did not distress themselves, did not make the event an occasion of humiliation and mourning; this showed a sad insensibility to the evil. So far from this, at the very time when their fellowship was so disgraced, they were "puffed up," boasting themselves of their spiritual gifts and intellectual distinction!

Leaven furnishes an illustration of the diffusive, contagious, corrupting power of sin. A little leaven leavens the whole lump. A sin tolerated, a sinner countenanced, in a Christian society, may imperil the general purity. "One sickly sheep infects the flock;" "Behold how great a matter a little fire kindleth!" Each heart is aware of the secret temptations to evil to which it is most exposed; and perhaps every one's experience can show how evil habit grows when unchecked and indulged.

The Divine summons requires that the leaven of sin be removed that the mass may be preserved in purity. The case of the Corinthians reminds us that the putting away of an offending member is necessary in order to vindicate Christian purity and to protest against the encroachments of sin. The old leaven must, in this sense, be "purged out."

Those whose company is forbidden are such as, by manifest and flagrant violation of the moral law, prove the utter insincerity of their profession to be followers of Christ. The reasons for this prohibition are obvious. It could scarcely be other than injurious to our own moral nature to be intimate with those whose life belies their creed, whose hypocrisy is unmistakable. Such intimacy would be interpreted by the world as meaning that in our esteem it is of little consequence what a man is, if he only professes to be Christ's. — 204 S. Main Ave. Sylacauga, Ala. 35150.

Revelation and Confirmation

Continued from page 2

wheelchairs. I never saw anyone healed of ANYTHING and that bothered me. I saw people who had come expecting a healing and I saw the raw hope and desire in their eyes. If faith COULD have brought them up out of those wheelchairs, they would have come OUT and been ready to run a 50-yard dash, on the spot! It NEVER happened.

"Oh, once in a while someone would get up out of a wheelchair and limp off the stage. But, I'd seen them

If faith COULD have brought them up out of those wheelchairs, they would have come OUT and been ready to run a 50-yard dash, on the spot! It NEVER happened.

a day or two before get out of their wheelchairs to get into cars or go into the restroom. They weren't total and incurable wheelchair cases. They merely needed the wheelchairs for comfort because of the particular illness they had. They COULD, however, get up and walk short distances if they HAD to, or if they REALLY WANTED TO. They really wanted to for Oral, so they'd do it and then return to their wheelchairs backstage. It was a dog and pony show!" (Give Me That Prime-Time Religion, Jerry Sholes, page 34).

Let it, therefore, be understood that we have

confirmed revelation today and in the very same way we have apostles and witnesses today. All are available and still perform their duties in and through the word of God; the scriptures are sufficient (II Timothy 3:16,17). It makes as much sense to expect Jesus to make a return trip as a babe, grow up, preach and confirm it by signs, wonders and miracles, and then die on a cross as to expect new revelation and confirmation. Neither will happen (Jude 3)! — Obion, TN 38240.

It's pretty hard to tell what brings happiness; poverty and wealth have both failed.

.....

The greatest area of unemployment in the United States is just above the shoulders.

.....

The juvenile delinquent is a mixed-up kid, a victim of mixed drinks — mostly alcohol and gasoline.

.....

A cool head may sometimes keep a man out of trouble, but more often it's cold feet.

.....

Hate is the most inefficient use a person can make of his mind.



Tom Holland Franklin Camp



Arvel Curtis Jerry Jenkins

The Second Annual GUS NICHOLS WORDS OF TRUTH LECTURESHIP

September 27 - October 1, 1981

under the direction of the
SIXTH AVENUE CHURCH OF CHRIST
1501 Sixth Avenue
Jasper, Alabama 35501

Theme: **MAN'S FALL AND REDEMPTION**



Curtis Cates



Raymond Elliott



Jesse Phillips



Neil Myers



Don Murrell



Jack Wilhelm



Clifford Smith



Rick Rickard



Alton Hayes



Cecil May, Jr.



James Pilgrim



Charles Coil



Winfred Clark



Noel Merideth



Martel Pace



John Waddey



Roger Dill



Dan Jenkins



Dalton Key



Paul Kidwell, Sr.



Jerrie Barber



John Harris



Wendell Winkler



Hugh Fulford

SUNDAY, SEPTEMBER 27	
7:30-8:30 P.M.	The Fall of Man..... Hardeman Nichols
MONDAY, SEPTEMBER 28	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution — Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption..... Raymond Elliott
12:00 Noon-1:30 P.M.	<i>Words of Truth</i> Luncheon
1:30-2:00 P.M.	Salvation by the Grace of God..... Jesse Phillips
2:10-2:40 P.M.	Justification by Faith..... Neil Myers
2:50-3:20 P.M.	Repentance—An Essential Element..... Jerri Manasco
3:30-4:00 P.M.	The Good Confession..... Don Murrell
4:10-4:40 P.M.	The Relevance of Baptism..... Arvel Curtis
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	The Great Salvation..... Don McWhorter
TUESDAY, SEPTEMBER 29	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption..... Jerry Jenkins
12:00 Noon-1:30 P.M.	Rex A. Turner..... Rex A. Turner
1:30-2:00 P.M.	Choosing Our Response..... Dan Jenkins
2:10-2:40 P.M.	The Sin of Non-Attendance..... Dalton Key
2:50-3:20 P.M.	Holiness of Life..... Paul Kidwell, Sr.
3:30-4:00 P.M.	Importance of Personal Evangelism..... Jerrie Barber
4:10-4:40 P.M.	Lessons Learned in Preaching Over 33 Years..... John Harris
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	The Crucifixion of Christ..... Wendell Winkler
WEDNESDAY, SEPTEMBER 30	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—God is Working..... Jack Wilhelm
12:00 Noon-1:30 P.M.	Eldership Appreciation Luncheon
1:30-2:00 P.M.	Singing as Worship..... Clifford Smith
2:10-2:40 P.M.	Prayer as Worship..... Rick Rickard
2:50-3:20 P.M.	Preaching as Worship..... Alton Hayes
3:30-4:00 P.M.	The Lord's Supper..... Cecil May, Jr.
4:10-4:40 P.M.	Giving as Worship..... James Pilgrim
4:40-7:00 P.M.	Super Break
7:00-7:25	Singing..... Different Directors
7:30-8:30 P.M.	The Resurrection of Christ..... Charles Coil
THURSDAY, OCTOBER 1	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—Discerning Truth and Opinion..... Winfred Clark
12:00 Noon-1:30 P.M.	Fellowship Luncheon
1:30-2:00 P.M.	The Orphan Home Controversy..... Noel Merideth
2:10-2:40 P.M.	The Cooperation Controversy..... Martel Pace
2:50-3:20 P.M.	The Controversy over Pentecostalism..... John Waddey
3:30-4:00 P.M.	The Open Fellowship Controversy..... Roger Dill
4:10-4:40 P.M.	The Controversy over Divorce and Remarriage..... Hugh Fulford
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	Heaven, the Hope of the Christian..... Tom Holland

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST. Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper. To make a reservation, call (205) 384-6446 or (205) 387-1670. For those who prefer, the following motels are available: Harper's Motel (205) 384-3368, Holiday Inn (205) 221-3050, M & M Motel (205) 384-5573. Display space is available on a first-come-first-served basis, and at no charge. "Words of Truth" Luncheon



Words Of Truth

(USPS 691-760)

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ts 26:25

VOLUME 17

FRIDAY, SEPTEMBER 25, 1981

NUMBER 38

Happiness In The Home

Most homes of today are not the kind of homes God would have them to be. Men and women have turned away from God's ideal and the results are tragic. Instead of the home's providing the basis of joy, comfort, satisfaction and security there has been a flood of disappointment, emptiness and despair. Suicide is the second leading cause of death for young Americans. One out of nine ends up in juvenile court by age eighteen. A million teenagers run away from unbearable home conditions every year. Many of the problems that we are facing in our nation and world have their roots in the breakdown of the home. Many homes are but pathetic empty shells of what God intended them to be.



WAYNE COBB

The God of heaven who instituted marriage and the family provided that home should be a blessing and joy, a refuge of peace and happiness, a haven from trouble and strife. But happiness in the home is no accident; it requires work, planning and cooperation. There are certain principles which must be respected if we are truly going to have happy homes.

First, there must be a sense of permanency. In marriage two people commit themselves "for better or for worse, until death do us part." Marriage is and has always been intended for life (Rom. 7:2,3; I Cor. 7:39). God never intended the startling number of divorces that we are presently having. Too many people today are entering into marriage with little or no intention of it's being a lifetime commitment.

A movie star who had been married to the same wife for over thirty years was once asked to what he attributed the endurance of his marriage. His answer was that when he and his wife married they made a commitment. Marriage must have the quality of an absolute lifetime commitment. That is the divine concept of marriage.

Second, a happy home is one that is bound by cords of love. No couple should ever think about marriage except upon the basis of deep love and affection for

each other. Paul says that husbands are to love their wives "as Christ loved the church" (Eph. 5:25), and that the older women are to teach the younger women to love their husbands and children (Titus 2:4). If love does not form the foundation of a marriage, then the home rests upon a shaky foundation.

The wise man penned, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Pro. 15:17). In other words, it is better to have a tossed salad in a home where there is love than to have steak with all the trimmings and live in a state of hatred and turmoil. Parents are to love their children; children are to love their parents. Husbands are to love their wives; wives are to love their husbands. What a haven men and women have when they can go home where love abides!

Third, togetherness is an essential ingredient of a happy family life. Unfortunately, families today are not living as families. A few years ago *NEWSWEEK* magazine stated that the average father spends less than fifteen minutes per day with his child and the average mother spends less than twenty minutes per day with her children. Family life is being stifled in our modern society partly because many families have ceased being families.

There is the story of the Texas millionaire who called the television repairman to his beautiful house.

As the repairman was admiring the mansion, the millionaire replied, "Yes, I gained this and lost my family." Then he added, "It just wasn't worth it. I'd give it all up if I could get back my family." How often is the same story repeated today?

Finally, a happy home is a home where God is. Faith in God is essential to a happy, successful home. It is an old cliché but, nevertheless, true: "The family that prays together, stays together." As the Psalmist wrote, "Except the Lord build the house, they labor in vain that build it" (Psa. 127:1). Paul admonished fathers in Ephesians to nurture their children "in the chastening and admonition of the Lord" (Eph. 6:4). The fact that so many marriages are failing and homes broken is testimony to the fact that most people are leaving God out of the home.

Around the home circle we can experience the greatest joys that life has to offer, or we can experience the greatest sorrow. Our home can either be a heaven on earth, or the nearest thing to a hell on earth. To have a happy, successful home is no accident. A strong family life demands the best of all of us and the only way we can be the best daughter, the best son, the best mother, father, husband, wife is by following Christ. — P.O. Box 2161 Florence, Ala. 35630.

Crime In The Streets

W. A. HOLLEY

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

God is "merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation" (Exodus 34:6-7, ASV).


Another passage worthy of our sincere consideration is Exodus 23:7, which reads: "Keep thee far from a false matter; and the innocent and the righteous slay not: for I will not justify the wicked." "If there be a controversy between men and they

come unto judgment, and the judges judge them; then shall they justify the righteous, and condemn the wicked," declares Deuteronomy 25:1.

Moses, the great law-giver, charged those who sat in judgment in the following fashion: "Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it" (Deuteronomy 1:16-17).

Verily, countless millions think that they can transgress the law of God and the law of men, and, somehow, get by. "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and

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Words Of Truth
(USPS 691-760)
I am not in a most noble vein
but speak forth the Words of
Truth and soberness
— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

Sound Conclusions - Faulty Reasoning

It is important, not only for us to reach the right conclusions, but also for us to reach those conclusions by sound and healthy reasoning. Some of the reasoning we hear reminds us of the little bit of humor that made a number of church bulletins a few years ago concerning the question, "Why are firetrucks red?" The answer went something like this: Firetrucks normally have eight wheels and four hoses. Eight and four make twelve. There are twelve inches in a foot. A foot is a ruler. The ruler of England is Queen Elizabeth. A ship named the Queen Elizabeth once sailed the seven seas. Seas have fish, and fish have fins. The people of Finland are called Fins. At one time the Fins were at war with the Russians. Russians are said to be Red. Firetrucks going to fires are always rushin'. This is why firetrucks are red.



BOB DUNCAN

It is true that firetrucks are red, and likely it is for a good and sound reason. But all of us are sure that the bit of nonsense set out above has absolutely nothing to do with it.

In connection with matters of an eternal nature we should be careful to reason soundly. There are two reasons why such is the case: (1) While one might happen upon the correct conclusion once in a while, even though his reasoning is faulty, faulty reasoning usually leads to faulty conclusions. (2) A conclusion reached by faulty reasoning will be considered by reasonable people to be a faulty conclusion. Suppose, for example, you were trying to convince someone that firetrucks should be painted red, and you presented to him the above bit of foolishness. Do you suppose he would be convinced? He likely would say, "I now know that firetrucks should not be painted red."

But look at some of the reasoning we use. A few examples will suffice. First, some will correctly conclude that mechanical instrumental music in worship is wrong; but they may reach that correct conclusion in an incorrect way. Did you ever hear one remark, in talking about how good the singing sounded at a certain service: "Singing like that is the best argument there is against instrumental music"? Such reasoning is faulty. If good singing proves instrumental music is wrong, then sorry singing would prove instrumental music is right. While good singing may help us to see the wisdom of God in prescribing it, it proves nothing about the propriety or impropriety of using the mechanical instrument. That will have to be settled on other bases.

Christian people believe, and correctly so, that God hears and answers prayer. But in voicing their reasoning with reference to the matter they sometimes cause those who are in doubt about the matter to become firmer in their doubts. "I know that God answers prayer," says one, "because what has happened is just what I have been praying for." But wait a minute. Has anything ever happened that you prayed would not happen? Or have you ever prayed for something to happen that never did happen? Does this prove that God does not answer prayer? What

about the same kind of reasoning on the part of a man who prays to Buddha? If what happens is just what he has been praying for, does that prove Buddha answers prayer? Certainly God answers the prayers of the faithful, but such reasoning as we have mentioned is not the way to go about proving it.

The same could be said concerning the providence of God. Do you believe in providence? Yes. Why? "Because I have seen it at work in my own life," says one. But that is faulty reasoning. How can one know that what he has seen at work in his own life is the providence of God? And what of the man who worships a false god, and who thinks he sees the providence of his god in his own life? And what of those things that happen to us in which we can see nothing but harm? Do these disprove the providence of God? They do not; neither do the good things that happen prove his providence. That God's providence is at work in the lives of those who submit to him is a fact we accept by faith. Like the fact that God answers prayers, it is taught in the Bible, and we believe it.

One other example of a true conclusion which some seek to support by faulty reasoning is the fact of the living God and the resurrected Christ. "God is not dead. I talked to him this morning," does not prove it. Don't you see that those who pray to their idols could use the same kind of reasoning to prove their idols are not dead? The infidel merely scoffs to think how silly these believers are to believe a proposition based upon such reasoning.

Concerning the resurrected Christ, the words of a song say: "You ask me how I know he lives? He lives within my heart." This is subjective reasoning, and bears about as much weight as that of the Mormon who says he knows the writings of Joseph Smith are genuine because of what he feels in his heart, or the holiness preacher who knows he is preaching the truth because of the way he feels, or the witch doctor of Africa who feels sure the particular exorcism he is performing will accomplish its intended purpose.

Let us not camouflage the solid rock foundation of fundamental truth and make it appear to rest upon the sand of faulty reasoning.

The man who sings his own praises may have the right tune but the wrong words.

.....

Hatred is cancer of the intellect.

.....

The person who loses his head probably doesn't miss it.

.....

The trouble with most of us is that we'd rather be ruined by praise than saved by criticism.

.....

Doctors tell us that hating people can cause cancer, heart attacks, headaches, skin rashes, and asthma. It doesn't make the people we hate feel too good either.

.....

The lighter the motorist's head, the heavier his foot.

.....

Insincere praise is worse than no praise at all.

The Tongue

The tongue, though small, is surprisingly powerful. Through the power of speech wars have been started, soldiers have become impassioned, and conquests have been insured. Likewise, by the same power of speech, other wars have been brought to an end, and still others avoided. The fevered ravings of a power mad Hitler incensed an entire country to fight and die for racial prejudice. The majestic, moving speeches of Churchill motivated hundreds of thousands to fight and die for social justice and equity. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5).



DALTON KEY

"And the tongue is a fire" (James 3:6). Though they be powerful, fires may be either beneficial or harmful. One fire may cook your food and keep you warm in winter; another may burn down your house. So it is with the tongue.

The tongue may be used to make friends. But it is also capable of making and keeping enemies. Our words can encourage, edify, and enrich; or they can discourage, damage, and destroy. Our speech has the capacity for both good and evil. This being so, the Lord said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37).

The tongue is both a regulator and a barometer of disposition. Our true colors are seen in what we say and how we say it. Our speech can also alter the attitude of those around us. It's hard to remain cheerful with a sourpuss around; likewise, it's difficult to stay gloomy when someone close is bubbling over with joy. Attitudes are as contagious as measles, and they are reflected in our speech! Sour

Continued on page 3

Doing Evil That Good May Abound?

There were false teachers in Paul's day who accused him of affirming, "Let us do evil, that good may abound" (Romans 3:8). This certainly was not the truth with reference to the great apostle Paul. However, there are free thinkers today who would endeavor to justify sin and wrong doing by rationalizing that some good can be accomplished from such acts.



RAYMOND ELLIOTT

There was a very hot issue being debated by our lawmakers during the last session of the legislature, namely, that of legalizing gambling in Montgomery County for charitable reasons. It was called the "Bingo Measure." There were some who voted against the measure because of conviction,

believing that all types of gambling are wrong. They understood that gambling violates the principle of the golden rule as taught by Jesus in Matthew 7:12; also, that men should "provide things honest in the sight of all men" (Romans 12:17).

One senator from Montgomery County voted against the bill because the bill would not include IRS approval, giving his reason as follows: "I'm just not going to let nobody gamble unless I know it's going to charity" (*Montgomery Advertiser*, May 19, 1981). Notice that he was against gambling "unless I know it's going to charity." That is what is called "situation ethics," that is, gambling is wrong unless it is for a good cause. It is wrong at one time but becomes right at another time. This is the same reasoning (?) that a young couple makes about fornication, saying that the act is sinful unless both parties involved are in love with one another. Then the act is no longer sinful but beautiful and becomes a very meaningful relationship. In other words, there is not a set standard of right and wrong with reference to morals. An act may be wrong on one occasion but right on another, depending on the situation.

Today, society in general argues that while

drinking may be harmful and even evil, it is best to legalize the sale of alcoholic beverages in order that money can be raised to help finance various public organizations. There is a failure to see that millions of dollars are spent to house the alcoholics and the criminals who have purchased the beverages. Besides this, the taxpayers are burdened often with supporting many families left destitute due to a husband/father who spends his money on liquor. Also, it is a fact that half of the highway fatalities in our nation are traceable to drunken drivers. The amount of money brought into the state treasury is indeed small when compared to the cost in wrecked lives, financial support of prisons and other institutions and deaths brought on by the consumption of alcoholic beverages sold legally in our nation.

We must understand that sin is sin, regardless of the situation. A nation cannot justify gambling, the sale of alcoholic beverages, and other evils and please God. "Woe unto them that call evil good, and good evil . . . Woe unto them that are wise in their own eyes and prudent in their own sight" (Isaiah 5:20,21). — 809 Perry Store Rd. Opp., Ala. 36467.

Crime In The Streets

Continued from page 1

tomorrow shall be as this day, a day great beyond measure" (Isaiah 56:12). The transgressor "saith in his heart, I shall not be moved; to all generations I shall not be in adversity" (Psalms 10:6). Some transgress law, whether of God or men, simply because they close their eyes to the fact that punishment is sure and certain (Cf. Ecclesiastes 8:12-13; Romans 6:23; Galatians 6:7-9).

In his comments on Ecclesiastes 8:11, Adam Clarke says, "Because God does not immediately punish every delinquency, men think he disregards evil acts; and therefore they are emboldened to sin on." If such is true with God's law, how much more is it true with regard to civil law??

Throughout the United States of America and of the world, men and women, boys and girls, have learned that they can violate the laws of the land with impunity! Law and justice is almost a thing of the past! The criminal is free, on the streets, while the victims are at home, locked behind their doors, afraid to venture outside!! Yes, criminals are arrested, tried, sentenced to prison for a few years . . . but soon released to continue their attack upon society. How many times is a known criminal allowed to remain free while lawyers appeal his case for years?? All the while he goes on with his activities in crime!

We do not advocate any mistreatment or any abridgment of lawful and legal rights of the criminal which morally and spiritually belong to him, but, surely, the general welfare of society as a whole must be considered. Is it right, both morally and spiritually, to release criminals so that they may prey upon law-abiding citizens?? For example, one man was sentenced to serve a term in prison for raping a woman, but after serving a relatively short period of time, he was released, and then returned to the woman's home where he killed her and her five-year old son. The sad fact is that this sort of thing is repeated over and over, again and again, throughout the United States of America!!

What we need are tough laws strictly enforced. Just a slap on the wrist is not enough! Crime is not a disease. Crime is the violation of the law. Criminals know full-well that they deliberately violate the laws of our nation. We should cease attributing law-violation to some sort of mental illness!! Even psychologists and psychiatrists, despite their professed superior learning, cannot agree on the mental state of the accused criminal, because some testify for and some against him, thus offering

contradictory opinions. Have you considered the following quotation: "For who among men knoweth the things of a man, save the spirit of the man, which is in him" (I Corinthians 2:11).

Verily, we believe that the ultra-liberals and the so-called do-gooders are responsible for America's inundation of crime more than any other one cause! Such are obsessed with the idea that society itself is largely responsible for the criminal's actions, not the criminal himself.

What we need is not more liberalized probation and parole, not more "work release" programs for convicted felons and murderers, not more lawyers to appeal cases of criminals until they are worn out in court. Decisions of the Warren Court have turned loose so many outlaws so that they can prey upon society, till the average citizen feels that he must arm himself and barricade his home in order to have some measure of protection against the threat of the criminal menace.

Herewith are a few suggestions which career criminals will not like: (1) Relax restrictions on police shakedowns and searches in high crime areas, (2) hand out mandatory sentences (the court's decision) and make them stick, (3) reduce the waiting period between arrest and trial and sharply reduce the appeal span, (4) change the bail law so that judges can have more discretion to hold a defendant before trial,

(5) recognize that the best deterrent against the rising national crime rate would be a daily body count of those criminals shot while committing crimes or fleeing arrest, criminals arrested, tried, convicted, and sentenced to their punishment within sixty days after the commission of their crimes. Such action, swift, sure, and certain would stamp the fear of God and of the law, indelibly, upon any thinking person's heart.

Christians are required to support and uphold the law of the land (Matthew 22:15-22; Romans 13:1-7; I Peter 2:13-17; Acts 5:29). God takes notice of our actions. Those who sow the wind shall reap the whirlwind (Hosea 8:7). The law of sowing and reaping is ever in effect (Galatians 6:7-9).

Are we sounding a false alarm? Not at all! According to Parade Magazine, July 19, 1981, there are 59 murders a day in the United States, and the rape rate has doubled in the last 10 years. In East St. Louis, Illinois, in 1979, 1 of 187 women were raped. According to the Birmingham News, July 20, 1981, over the weekend, there were 3 rapes — a 10 year old girl, and two 17 year olds — and 3 men were shot, one man was beaten and robbed.

Verily, "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). — P.O. Box 274, Parrish, Alabama 35580.

The Tongue

Continued from Page 2

thinking is revealed by sour speech and will result in sour living. Some folks are "wet blankets!" You feel fine until you talk with them, but then they throw mud on your whole day with their murmuring, complaining, back-biting, gossip, and self-pity! Yes, there is power in the tongue.

Listen to Paul: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the

hearers" (Ephesians 4:29). Again, "But exhort one another daily, while it is called Today" (Hebrews 3:13). And again, "And let us consider one another to provoke unto love and to good works . . . exhorting one another" (Hebrews 10:24,25).

Let's use our tongues for good. Let's use the fire of speech to warm hearts — not burn down and destroy them! — P.O. Box 126, Aurora, MO 65605.

Much of the sickness people experience in this life is located immediately north of the neck.

.....

If you want to be miserable, hate somebody.

The more praise a man is willing to take, the less he deserves it.

.....

Heads, hearts, and hands could settle the world's problems better than arms.

The Second Annual GUS NICHOLS WORDS OF TRUTH LECTURESHIP

September 27 - October 1, 1981

under the direction of the
SIXTH AVENUE CHURCH OF CHRIST
1501 Sixth Avenue
Jasper, Alabama 35501

Theme: *MAN'S FALL AND REDEMPTION*



Tom Holland



Franklin Camp



Arvel Curtis



Jerry Jenkins



Curtis Cates



Raymond Elliott



Jesse Phillips



Neil Myers



Don Murrell



Jack Wilhelm



Clifford Smith



Rick Rickard



Alton Hayes



Cecil May, Jr.



James Pilgrim



Dan Jenkins



Dalton Key



Paul Kidwell, Sr.



Jerrie Barber



John Harris



Wendell Winkler

SUNDAY, SEPTEMBER 27	
7:30-8:30 P.M.	The Fall of Man..... Hardeman Nichols
MONDAY, SEPTEMBER 28	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution — Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption..... Raymond Elliott
12:00 Noon-1:30 P.M.	<i>Words of Truth</i> Luncheon
1:30-2:00 P.M.	Salvation by the Grace of God..... Jesse Phillips
2:10-2:40 P.M.	Justification by Faith..... Neil Myers
2:50-3:20 P.M.	Repentance—An Essential Element..... Jerri Manasco
3:30-4:00 P.M.	The Good Confession..... Don Murrell
4:10-4:40 P.M.	The Relevance of Baptism..... Arvel Curtis
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	The Great Salvation..... Don McWhorter
TUESDAY, SEPTEMBER 29	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—The Need for Redemption..... Jerry Jenkins
12:00 Noon-1:30 P.M.	Rex A. Harris, Sr. Appreciation Luncheon
1:30-2:00 P.M.	Choosing Our Recreation..... Dan Jenkins
2:10-2:40 P.M.	The Sin of Non-Attendance..... Dalton Key
2:50-3:20 P.M.	Holiness of Life..... Paul Kidwell, Sr.
3:30-4:00 P.M.	Importance of Personal Evangelism..... Jerrie Barber
4:10-4:40 P.M.	Lessons Learned in Preaching Over 33 Years..... John Harris
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	The Crucifixion of Christ..... Wendell Winkler
WEDNESDAY, SEPTEMBER 30	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—God's Word and Fellowship..... Jack Wilhelm
12:00 Noon-1:30 P.M.	Eldership Appreciation Luncheon
1:30-2:00 P.M.	Singing as Worship..... Clifford Smith
2:10-2:40 P.M.	Prayer as Worship..... Rick Rickard
2:50-3:20 P.M.	Preaching as Worship..... Alton Hayes
3:30-4:00 P.M.	The Lord's Supper..... Cecil May, Jr.
4:10-4:40 P.M.	Giving as Worship..... James Pilgrim
4:40-7:00 P.M.	Super Break
7:00-7:25	Singing..... Different Directors
7:30-8:30 P.M.	The Resurrection of Christ..... Charles Coil
THURSDAY, OCTOBER 1	
9:00-9:40 A.M.	The Church in Relation to Redemption..... Franklin Camp
9:45-10:25 A.M.	The Theory of Evolution—Its Absurdities..... Curtis Cates
10:30-11:10 A.M.	The Challenges of Christianity..... Don McWhorter
11:15-11:55 A.M.	Keynote Speech—Discerning Faith and Opinion..... Winfred Clark
12:00 Noon-1:30 P.M.	Fellowship Luncheon
1:30-2:00 P.M.	The Orphan Home Controversy..... Noel Merideth
2:10-2:40 P.M.	The Cooperation Controversy..... Martel Pace
2:50-3:20 P.M.	The Controversy over Pentecostalism..... John Waddey
3:30-4:00 P.M.	The Open Fellowship Controversy..... Roger Dill
4:10-4:40 P.M.	The Controversy over Divorce and Remarriage..... Hugh Fulford
4:40-7:00 P.M.	Supper Break
7:00-7:25 P.M.	Singing..... Different Directors
7:30-8:30 P.M.	Heaven, the Hope of the Christian..... Tom Holland



Charles Coil



Winfred Clark



Noel Merideth



Martel Pace



John Waddey



Roger Dill



Hugh Fulford

All sessions are to be held in the auditorium of the SIXTH AVENUE CHURCH OF CHRIST. Lodging for out of town guests will be provided free of charge in the homes of Christians in and around Jasper. To make a reservation, call (205) 384-6446 or (205) 387-1670. For those who prefer, the following motels are available: Harper's Motel (205) 384-3368, Holiday Inn (205) 221-3050, M & M Motel (205) 384-5573. Display space is available on a first-come-first-served basis, and at no charge. "Words of Truth" Luncheon



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, OCTOBER 2, 1981

NUMBER 39

The Great Physician

On the occasion of calling Levi to become his disciple, Jesus associated himself with the publicans and sinners, eating and drinking with them. This invoked the wrath of the self-righteous scribes and Pharisees. In answer to their criticism, Jesus replied, "They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance" (Luke 5:29-32). Luke, the



RAYMOND ELLIOTT

physician, wrote of the great physician, Jesus Christ. Jesus had to be great because of the nature of the disease called sin. There are times when a general practitioner is all that one needs; however, there are occasions whenever a specialist is required because of the seriousness of the disease. In combating the malady of sin, there is no other one to whom man can go save Jesus Christ.

We can best understand how effective Jesus is when we view the horribleness of sin. First of all, the seat of this sickness is the heart. This is where sin originates in the individual. Jesus knew this fact and stated it in this fashion: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man . . ." (Matthew 15:19,20). The wise man wrote, "For as he thinketh in his heart, so is he" (Proverbs 23:7). We can readily see the need of following Solomon's admonition to "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Second, sin is universal in its scope. Paul declared: "As it is written, there is none righteous, no not one" (Romans 3:10). "For all have sinned, and fall short of the glory of God" (Romans 3:23). Jesus was the only person who has lived on this earth who has not been tainted by sin.

Third, sin is contagious in nature. Paul expressed

an eternal truth when he wrote in I Corinthians 15:33: "Be not deceived: Evil companionships corrupt good morals." How many young people, guilty of transgression, have cried, "I fell in with the wrong crowd."

Fourth, there is a deceitful nature of sin. It has a way of appearing good and acceptable when in reality it is evil and damnable. "But exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin" (Hebrews 3:13).

Fifth, the eventual consequence of sin is death to the one who is afflicted with this awful malady. Paul made it clear in Romans 6:23: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." A person may die physically with a terminal disease but be saved eternally through Jesus Christ; however, the individual who dies with the disease called sin is forever separated from God in eternal punishment. "Death" in this passage in Romans 6:23 is in contrast to the expression "eternal life in Christ Jesus our Lord." Thus, Paul has reference to eternal death or separation. We can readily see the awful nature of the disease called sin.

One can readily see the greatest of the diseases is called sin; therefore a physician is needed who will be able to cope with and cure such a malady. Jesus Christ, the Great Physician, possesses all the qualifications of such an one to whom the sin-sick world can turn for healing.

The first qualification that we want to mention is that Jesus has the proper endorsement. God the Father confessed at the baptism of Jesus that "This is my beloved Son in whom I am well pleased" (Matthew 3:17). Again, at the Transfiguration, the Heavenly Father declared: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5). The goodness of the life of Jesus, the lessons he taught, the miracles he worked and his victory over death, all testify to his divine sonship and the endorsement of heaven.

Second, Jesus possesses a sympathetic attitude toward mankind. He heard the cry of distress and came. He suffered with and for mankind. Matthew records such a scene that displayed this attitude: "But when he saw the multitudes, he was moved with

compassion for them, because they were distressed, and scattered as sheep not having a shepherd" (Matthew 9:36). His death on the cross was an expression of his matchless love (See Isaiah 53:4,5).

Third, Jesus possesses all knowledge of human nature and the disease, sin. It is stated in Holy Scripture that he "knew what was in man" (John 2:25). Though Jesus was never afflicted with the malady of sin, he knows all about it. He even mentioned that sin originates in a man's heart (Matthew 15:18,19). Jesus knows that eventually the consequence of sin leads to spiritual death (James 1:13-15).

Fourth, the Lord always maintained perfect moral and spiritual health. Unlike other physicians who often contract diseases and die, Jesus never knew sin in his life. The Hebrew writer spoke of this fact when he mentioned that Jesus was tempted in all points like we are "yet without sin" (Hebrews 4:14-16). In reference to Christ, Peter wrote: "who did no sin, neither was guile found in his mouth" (I Peter 2:22). Had he been a sick man, he would have endangered the life of his patients.

Fifth, the Great Physician has the remedy for sin, regardless of how dark and base it might be. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). The apostle Paul declared that the gospel is "the power of God unto salvation" (Romans 1:16). The remedy is of proven worth. By it countless numbers have been saved from death and prepared to live in a better world.

Though the remedy is infallible, restoration to health is conditional to the patient's attitude toward it. One may spurn it or neglect it; the result is the same. Faith in the Great Physician and a willingness to follow his instructions are necessary: "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 who is in heaven" (Matthew 7:21).

The prophet Jeremiah raised the question, "Is there no balm in Gilead? Is there no physician there?" (Jeremiah 8:22). Jesus is that balm, that

Continued on page 4



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— Acts 26:25

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BOBBY DUNCAN Editor
 1501 Sixth Avenue, Jasper, Al. 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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The Great Physician

Continued From Page 1

physician. He is the only one who can save. But one's heart must be submissive to his will as found in the words of Jeremiah: "Heal me, O Jehovah and I shall be healed; save me and I shall be saved: for thou art my praise" (Jeremiah 17:14).

The prescription that the Great Physician has given for healing is that one must believe in him as being the son of God, repent of sins, and be immersed in the name of Jesus Christ for the remission of sins (John 3:16; Luke 13:3; Mark 16:15,16). — 809 Perry Store Rd. Opp., Ala. 36467.

The Atheist And The Rose

WINFREY HENNESSEE

Mr. Webster's definition of the rose only states that it is a well liked flower which comes in various colors. These words do not do justice to this beautiful flower. We learn from history that never has any other flower had as much poetic tribute paid it as has the rose.

Once while growing up, as a boy, and doing the things that boys do best, I had occasion to take a rose bud apart. After carefully laying aside every piece, I then attempted to reconstruct it. Although this project demanded my undivided attention for as many minutes as a boy's mind will allow, before running away to destroy something else, I soon grew tired, and gave up, but not before deciding that the rose must have come from some being much greater than man.

Although many years have passed since that day so long ago, many *what if's* enter my thoughts when I look upon a rose. We know that the Bible has proven that there is a God, but I will always believe that there would be much fewer atheists in the world, had they have taken time to take a rose apart. — P.O. Box 185 McMinnville, TN 37110.

Isaiah 11:6-9 says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking shild, shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

General Agreement on Messianic Application. There seems to be general agreement that the passage finds its fulfillment in the Messiah. The "rod out of the stem of Jesse" and the "Branch" mentioned in verse 1 of this chapter, and described in verses 2-5, is the Christ. So the conditions mentioned in verses 6-9 are conditions which will characterize the reign of Christ. But exactly what the language means and when these conditions would obtain are matters that are debated.

The View of the Premillennialist. The Premillennialist understands this passage to be literal in application and descriptive of conditions upon the earth after Jesus comes and establishes his earthly kingdom. But Jesus has already established the only kingdom he will ever establish upon this earth; that kingdom is the church. Mark 9:1 clearly shows that the establishment of the kingdom upon the earth could not be yet future. Matthew 16:18,19 makes plain the fact that the church is the kingdom. Both Paul (Colossians 1:18) and John (Revelation 1:9) affirmed by inspiration that they and other saints of the first century were already in the kingdom.

That Jesus will not establish his kingdom, or anything else, upon the earth when he comes again is abundantly evident from the fact that when Jesus comes again there will be no earth. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

The Most Reasonable Explanation. That Isaiah 11:6-9 is a beautiful picture of peace is undeniable, but that it describes literal conditions is unreasonable. How much better off would the human race really be if the wolf literally dwelt with the lamb, and if the leopard should lie down with the kid? How many of your own problems or the problems of the world center around the fact that a calf, a young lion, and a fatling will not lie down together? How much sleep have you lost over the fact that a lion will not eat straw like an ox? You see, there is nothing especially attractive about the conditions here described if they be understood literally.

In commenting upon these verses in the *Annual Lesson Commentary* (December 24, 1933), brother



FROM

THE EDITOR

"The Wolf Shall Dwell With The Lamb..."



BOB DUNCAN

John T. Hinds wrote: "No book abounds more in figurative language than the Bible; no Bible writer has more beautiful examples than the prophet Isaiah; perhaps there is no example more forceful than the verses used in this section In foretelling the peace that the Messiah would bring to the world . . . what could more elegantly and fittingly represent it than the picture of animals with warring natures living peaceably at the same place together?"

But what kind of peace is the prophet foretelling? Is he saying that a time would come when all the nations of the earth and all the people in the world would literally be at peace with one another? The answer is No. It is true that those who submit to the gospel of Christ, though they may have been the "lions" and "wolves" of the world, will be rendered completely harmless, and will be at peace with all others who faithfully serve the Lord. But this is not primarily the peace which the gospel of Christ brings.

In reading the book of Isaiah does one get the impression that man's major problem stems from the fact that men are at enmity with their fellow men? Well, the people of God had that problem all right, but it was just an outgrowth of the real problem, *enmity with God*. In chapter 1, verse 2, God said, "they have rebelled against me." In verse 4 he said, "they have provoked the Holy One of Israel unto anger." It is for this reason he said in verse 7: "Your country is desolate, your cities are burned with fire: your land strangers devour it in your presence, and it is desolate, as overthrown by strangers." In verse 24 God refers to those who had transgressed his law as his adversaries and his enemies.

Look at some other statements that show enmity with God to be the number one problem in Isaiah: "Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them . . ." (5:25). "There is no peace, saith the Lord, unto the wicked" (48:22). "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).

The problem of the book of Isaiah is enmity with God, which came about as a result of the iniquities of the people (59:1,2). It is no wonder that the one who was to come to take away the guilt of sin would be called the Prince of Peace (9:6). It is this very kind of peace which is embraced in the song of the angels to the shepherds in Luke 2:14: "Glory to God in the highest, and on earth peace, good will toward men." Jesus came that men might be at peace with God. This is the peace that is depicted in Isaiah 11:6-9.

Happy is the man who renounces everything that places a strain on his conscience.

No matter how useless a man is, his friendship is worth more than his hatred.

The happiest man in the world is a vegetarian looking at the prices in a meat market.

The head usher to happiness is a well-kept conscience.

Christian Be Watchful

The reason parents instruct their children to be careful and watchful is because there are hidden dangers all around. No doubt this is the reason that watchfulness is a theme running through the New Testament.

Jesus said to the disciples, "My soul is exceeding sorrowful unto death: tarry ye here and watch" (Mark 14:34). Why did Jesus want them to



CURTIS R. DOWDY

watch? Was it because he looked for an opportunity to escape the coming mob, or was it something else? One does not need to go beyond verse 38 for the answer. "Watch ye and pray, lest ye enter into temptation." In short, if one is not watchful he will be overcome of temptation.

Paul wrote the Thessalonians, "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thessalonians 5:6). There is a contrast here between the "children of the day" and the "children of the night" (v. 5). They are of the night who do not watch. Paul is, therefore, urging the Christians not to sleep. Sleep is certainly an appropriate way to describe those who forget spiritual values and have a false sense of security. Now it is true that real security belongs to those who have been begotten unto a lively (living) hope and who have an inheritance reserved in heaven (I Peter 1:3, 4). But who are they? Peter replies, they "who are kept by the power of God through faith" (I Peter 1:5). Faith is the means by which they are kept, and faith is the basis of their security. Therefore, it is those who watch that have this faith.

We believe that there is need that every Christian be watchful! Jesus had John write to the church at Sardis: "Be watchful, and strengthen the things which remain, that are ready to die...If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Revelation 3: 2, 3). Here is instruction to watch, else one will be unprepared. Therefore consider some areas in which we need to watch.

1. Faith—"O thou of little faith, wherefore didst thou doubt?" (Matthew 14:31b). Faith must be fed and exercised or it will diminish. Faith comes by hearing the word of God and it is strengthened in the same manner (Romans 10:17). With so much being written and said for the purpose of destroying faith it behooves us to spend much time "strengthening the things which remain."

2. Emotions—"be ye angry, and sin not: let not the sun go down upon your wrath" (Ephesians 4:26). How often have emotions run out of control because one failed to watch! The results are sometimes tragic! Purity has been marred, friendships have been destroyed, homes have been broken up, churches have been divided, and souls have been lost because of a failure to watch over the emotions.

3. Morality—"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11). There is a new attitude toward immorality in today's society; it is often approved. We see it being pushed at us through the media on every hand; seemingly it is an effort to brainwash the moralist. Should we fail in our watchfulness, our own convictions could be weakened to the point of saying nothing against the evils that belong to dark-

ness. In the end, you see, our morality will have been compromised.

4. Speech—"...for thy speech betrayeth thee" (Matthew 26:73). Peter had the speech of a Galilean. We must watch our speech else the language of the world will issue from our lips. How can our claim of following the Christ be considered valid if our speech says otherwise. Have you listened to yourself lately? It may be that we have allowed the world to squeeze us into its mold of speech patterns.

5. Dress—"...that women adorn themselves in modest apparel...(which becometh women professing godliness)" (I Timothy 2:9, 10). Fashion changes from season to season, but the person

who professes to be godly must dress the part. So much of that which passes as fashionable was never designed with the Christian in mind. As in so many other areas, the Christian must discriminate and dress in such a manner as will be considered modest.

Therefore, watch your clothing selections, especially during the summer months.

May we ever heed the admonition of Paul to the Ephesians when he wrote, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).—Obion, TN 38240.

In The Land Of Wine

W. A. HOLLEY

In the minds of many the land of France is known as the land of wine. It is said that Frenchmen consumed 4.2 gallons of alcohol in their wine, cider, and hard liquor during 1978.

The French drinking problem has become so devastating it is killing 55 people each day. According to French Government statistics every 53rd Frenchman is a registered alcoholic and that 19,000 to 21,000 die an alcoholic-related death each year. What a tragedy! What an awful price to pay!

But more. Drinking is the cause of France's biggest medical problem, costing the nation \$24 billion a year in medicine, welfare, and lost economic productivity. What could \$24 billion do to improve the lives of the French people, if spent on worthy objectives such as education, food and clothing for the poor, and medical programs for the ill.

For generations the French have deceived themselves through delusory arguments regarding the merits of alcoholic beverages. In France, it is said, "It is part of our society." They try to excuse drinking by saying, "There are many more old drunks than old doctors." Even Louis Pasteur, the famous French Chemist, the inventor of the process by which milk is pasteurized, declared: "Wine is the healthiest of drinks." Peer-drinkers in France exert such strong pressure that even teetotalers feel compelled to order a glass of wine rather than to face the waiter's raised eyebrow.

A few years ago (1954), the French Premier, Pierre Mendes-France, tried to persuade the French people to drink milk and, as a result, lost his position. Apparently, the French do not mind their brains and livers' being destroyed by alcohol, but they will not stand for milk's doing the same thing, according to their notion. In France it is widely believed that milk damages the liver. Oh, well, one can rationalize anything!

According to the Alabama Beverage Control Board, more than 80 million gallons of beer, canned and in kegs, were sold to Alabama citizens last year. That came from 26,559,804 cases of canned beer and 1,901,233 gallons of draft beer. Just try to estimate the cost to Alabama citizens in terms of crime and wrecks on the highway and hungry children. This huge amount of money could better have been used to relieve the needs of suffering humanity.

Most drinkers will not admit that alcohol is a drug and that this drug is stupefying, and it makes one dull and insensible to others. This drug does release inhibitions so that one will do things when he is under the influence of alcohol that he would be ashamed to do when he is sober.

The drinking of alcoholic beverages is a sin whether we wish to admit it or not. We may seek to rationalize the evils of alcoholic beverages away, but they will not go away! (Daniel 1:8; Leviticus 10:8-10; Proverbs 20:1; Proverbs 31:5; 23:29-30,31-32; 4:17; Isaiah 28:7).

One night in October

When I was far from sober,
And dragging a load with manly pride;
My legs began to stutter,
So I laid me down in the gutter,
And a pig came and parked by my side.
Then I began to warble,
"It's fair weather when good fellows get together,"
Till a lady passing by was heard to say:
"You can tell a man who boozes
By the company he chooses,"
Then the pig got up and slowly walked away. — Anon.

We suggest that the following Scriptures be read and studied: Leviticus 10:8-10; Proverbs 20:1; 23:29-32; Daniel 1:8; Isaiah 28:7. — P.O. Box 274, Parrish, Alabama 35580.

Should Infants Be Baptized?

Does the Bible Teach Infant Baptism? Is there a command to baptize infants? No. Are there examples of it? No. Can one necessarily infer that such was observed? No. Search your Bible through. You will be amazed that it is completely silent on infant baptism.

Some attempt to prove infant baptism by Matthew 19:14. Jesus said, "Suffer the little children and forbid them not to come unto me . . ." If this mentioned infant baptism it might help.

Others turn to examples of family conversions. They assume there must have been babies baptized (Acts 10:34-43; 16:14-15; 16:29-34). In none of these is there mention of children. It is presumption to teach babies were baptized when the Bible does not say so.

PREREQUISITES FOR BAPTISM: Before one can be baptized properly he must be TAUGHT the gospel (Matt. 28:18), BELIEVE (Mk. 16:16), REPENT of his sins (Acts 17:30), CONFESS his faith (Matt. 10:32). What infant can meet these requirements? He that cannot meet them cannot be baptized.

WHAT IS BAPTISM FOR? "Be baptized and wash away thy sins" (Acts 22:16). But sin is transgression



JOHN WADDEY

Continued on page 4

Would You Give Your Child Away?

DAVID COURINGTON

The very thought of giving my child away sends chills up my spine. Just to contemplate such a thing is repulsive and unnatural. From time to time in reading the newspaper one sees articles about unwanted children whose parents have abused them and sometimes given them away. One baby was found in a trash can at a fast food restaurant. Another account told of a couple's selling their child for a few thousand dollars. To Christians these things seem almost unbelievable. Often we remark, "How could any sane person give his child away? I just don't understand it." Indeed, this writer has difficulty understanding why anyone, even the most worldly person, would give his child away; yet there are a large number of members of the church who are very brazenly giving their children away.

Many are giving their children to other people to rear. Day care centers, some of which are run by those solely interested in money making, kindergartens taking two and three year olds to rear by proxy and other such things are the rule of the day. The Bible firmly places the responsibility of rearing children upon the shoulders of the parents. Fathers are to "bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Paul's instruction for the younger woman is to "marry, bear children, guide the house" (I Tim. 5:14). How can we claim to be what God wants us to be when we tear out of our Bibles these basic teachings and don't accept the responsibility for rearing our children? Mom and dad, you are the one charged with this great task. Are you rearing your child or allowing someone else to do the job?

Surely we all know of the pressures of this day. This writer, having two small children, knows full well how much easier it would be to live on two incomes than on one. Peer pressure is also brought to bear on young mothers to make them feel as if they aren't doing anything important by staying at home and rearing their children. God understands our needs and desires and he knows of these things as well. The question one might ask is, "Are the few added physical pleasures and going along with the crowd worth the souls of our children and indeed our own souls as well?" Matthew 16:26 asks, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The things that a young child is taught at mother and father's knee have a great part in determining whether he is saved or lost.

Furthermore, many are giving their children away to denominational churches. One can observe many families, who claim to have the best interest of their children in mind, sending them to denominational church schools, kindergartens, Bible schools and such like. Surely public schools are a tragedy in many places and Christian schools are often unavailable, but will we take our children out of the frying pan and put them directly in the fire? Even gospel preachers that I have known have sent their children to denominational church schools. Many others practice the same. John taught in II John, verse 10, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Can you imagine John's advising anyone to send his child to people who don't teach the truth to be instructed? Some have argued, "But they only teach them Bible stories and not doctrine." If you believe this, ask yourself a few questions. Why do denominational churches have schools in the first place if not to further their cause? Can the scriptures be taught anywhere without doctrine's being taught? Which parts of the Bible are doctrine and which are not? Will one who is not a Christian, teach the truth of the Bible to your child? What influence will these non-Christian Bible teachers have on the thoughts of your child?

As children of God, let us rear our children to be

God's children too. The responsibility is upon the parents of every child. Are you doing the job or have

you given your child away? — Box 323, Mulga, Ala. 35118.

Our Strength



ROY FULLER

A story was told about a young lad who was helping his father to clear a field for planting. As he laboriously went about his task, he came upon a sizable boulder which he attempted to remove all by himself. He pulled and tugged at the huge rock but without success. It was just too much for his strength. At last, he gave up. As he sat resting and contemplating his next move, he heard a voice behind him; "Son, have you used all your strength?" "Yes sir," the young man replied. "No you haven't son, I've been here all the time and you haven't asked me for any help." Is it not true that we, like the young lad, too often try to fight the battles of life alone with our own strength? When we fail to achieve our goals, or we are unable to accomplish our immediate objectives, we become disillusioned, disappointed, and frustrated. We have momentarily forgotten our real source of strength. We have forgotten that God is still there, waiting to help, wanting to help, if we would only give him the opportunity.

Following the crossing of the red sea, Moses and the children of Israel sang jubilant praise to God; "The Lord is my Strength and song, and he is become my salvation: He is my God, and I will prepare him an habitation; My father's God, and I will exalt him" (Ex. 15:2). Surely, the experience of their miraculous delivery through the red sea should have been sufficient to humble an entire nation, but soon they had forgotten. So soon were they complaining to Moses and longing again for the fleshpots of Egypt. The Psalmist declared: "In God is my salvation and my glory: the rock of my strength, and my refuge is in God (Psa. 62:7). "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul" (Psa. 138:3). The great Apostle Paul, a man well acquainted with more than his share of problems, opposition, and sorrows, set forth the vital principle of truth which makes life livable, and survival possible when he stated: "Not that I speak in respect of want: for I have learned in whatsoever state I am therewith to be content. I know how to be abased, and I know how to abound: in everything and in all things have I learned the secret both to be filled and to be in want. I can do all things in him that strengtheneth me" (Phil. 4:11-13). The secret which Paul had learned was really no secret at all; it was simply that he had come to recognize the truth of what the psalmist had affirmed many centuries before: "Be not thou far from me, Oh Lord, Oh my strength, haste thee to help me" (Psa. 22:19).

Like the apostle Paul, I too have learned that apart from God, there is no strength. Christ is my spiritual survival kit. Prayer is my life line. "Pray without ceasing" becomes a

reality for the man who realizes that inner strength must come from an outer source. I know that our strength is in God, and his strength is sufficient for all of our needs when we are willing to humble ourselves before him and submit to his will. With the psalmist I can humbly pray; "Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent of the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, Oh Lord, my strength, and my Redeemer" (Psa. 19:13-14). Yes, like the psalmist, in the day when I cried God answered and strengthened me in my soul. God is our strength.—Rt. 4 Box 479, Elba, AL 36323.

Should Infants Be Baptized?

Continued from page 3

of God's law (I Jno. 3:4). Infants have not sinned, therefore they are not proper subjects for baptism.

OBJECTIONS TO INFANT BAPTISM: It is unscriptural, an addition to God's word. It puts a lie on the lips of all who say it is taught in the Bible. It makes parents misinform their children who ask, "Should I be baptized?" It plants a delusion in the minds of those baptized in infancy. It causes many who were baptized as infants to live and die without truly obeying Christ's command. As a tradition of man, it makes void Christ's law (Matt. 15:6). It is worthless to those who receive it, at best, and generally harmful.

Ask your preacher why he practices infant baptism. Forsake the teachings of men for the pure gospel of Jesus. — Route 22, Beaver Ridge Road, Knoxville, TN. 37921.

It is not he who searches for praise who finds it.

.....

Two people can't hate each other if they both love God.

.....

Some people find happiness by making the most of what they don't have.

.....

Hatred is a boomerang which is sure to hit you harder than the one at whom you throw it.

.....

He who forgets the language of gratitude can never be on speaking terms with happiness.

.....

The big question is: Where can we put our hatred while we say our prayers?

.....

Freedom is the right all people have to be as happy as they can.



Words Of Truth

(USPS 691-)

"I am not silent
the Words of

truth; but speak forth

Acts 26:25

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An Important Change In Evolutionary Thinking

(No. 2)

In the January 10, 1980 issue of the *Gospel Advocate* on pages 18-19, Jon Gary Williams of Laverne, Tennessee had an excellent article entitled "An Important Change In Evolutionary Thinking." The article dealt at length with a serious change in the alleged mechanism of evolution which, as Williams said, "calls for a *scrapping* of almost everything that has been held as 'holy' in evolutionary philosophy."



BERT THOMPSON, Ph. D.

Now, more than a year later, the scenario that was "prophesied" in Williams' article has come to pass. It is indeed a *serious* change and of the utmost importance to those of us in the midst of the creation/evolution battle. With Jon Gary's permission, I have borrowed his title from the original article, and intend to bring to the attention of the reader additional pertinent information on this important topic. Thus, this article is labelled (2), and consecutive articles to follow in this series will be serially numbered to match.

If the theory of evolution is a true account of the origin of life on earth, it is obvious that the record of gradual development of plant and animal forms to higher forms should be imbedded in the crust of the earth in successive layers. This record should directly correspond to the evolutionary development of the various species up to our present time. Dr. LeGros Clark, the famous evolutionist, put it this way:

"That evolution actually did occur can only be scientifically established by the discovery of the

fossilized remains of representative samples of those intermediate types which have been postulated on the basis of the indirect evidence. In other words, the really crucial evidence for evolution must be provided by the paleontologist whose business it is to study the evidence of the fossil record."¹

From the publication of Darwin's *The Origin of Species* in 1859 to the present day, evolutionists have sought in vain for those ever-elusive "missing links" which Darwin's theory demanded. Darwin himself said in the *Origin*: "The number of intermediate and transitional links between all living and extinct species must have been inconceivably great."² Yet the search has been in vain. As Jerry Adler points out in a recent (11-3-80) article in *Newsweek* magazine:

"In the fossil record, missing links are the rule: the story of life is as disjointed as a silent newsreel, in which species succeed one another as abruptly as Balkan prime ministers. The more scientists have searched for the transitional forms between species, the more they have been frustrated . . . Evidence from fossils now points overwhelmingly away from the classical Darwinism which most Americans learned in high school: that new species evolve out of existing ones by the gradual accumulation of small changes, each of which helps the organism survive and compete in the environment."³

The quotations from evolutionists could be given literally by the hundreds to show the complete absence of any missing links (transitional forms) in the fossil record. Dr. George Gaylord Simpson of Harvard, for example, as early as 1944 recognized this fact and said:

". . . continuous transitional sequences are not merely rare, but are virtually absent . . . their

absence is so nearly universal that it cannot, offhand, be imputed entirely to chance, and does require some attempt at *special explanation*, as has been felt by most paleontologists."⁴

Dr. Stephen J. Gould, also of Harvard, commented:

"The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontology. — We fancy ourselves as the only true students of life's history, yet to preserve our favored account of evolution by natural selection we view our data as so bad that we never see the very process we profess to study."⁵

In 1977, Dr. Gould's comment was:

"All paleontologists know that the fossil record contains precious little in the way of intermediate forms; transitions between major groups are characteristically abrupt."⁶

Dr. David G. Kitts has remarked:

"Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. Evolution requires intermediate forms between species and paleontology does not provide them."⁷

In their recent book on the principles of paleontology, Raup and Stanley said that "Unfortunately, the origins of most higher categories are shrouded in mystery; commonly new higher categories appear abruptly in the fossil record without evidence of transitional forms."⁸ Dr. D. V. Ager adds:



Words Of Truth

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"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Called Of God

ROGER JACKSON

Most of us gospel preachers have had the experience of being asked how we received our "call to preach." I am constantly hearing about preachers receiving such a subjective call and there are a few in the Lord's church who think they have received such. It is true that God once called me to various functions by miraculous means. Moses was thus called when he turned aside to see the bush that burned but was not consumed (Exodus 3:1-4). God said he knew Jeremiah before he was born and ordained him a prophet unto the nation, but as we shall see, this did not mean that Jeremiah had no choice in the matter, but that God had a specific work for him and foreknew him in that sense. In Matthew 10 Jesus called his disciples to the work of the limited commission. Some men now claim to have received their call under the limited commission. They do this in order to claim the promise of verse 19: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Hence many preachers make no preparation before they speak, but claim that the Holy Spirit inspires them. If it is true (which it certainly is not) it means the Spirit inspires them to violate his instructions, for he forbade the preaching of the message under that commission to anyone except the Jew (v. 6). In Acts 9:1-16 is recorded the case of Saul and how he saw the great light and heard the Lord speaking to him. Later Ananias came to him in Damascus with the message that he was to preach the gospel and suffer many things for the Lord's sake. In all these we can see that the Lord did call men to his work often by a miracle.

Today men have confused the means of God's calling with the principle. That is they have confused the way God did it with the thing He did. God does call men today, but he does not do it as he once did. For example take the case of Isaiah in 6:8,9. It would seem that God invited anyone who would to take up the work when He said, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah seems to have had a choice either to accept the call or to reject it. In the New Testament we are commanded in Matthew 28:18,19: "Go ye therefore and teach all

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FROM

THE EDITOR

Dictating Moral Convictions

"I am warning them today: I will fight them every step of the way if they try to dictate their moral convictions to all Americans in the name of 'conservatism.'" So said Senator Barry M. Goldwater, according to an article in the *Birmingham News* last week. Goldwater "has declared war on the so-called New Right and its component groups," says the article. The senator from Arizona who ran for the presidency in 1964 says he is angry because some think they have "some God-granted right to control my vote on every roll call in the Senate."

What all of this is about is simply the fact that it has become quite obvious in recent elections that one's position on such things as abortion and the ERA may very well influence a large number of votes. It is this fact to which Mr. Goldwater seems to object. "From where do they presume to claim the right to dictate their moral beliefs to me?" said Mr. Goldwater.

This is a sentiment which has been voiced over and over again by those who obviously want to do their thing, but want to do it without paying the price. It



BOB DUNCAN

reminds us of those who have sponsored filth on television. When we choose not to buy their products, they try to intimidate us by pretending they believe we are opposed to freedom of speech.

The mistake all these who so reason are making is the mistake of thinking we are trying to dictate moral beliefs to them. Such simply is not the case. We are doing what loyal Americans have done for generations, i.e., using the democratic process to put those in office who will represent us on these important issues. This is what democracy is all about. We claim no right to control anyone's vote on any roll call in the Senate or House of Representatives, as Senator Goldwater has charged. We do, however, claim the right to decide for whom we ourselves will vote on election day, and for whatever reasons we consider to be important.

Not only so, but when certain manufacturers exercise their "freedom of speech" by sponsoring filthy programs on television, we do not jeopardize their liberty by refusing to buy their products; we exercise our own.

We know that neither moral nor religious convictions can be dictated. But the politician who ignores the wishes of his constituency, and the business man who ignores the wishes of his customers, can expect to see the results in the ballot box and the cash box. Regardless of what some would have you believe, this fact is no threat to our American freedom. It is a wonderful example of our American freedom.

Attitudes Behinds Translations

Several years ago, a friend of mine gave me a copy of the New Testament called the *Good News For Modern Man*. It is also referred to as *Today's English Version* (TEV). The first edition was published in 1966 by the American Bible Society. There was much enthusiasm displayed by a vast number of people toward this particular version because of its use of the modern English. In the preface of the TEV, the intention is summarized in this fashion: "as a distinctly

new translation, it does not conform to traditional vocabulary or style but seeks to express the meaning of the Greek text in words and forms accepted as standard by people everywhere who employ English as a means of communication." It must be pointed out that any translator(s) must be very careful in being true to the Greek language in the bringing forth of a new version. It is not the prerogative of any man to give a different meaning or to render an interpretation to the words presented by the Holy Spirit via the inspired writers of



Raymond Elliott

the Holy Scriptures.

It is a point of interest to note that the man given the responsibility of translating the text for the TEV was Dr. Robert G. Bratcher. Recently, Dr. Bratcher has become a controversial figure in the debate over biblical inerrancy in the Baptist fellowship. In fact, he has recently resigned his position with the American Bible Society. "Bratcher, an ABS research associate who had headed the translation team that produced the society's popular Good News Bible, aroused the ire of conservative Southern Baptists some weeks ago. At a meeting in Dallas of the Southern Baptist's Christian Life Commission, he said, 'Only wilful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible'" (*Christianity Today*, Vol. XXV No. 13, July 17, 1981, p. 81). In short, Dr. Bratcher does not believe that the Bible is inspired of the Holy Spirit (II Timothy 3:16, 17). If he did, he would know that the original manuscripts were incapable of errors and mistakes. He is saying that only ignorant and dishonest people believe in biblical inerrancy.

It is not the purpose of this article to point out the glaring mistakes in the TEV. Others are more capable of doing that. The question to be raised in the minds of all sincere seekers of truth is this, how can a translation (?) like the TEV be trusted at all when the person responsible for its translation does not even believe in the infallibility of the Bible? It must be remem-

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An Important Change In Evolutionary Thinking

Continued from page 1

"The point emerges that, if we examine the fossil record in detail, whether at the level of orders or of species, we find — over and over again — not gradual evolution, but the sudden explosion of one group at the expense of another."⁹

Such statements as these (and *all* from the pens of famous evolutionists) are typical of the literature concerning the fossil record and its "missing links." The "missing links" are still very much missing.

Darwin, in the *Origin*, attempted to "explain away" the lack of known transitional forms by blaming their absence on "the imperfection of the geologic record." Gertrude Himmelfarb, in her excellent book, *Darwin and the Darwinian Revolution*, explains that this was a favorite mechanism of Darwin — claiming "imperfection of the record" or "ignorance of the way nature works."

"As possibilities were promoted into probabilities, and probabilities into certainties, so ignorance itself was raised to a position only once removed from certain knowledge. When imagination exhausted itself and Darwin could devise no hypothesis to explain away a difficulty, he resorted to the blanket assurance that we were too ignorant of the ways of nature to know why one event occurred rather than another, and hence ignorant of the explanation that would reconcile the facts to his theory."¹⁰

But, as Simpson¹¹ and many others have pointed out, it is no longer correct or acceptable to blame the absence of transitional forms on the poverty or the imperfection of the geologic record. Simpson recognized as early as 1944 that a "special explanation"¹² was necessary. He was not the only one to recognize the need for such an explanation. In the next article we will examine yet another evolutionary scientist who saw the need for a "special explanation" — and what that explanation turned out to be. (to be continued)

FOOTNOTES

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3. Adler, Jerry. "Is Man A Subtle Accident?" *Newsweek*. November 3, 1980. p 95.
4. Simpson, George G. *Tempo And Mode In Evolution*. Columbia University Press. New York. 1944. p 105. (Emphasis added)
5. Gould, S. J. *Natural History*. May, 1977. p 14.
6. Gould, S. J. *Natural History*. June/July, 1977. P 24.
7. Kitts, David G. "Paleontology and Evolutionary Theory." *IN: Evolution*. Vol. 28. September, 1974. p 466.
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10. Himmelfarb, Gertrude. *Darwin and the*

Darwinian Revolution. Doubleday. New York. 1959. p 318.

11. Simpson, G. G. *loc. cit.*

12. *Ibid.* — P.O. Box 1111 Cookeville, TN. 38501.

Called Of God

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nations" Like Isaiah, we have been asked of the Lord, "Whom shall I send, and who will go for us?" Any Christian man who wishes to may preach. The limitation is on the sisters (I Tim. 2:12). Isn't it ironical that among those who today believe they are miraculously called is a certain number of women preachers? Can you at all imagine the Holy Spirit's forbidding a woman to deliver a discourse (I Corinthians 14:34,35) and then calling her to do it anyway? Such a doctrine puts the Godhead against itself.

Hebrews 5:4 says men could not serve as priests unless they came under the call received by Aaron. The Roman Catholic priesthood is not called of God and has not a single passage giving them anything to offer. All Christians are a part of the priesthood of God (I Peter 2:9) and have somewhat to offer (5). They are called to that position by the gospel (II Thessalonians 2:14).

From the assumption that God calls men miraculously today comes the following errors:

The first is the erroneous assumption that preachers possess "pastoral authority." This is one of the reasons sectarian preachers hold authority over the places where they preach and cast the deciding vote in every issue. The church of our Lord is not totally free of it. When the smoke clears all the arguments against the authority of elders just means the preacher wants the rule. I know of preachers who will not allow the congregation to select elders because they enjoy having the rule.

The second error is that of official ordination alluded to already. The general feeling is that a preacher must be ordained by an officially ordained preacher, etc. The ordination is not forthcoming unless (1) the candidate can give evidence that he has been "called" and (2) he gives allegiance to the denominational creed. Few members of sectarian bodies know that.

The third error is that of "official functions." This means there are certain duties that people look upon as so holy that only preachers can do them. Among them would be such things as baptism, funerals, prayer at civic functions, and in sectarian bodies, serving communion. Again we are often guilty by setting the preacher up as "The Minister." I am grateful that my brethren call upon me in various functions like these (except serving communion by myself, which they have never done), but we must never feel that the preacher is the only one who can do these things.

There are three Greek words translated "called" in the sense we are discussing. Their meanings and use will help us understand God's calling better.

KALEO is the root word. According to the Analytical Greek Lexicon, P. 211, it means, "to call, call to, send for a person, to call to a participation in the privileges of the gospel." In that sense every accountable person is called (Matthew 11:28-30). It is used in Matthew 9:13 to pinpoint sinners as the object of the call to repent. It is used in Matthew 22:9 to describe the Father's call to the great supper. It is used in Hebrews 11:8 to describe Abraham's call to come out of Ur of the Chaldees. Therefore, it is a beautiful picture of God's call to sinners to come out of the world and obey the gospel. But not all men who are called will respond favorably. Therefore, there is a group of people who are said to be the "called" of

God. These are the ones who respond like Isaiah and another word is used with regard to them.

KLASIS is defined in the same place as, "the temporal condition in which the call found a person." This means that all those who respond to the gospel call (Mark 16:15,16; Acts 2:38) are the called of God. Peter says we can make that calling just as sound and sure as we want to (II Peter 1:10). We may do that by adding the Christian graces listed in verses 5-7. Now, we could not do that if God's calling were miraculous.

KLATOS is the last Greek word, and it means, "called to privileges or functions" (ibid). In Romans 1:1 Paul used it when he said he was called to be an apostle. In verse 6 he said the Romans were called to be saints. In I Corinthians 1:1,2 they are put together.

So the idea that God guides a person into a calling without his will's being involved is false. He invites, and if we accept he elects. Have we not allowed the tendency of the world to glorify the fantastic and confuse the simple to shake our understanding of the calling of God? — P.O. Box 176 Hackleburg, Ala. 35564.

I Love My Wife

In these days of Womens Liberation one often looks at the result of the action rather than the cause of the problem. As a member of the body of Christ it is so easy to get wrapped up in worldly affairs and forget the spiritual matters that are supposed to govern our family. The three words, "I love you," are not told to the partner, friend, the wife that many of us have. In Genesis 2:18 the Lord said it was not good for man to be alone; thus woman was created from a rib of man which is close to the heart. She was not created to be trampled on and not to be exalted above man but to be by his side.

How many homes in the past and present have followed this wonderful idea of partnership? How many wives and mothers have been taken advantage of, taken for granted, and ignored simply because they stayed at home? The duty of a wife and mother is so powerful, yet often overlooked. Remember that every nation ever founded was founded on the home and if the mother disappears the nation will soon follow.

How do we keep this from happening? Realize, first of all, that one is not only to cleave to his wife (Gen. 2:24), but also he is to love her (Eph. 5:25,28,29). Love is the supreme motivating principle in any marriage (John 2:16,17; I Jn. 4:7,11; Jn. 4:19). If a marriage does not have this principle then it does not have God, for "God is love" (I Jn. 4:16), and without

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Successfully Navigating Life's Ocean

W. A. HOLLEY

Jesus entered a vessel and crossed the Sea of Galilee (Matthew 8:23-27). There was a great storm through which he passed successfully. Paul, the peerless apostle of Jesus Christ, together with 275 others, were aboard ship on the Mediterranean Sea when they encountered the great storm, Euroclydon, through which they finally came without loss of life (Acts 27:1ff).

Today, in a figurative sense, we stand on the brink of a great and boundless ocean — the ocean of life. We are destined to cross this ocean whether successfully or unsuccessfully. It is not all of life to live, nor all of death to die, but after death comes the judgment (Romans 14:11-12; Hebrews 9:27).

We offer a few suggestions which enable our readers to meet the problems of life, and thus "that they may have life, and that they may have it more abundantly" (John 10:10).

(1) Make certain that Christ is the center of your life. Become a Christian through obedience to the commands of Jesus (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-47; Acts 2:36-38). Live the Christian life in deed and in truth! No half-way measures. With the whole heart, mind and strength, devote your service to Christ and to the advancement of the kingdom of God (Matthew 6:33; 16:24-28).

(2) Share your blessings whether material or spiritual with others. Jesus said, "Freely ye have received, freely give" (Matthew 10:8). No person is more unlike Jesus than one who is selfish. It is necessary to examine our hearts. Selfishness is the great unknown sin; a selfish person rarely thinks himself selfish. It is very difficult for a selfish person to rejoice sincerely over the good fortune of another.

"What do I have to share with others?" you may ask. Well, you have many wonderful blessings which you need to share with others: For example, an hour, some food or clothing, even shelter when the occasion arises. Other blessings, even more important, are of a spiritual nature, e.g., a little kindness, a cup of compassion and concern, a word of encouragement, a full measure of love, a warm smile and a kind word (Luke 6:38; Acts 20:35).

(3) Resolve to live one day at a time. Jesus taught his disciples to pray: "Give us this day our daily bread" — not bread for a week or a year (Matthew 6:11). It is folly to think that the past, the present, and the future can all be lived in one day. If we would but put our lives in Jesus' hands, we could learn how to allow each day to take care of itself (Matthew 6:33-34).

(4) Be hesitant to find fault with others. There is no need for "one to be born in the objective case and in the kickative mood." It is so easy to point a finger of scorn toward others. It is a sin to hunt motes in another's eye. We recognize that we all have faults, but, surely, we can afford to search for good in the lives of others. Often those who raise the loudest cry about "motes" have "beams" in their own eyes (Matthew 7:1-5). "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? . . . Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" (Romans 2:21-24). "Above all things being fervent in your love among yourselves; for love covereth a multitude of sins" (I Peter 4:8, ASV., Cf. Proverbs 10:12; I Corinthians 13:1-8).

(5) It will help if you can learn to see things from another's point of view. Ezekiel, while in the land of Babylon, learned to understand the problems of his people better by being able to see and feel the conditions under which they lived day by day. He wrote, "I sat where they sat, and remained there astonished among them seven days" (Ezekiel 3:15). Often we, too, would be truly "astonished" if we could "sit where they sat," for only a few days. If husbands and wives could but exchange places many problems could be amicably solved. Husbands, wives, children need to wear the shoes of the other.

Even so, elders, preachers, and all church members could lead more productive lives if they would try to put themselves in the other's place (Ephesians 4:31-32; Colossians 3:8-10).

(6) Be ever ready to admit and to correct any and all mistakes. Self-righteousness is a great evil! It is sad when one is such an egotist, so conceited, till one cannot bring himself to confess his errors. Nothing is more nauseous than a person whose self-righteousness so dominates his thinking that he never sins, never makes any mistakes — he is always right in his own eyes!!

To illustrate: A man went into a Restaurant where he ordered a cup of coffee. By mistake he put salt in it. A waitress saw his mistake and offered to bring him another cup. The man refused, saying, "I always put salt in my coffee." Later, going down the stairs to the street, he lost his balance and fell head-long to the bottom. Someone wishing to help rushed up to him, and said, "Let me help you up." The man looked up from his prone position, and said, "Stand back; keep your hands off me; I always come down this way."

(7) If you would navigate successfully life's ocean, you must cultivate a warm and forgiving heart. If you would be happy, be more forgetting and more forgiving. How many times should you forgive others? As often as one repents of his sins and asks for

your forgiveness (Luke 17:1-5; Matthew 18:21-22). "Forgiveness is the fragrance the violet sheds on the heel that crushed it" (Mark Twain). Of course, we all have feelings which sometimes become hurt, offended. Grudges borne by us become extremely heavy and cost us much in spirituality. Malice, ill will, and spite causes any church member to become a fading flower in the kingdom of God. All church members need a special graveyard where all such like can be forever buried!

(8) Resolve to accept the circumstances of your life as they are. You can change the things that can be changed, but you must endure those things which cannot be changed. For example, a disease which cannot be cured, must be endured! "I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Philippians 4:12-13). Verily, true happiness is not a destination; rather it is a journey. In spite of all the rough places that might come into your life, it is altogether possible for you to reach a wonderful level of contentment. But, first you must hear and obey the Christ today (Mark 16:15-16; Acts 2:36-38; Matthew 28:18-20; Revelation 2:10). — P.O. Box 274, Parrish, Alabama 35580.

I Love My Wife

Continued from page 3

God a marriage has no hope of the eternal fulfillment that only God can bring to it.

Love binds one to his partner (Col. 3:14), and allows no fear to dwell in the marriage (I Jn. 4:18).

Love is the greatest abiding virtue. One must "love his wife even as himself" (Eph. 5:33). This idea, if followed, would surely do away with the inadequacy which many women feel today. Being treated as equals is their cry, and loving another as one loves himself is equality in the highest degree.

Other qualities of loving one's wife would include the husband's being kind (I Cor. 13:4), thoughtful and considerate (Eph. 5:29), patient (I Cor. 13:4), not jealous of her (I Cor. 13:4), not holding things against her (I Cor. 13:5-7), able to control bitterness (Col. 3:19), and dwelling with the wife according to knowledge (I Pet. 3:7).

If you want to test the love you have for your wife look only at two things. First, look at the time you spend with her. Not necessarily the length of the time but the quality of it is what is so important. Second, how much have you given of yourself to her? Remember that you are to cleave to your wife (Gen. 2:24). Christ said to "give to the one who asks you" (Matt. 5:42) when referring to the love we should have for others. To be sure the wife would be included in this idea.

None of this is to say that a woman's place is above the male, because it isn't. Woman was created for man (I Cor. 11:8,9), to be his partner in the life they were to lead together. She was initially deceived by the serpent (I Tim. 2:14) and led her husband into transgression (Gen. 3:6,16) which led to the pronouncement by God that "thy desire shall be to thy husband, and *he shall rule over thee*" (Gen. 3:16b). She is referred to as the weaker vessel (I Pet. 3:7), and is told to be in subjection to the husband (I Pet. 3:1; Col. 3:18). Because of these reasons woman is not to assert authority over the man (I Tim. 2:12).

When looking at Prov. 31:10-31 one might ask, "What was the husband of that woman like?" Well, the context says that he had confidence in her and praised her, because her price was far above rubies, and he realized it.

Solomon said it well when he stated: "Whoso findeth a wife findeth a good thing, and obtaineth

favour of the Lord" (Prov. 18:22). If you have a wife you have a gift from God. What are you doing to realize what her price really is? — 1 Beverly Road Charleston, S.C. 29407.

Attitudes Behinds Translations

Continued from page 2

bered that translators are not inspired of the Holy Spirit. Even when there is a firm belief in the infallibility of the Holy Scriptures by the translators, mistakes can be made. On the other hand, it is not possible for a person who does not believe in biblical inerrancy to produce a reliable translation. How then can we condone the TEV by the purchasing and distribution of it? — 809 Perry Store Rd., Opp, A. 36467.

WORD of GOD

Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6:9-13



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, OCTOBER 16, 1981

NUMBER 41

Feeding The Mind

The Creator designed the mind so that we learn by experience and observation, instruction and reading. How could we ever begin to thank the Lord for the marvelous gift of a written language that makes it possible for us not only to communicate but learn the wisdom of the ages as well? It is God's will that his children feed their minds and grow by using the gift of reading.



JOHN WADDEY

Paul charged Timothy, "Give heed to reading" (I Tim. 4:13). We are to grow in the grace and knowledge of Christ (II Pet. 3:18). Like Jesus, every child needs to grow in wisdom and stature and in favor with God and man (Lk. 2:52). To grow intellectually we must fill our minds with the accumulated wisdom which is available. Paul wrote the Ephesians, "When ye read ye may understand..." (Eph. 3:4). This is true not only of the Scriptures but all topics as well. Jesus said, "Blessed is he that readeth, and they that hear the words of this prophecy..." (Rev. 1:3). The same principle is true of all worthwhile reading; it transmits its own blessings.

It is the shame of America that so few people read and possess good books. Of those who do read, much of their material is worthless drivel that likely does more harm than good. We cannot begin to assess the damage television has done to our youngsters who have been so dominated by the tube that they have had no time to read. Our public schools have too often failed to impart basic reading skills. Few nations have as easy access to free education as we. But few are as negligent in reading.

Henry W. Beecher said, "Let us pity those poor rich men who live barrenly in great bookless houses."

We must learn to appreciate the value of good books. Consider the following statements: "A great library contains the diary of the human race" (G. Dawson). "No possession can surpass, or even equal, a good library" (Langford). "Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to those that are as yet unborn" (Addison). "Next to acquiring good friends, the best acquisition is that of good books" (Colton). Thomas Carlyle wrote that "The true university of these days is a collection of books."

We owe a tremendous debt to the great authors who wrote their wisdom in books for us. "Blessed be the memory of those who have left their blood, their spirits, their lives, in these precious books, and have willingly wasted themselves into these during monuments to give light unto others" (Hall). "A library may be regarded as the solemn chamber in which a man may take counsel with all who have been wise, and great, and good, and glorious among the men that have gone before him" (G. Dawson). Concerning good books it is appropriate to say, "Thanks be to God..." (II Cor. 9:15).

Books are of little value unless they are used. Well over 300,000,000 books have been written by men. None of these will benefit me until I make use of them. Tryon Edwards observed, "My books are my tools, and the greater their variety and perfection the greater the help to my literary work." Some preachers collect books to grace and adorn their shelves, but seldom read from them. Such is valuable only for pride's sake. Stale, lifeless sermons could be filled with power and excitement with a few additional hours of reading. Dwarfed and sickly spiritual lives could be healed and made strong by proper devotional reading. Not all good books however, are of the same quality. "Some books are to be tasted, others swallowed,


and some few to be chewed and digested" (Bacon).

Christians should be discriminating in their choice of reading materials. "We are as liable to be corrupted by books as by companions," wrote Fielding. "Bad books are like intoxicating drink; they furnish neither nourishment nor medicine...Both ruin: one the intellect; the other the health; and together the soul" (Tyron Edwards). Solomon warns us to "Keep [our] heart with all diligence, for out of it are the issues of life." Since everything we read is funneled into our heart (mind), it cannot help but influence our life for weal or woe. Some literature is worthless, other is absolutely harmful. In reading, as in other activities, we should "prove all things, hold fast that which is good and abstain from every form of evil" (I Thess. 5:21-22). In choosing religious materials to read, the novice would do well to ask for recommendations from a well-read preacher or elder. H. W. Grant says, "In good books is one of the best safe-guards from evil." This is true only in the case of the reader.

Especially is it critical that Christians make use of good religious materials. This has not been our strong point. Daniel Webster wrote: "If religious books are not widely circulated among the masses in the country, I do not know what is to become of us as a nation; and the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

To develop fully our minds for optimum use

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Words Of Truth
(USPS 691 760)
I am not mad, most noble Festus, but speak forth the Words of Truth and soberness — Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, AL 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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“If Not Us, Who? If Not Now, When?”

The above words were spoken by the President of the United States as he addressed the nation on the night of September 24. These two questions, he said, are questions which he and the heads of the various departments kept asking themselves during their deliberations concerning certain things which must be done, but which would be unpleasant and would call for great sacrifices. Should this administration be the one to do these things? Is the



BOB DUNCAN

time right? “If not us, who? If not now, when?”

These two questions should have come to the minds of the Israelites when the spies returned to them at Kadesh, in the wilderness of Paran (Numbers 13 & 14). The promised land was before them, and all they had to do was go in and claim it. But when they saw the obstacles, they became discouraged and fearful. Though the land was everything they had been led to believe, and though they had the promise of God that the land belonged to them if they would take it, they allowed the obstacles to turn them away. Perhaps they reasoned: “We are not the ones to capture the land. Now is not the time.” They should have given serious consideration to two questions: “If not us, who? If not now, when?”

Perhaps the apostles of Christ asked themselves these two questions as they contemplated the enormous and astounding assignment Jesus had given to them: “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). In our own affluent time, characterized by jet travel and mass media communication, we have talked about the obstacles to worldwide evangelism, and have done little to accomplish the task. Perhaps we have deceived ourselves into thinking that future times will be more opportune, and future generations will be better prepared to do the job. But the longer we wait, the more difficult the task will become. By the time Paul wrote the Colossian letter, the gospel had been preached to every creature under heaven (Colossians 1:23). The apostles must have said, “If not us, who? If not now, when?” We should be asking the same two questions of ourselves.

But this matter needs to become personal and individual with each Christian. There are those whom I know personally who are lost and without a knowledge of the truth. I know that without a knowledge of the truth they cannot be saved. But am I the one to speak to them about their soul's salvation? Are there not many others who could do a much better job than I? And is this the time? It really does not seem convenient. But, “If not I, who? If not now, when?”

With reference to all the things which need to be done, and yet which are unpleasant, and call for great sacrifices, we would do well to ask these questions. If we do not restore the erring, who will? And if this is not the time, when will it be? If we do not discipline the disorderly, who will? And if we do not do it now, when will we do it?

Those of us who preach need to give consideration to questions of this nature. There is a great tide of worldliness flowing into the kingdom of God. Unless this tide is stemmed the church of Christ will surely be destroyed. Most of us who preach are perceptive enough to know this is so, though some pretend it is not. But it is not popular to preach against social drinking, gambling, cursing, dancing, wearing immodest clothing, etc. Perhaps we should be patient and hold our peace. Perhaps now is not the best time to deal forcefully and clearly with these matters. And there is a possibility that we are not the ones to deal with these matters. But “If not us, who? If not now, when?”

Feeding The Mind

Continued From Page 1

we must learn to read widely. A preacher needs to read far more than his Bible or even religious print. Everyone should be an avid reader of his daily newspaper. Jesus chided the Hebrews for inability to read “the signs of the times” (Matt. 16:3). Of course, one can go to heaven without a newspaper. He can do the same without modern housing, electricity or automobiles. But to be able to communicate the gospel with the sinners of the world, we must know something of the world in which we live. This author recommends that a preacher subscribe to *Reader's Digest* and *National Geographic* to stay informed and in touch with the real world. Too many ministers live in an unreal world and are thus largely ineffective in their evangelistic outreach.

Every Christian family should subscribe to one or more brotherhood journals. There are numerous papers designed to appeal to various interests. Ask your elders or preacher to recommend some of these to you. A preacher especially should be receiving several of these papers so he can be informed of the progress of the kingdom and our internal problems. From them he can get many good ideas for local programs. Most importantly, they contain valuable teaching materials.

We need to promote the reading of good religious books, especially those written by our own brethren. Our faith will be strengthened when we read biographies of great Christians of the past. Our usefulness as a teacher will improve as we read rich books of doctrinal instruction. Our Bible knowledge will grow as we read commentaries. Our soul-winning skills will be enhanced by reading books on evangelism. Our knowledge and appreciation of the church and her past joys and sorrows will be strengthened by reading church history books. Again, ask your Christian leaders for their recommendations. Use your church library. Write or visit our Christian bookstores and select your own copies of these wonderful books.

The great reformation scholar, Erasmus

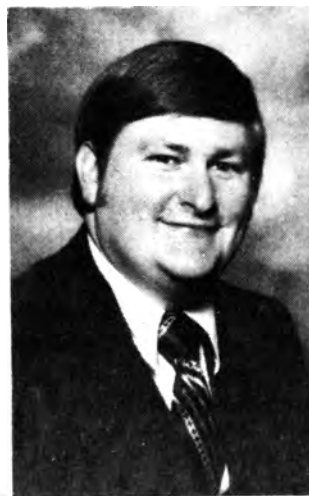
wrote: “When I get a little money, I buy books and if any is left, I buy food and clothes.” Horace Mann observed, “No man has a right to bring up his children without surrounding them with books, if he has means to buy them. It is a wrong to his family.” All Christian parents should ponder this wise man's words and check the family bookshelf. May all of God's children give heed to reading (I Tim. 4:13).—Route 22, Beaver Ridge Road, Knoxville, TN 37921.

Someone Has To Tell Them

Doctors have commented, on occasion, that telling families of the loss of a loved one is the hardest part of their job. No doubt, it is difficult also to tell patients of a potential terminal disease. The Doctor has the responsibility to tell his patient or that family the truth. To lie to a patient about the seriousness of his disease would not help the patient. It is the doctor's responsibility to explain the situation so the patient has all the information available so he can make the right decision. *Someone has to tell them.*

In the religious realm, a person has a right to

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JOHN M. GRUBB

An Important Change In Evolutionary Thinking

(No. 3)

Dr. George Gaylord Simpson of Harvard felt that some sort of "special explanation" was needed to explain the absence of transitional forms in the fossil record.¹³ One evolutionary scientist who agreed wholeheartedly with him was Dr. Richard Goldschmidt, geneticist of the University of California at Berkeley. Dr. Goldschmidt rejected the neo-Darwinian concept of evolution through micromutation (gradual, BERT THOMPSON, Ph. D. slow evolution). He stated, for example, in 1952, that:



"Nobody has produced even a species by the selection of micromutations. In the best-known organisms like *Drosophila* innumerable mutants are known. If we were able to combine a thousand or more of such mutants in a single individual, this still would have no resemblance whatsoever to any type known as a species in nature."¹⁴

Twelve years earlier (1940) Goldschmidt suggested in his classic work, *The Material Basis For Evolution*,¹⁵ that it was far past time to admit the true condition of the fossil record and the complete absence of transitional forms. He said that evolutionary paleontologists had dug for a hundred years since Darwin and still had no transitional fossils necessary to document their theory. He further suggested that evolutionists "get their act together" so to speak and come up with a theory that was at least consistent with the fossil evidence.

Dr. Goldschmidt then suggested his "hopeful monster" theory to account for the absence of transitional forms in the fossil record. He noted that every now and then a sheep was born with only 2 legs; it was a monster, and died. Or, a calf would be born with 2 heads; it was a monster as well, and died. These monstrosities could not survive. But hopefully, said Goldschmidt, if you found enough of them, produced through what he called "systemic mutations," you might get a good one. This he chose to call the "hopeful monster." He then called in the hopeful monster to bridge each of the gaps between all of the major kinds of organisms. He concurred with the suggestion that one day a reptile laid an egg and a bird was hatched from that egg!!

For 40 years evolutionists have called Goldschmidt something close to a lunatic for proposing the mechanism with no experimental evidence to support it — in spite of his reminder to them that they had nothing better to offer. Dr. Theodosius Dobzhansky, one of the most famous evolutionary geneticists, and a contemporary of Goldschmidt, said, for example:

"Another theorist proposes that the marvelous gifts of evolution to the living world came to birth through sudden and drastic 'systemic mutations,' which created 'hopeful monsters' that were later polished down to the final product by evolutionary selection. But these theories amount only to giving more or less fancy names to imaginary phenomena; no one has ever observed the occurrence of a 'systemic mutation' for instance."¹⁶

No one, it seemed, was anywhere near ready to accept such "nonsense." Microevolution still reigned — in spite of the fact that not a single transitional form had

been discovered.

Dr. George Gaylord Simpson, in his famous work, *Tempo and Mode in Evolution* (1944), not only suggested a "special mechanism" was needed to explain the remarkable absence of transitional forms, but even went so far as to suggest just such a mechanism. He was careful, however, to give it a more "respectable" name than something like "hopeful monsters." He called it *quantum evolution*. He described it as follows:

"For the sake of brevity, the term 'quantum evolution' is here applied to the relatively rapid shift of biotic population in disequilibrium to an equilibrium distinctly unlike an ancestral condition. Such a sequence can occur on a relatively small scale in any sort of population and in any part of the complex evolutionary process."¹⁷

Five years later, in 1949 in his book, *The Meaning of Evolution*, Dr. Simpson was still trying to get his point across with regard to the need for a "special mechanism" and the aptness of "quantum evolution" to fill that need. He argued:

"It is thus possible to claim that such transitions are not recorded because they did not exist, that the changes were not by transition but by *sudden leaps* in evolution. There is much diversity of opinion as to just how such leaps are supposed to happen."¹⁸ (Emphasis added)

In other words, in 1944 Dr. Simpson was advocating a system not of slow, gradual, micro-evolution, but instead of rapid, saltatory, macroevolution. He continued to be an advocate of such a system throughout the remainder of his life, though few of his evolutionary colleagues would follow his lead and accept his ideas. Thus, according to both Goldschmidt and Simpson, microevolution (with its transitional forms) was *out*; macroevolution (with its alleged explanation of why there weren't any transitional forms) was *in*. It appeared that *only* Goldschmidt and Simpson were brave enough even to postulate such a "special mechanism" as saltatory macroevolution.

At least that *used* to be true. Then slowly — ever so slowly and cautiously — one member of the evolutionary community, and then another, and then another, began to accept, if not *in toto*, at least in part, macroevolution. Harvard's young, influential geologist/paleontologist, Dr. Stephen J. Gould, was one of the first. He wrote in his regular column in *Natural History* (June/July, 1977):

"As a Darwinian, I wish to defend Goldschmidt's postulate that macroevolution is not simply microevolution extrapolated and that major structural transitions can occur rapidly without a smooth series of intermediate stages. . . . I do, however, predict that during the next decade Goldschmidt will be largely vindicated in the world of evolutionary biology."¹⁹

Why did Gould make such a rash statement? What could possibly make him "brave the anger and fury of the pack" (as he was certain to do) with such statements as these? He gives us the answer in his own words when he says:

"Indeed, if we do not invoke discontinuous change by small alteration in rates of development, I do not see how most major evolutionary transitions can be accomplished at all. Few systems are more resistant to basic change than the strongly differentiated adults

of 'higher' animal groups. How could we ever convert a rhinoceros or a mosquito into something fundamentally different? Yet transitions between major groups must have occurred in the history of life."²⁰

In other words, Gould accepted the "hopeful monster" scheme because he *had no other choice!!* The lack of transitional forms in the fossil record can be explained in no other way (in the evolutionary scheme) except through macroevolution — even though there isn't a shard of evidence for it. (to be continued)

FOOTNOTES

- See footnote #4 in the previous article.
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- Ibid*. p 30. — 5251 Millwood Rd. Montgomery, Ala. 36109.

Some Things Are Still Wrong!

Some things have always been wrong, are wrong now, and will always be wrong! Though true, this idea is not popular. It does not mesh with current philosophy. The much lauded "situation ethic" suggests there are no absolutes in the realm of right and wrong; the rightness or wrongness of an act is to be determined solely upon the situation. It was Tilich's thesis that, in any given situation, the most loving thing to do would be the right thing to do. Yet he admitted there were no absolutes; each individual, he said, must determine for himself what is right and what is wrong.

This kind of thinking quickly led to the demise of sin. No, sin still exists; in fact, it flourishes! Folks have just stopped acknowledging it. Sin is no longer seen as sin. The third chapter of Carl Menninger's book, *Whatever Became of Sin?*, is entitled, "The Disappearance of Sin: An Eyewitness Account."

We may well have compromised ourselves into a corner. Remember when a drunkard used to be a drunkard? No more. Now he's an alcoholic, suffering from the disease of alcoholism. A thief was once just that — an out and out thief. Now the poor unfortunate is suffering from kleptomania. If he steals cash from the register, he's guilty of "petty larceny." Should he



DALTON KEY

Someone Has To Tell Them

Continued from page 2

have access to all the information, so he can make the right decision. The Bible has all the answers to any religious question. It has in it "all things that pertain unto life and godliness" (II Peter 1:3). "All scripture is given by inspiration of God... that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). It is up to us, as Christians, to see to it that a person has all the information from God's word in reference to his life. *Someone has to tell them.*

The world is filled with people who are lost and dying in sin. We have the opportunity to talk to people daily about their spiritual condition. All men must do the "will of God" in order to go to heaven (Matthew 7:21-23). Men cannot save themselves (Ephesians 2:8,9). The Bible teaches us to hear God's word (Romans 10:17), believe it (Hebrews 11:6), repent of all our sins (Acts 17:30), confess our faith in Christ (Romans 10:9, 10), and be immersed in water for the remission of sins (Acts. 2:38). It is then that we are "in Christ" (Galatians 3:26, 27; Ephesians 1:3), new creatures (II Corinthians 5:17), walking in the light of God (I John 1:7), and children of God (Galatians 3:26). There are billions of people who need to know God's will for their lives. God has given that job to the Christian (Matthew 28:18-20; Mark 16:15, 16; Acts 8:4; II Timothy 2:2, 24-26). Just as the doctor has the responsibility to tell the truth to his patient, we must tell the truth to the lost (John 8:32). *Someone has to tell them.*

The Bible clearly teaches of a coming judgment (II Corinthians 5:10; John 5:28, 29; Hebrews 9:27, 28). In that day, God will separate the righteous from the unrighteous. Those who obey God's word will enter into life eternal, and those who "know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thessalonians 1:8) will be sent to eternal punishment (Matthew 25:31-46). All roads do not lead to heaven. All but one road leads to destruction. The "many" are on the wrong road. If they continue on that road, they will be lost (Matthew 7:13, 14). They must be warned. *Someone has to tell them.*

Someone has said, "if all the members of the church who have fallen away would come back, we would have to build a larger church building." The Bible shows the tragedy of the lost church member (II Peter 2:20-22; Luke 15:11-32; II Timothy 4:10). The Bible points out the responsibility of the "spiritual" to restore the erring (Galatians 6:1). Church discipline was designed to save souls, keep the church pure, and for the general good of the church (I Corinthians 5:1-13; II Thessalonians 3:6, 14, 15). It is a command of God that must be obeyed. The elders of the church are responsible for every soul under their care (Hebrews 13:17). If we do not talk to the erring about their souls, they will go to hell unwarned (Ezekiel 3:20, 21). *Someone has to tell them.*

There is an attempt being made today to nullify the teaching of our Lord in regard to divorce and remarriage. The theory is set forth in various forms, but the result is the same — fornication is not the only scriptural cause for divorce and remarriage. The Bible teaches that marriage is for life (Romans 7:1-4; Matthew 19:4-6). Divorce for the cause of fornication on the part of the guilty party is the only stated exception to this rule. That there are many who believe that baptism "sanctifies" an adulterous marriage, ignoring the Biblical teaching on repentance, brings us to the realization that many will not be taught the truth in this regard. It does no good to obey sincerely false doctrine (Matthew 15:8, 9). Therefore, *someone has to tell them.*

It is never easy to tell people they are in error.

But the "love of Christ constraineth us" to warn people of their destructive course (II Corinthians 5:14; II Peter 2:9). Someone has to preach the gospel to a lost and dying world; someone has to warn of the coming judgment; someone has

to try to restore lost brethren; someone has to point out firmly and lovingly God's will concerning scriptural divorce and remarriage; *someone has to tell them!* Is that someone you? —332 Karen Street, Saint Charles, Missouri 63301.

Some Things Are Still Wrong!

Continued from page 3

drain the company's bank account and head for Bermuda, he's just "misappropriated funds." Sodomy and homosexuality, once vilified as perverse, are now glorified as "gay." They are but "alternate lifestyles" we are told. As goes one explanation, you may be right-handed and I may be left-handed; accordingly, some are heterosexual, others are homosexual. What has happened to sin? It's still with us. We've just coated over the garbage heap with whitewash.

Listen to James: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14,15). According to Paul, sin is real, sin is universal, and sin pays the wage of spiritual death (Romans 3:10,23; 6:23).

Yes, sin is serious business! Let's not be deceived into believing otherwise. — P.O. Box 126, Aurora, MO. 65605.

What Happened To The Brazen Serpent?

The children of Israel became very discouraged and impatient as they traveled from Mount Hor by the way of the Red Sea to compass the land of Edom. They began to speak against God and his servant Moses. Complaints could be heard as to why God had brought them out in the wilderness to perish. Because of this display of a lack of faith, fiery serpents were sent among the people. Many were the people who died that day. The children of Israel cried to Moses to ask God for mercy and deliverance. God instructed Moses to make a brazen serpent and put it on a standard. Those individuals bitten by the serpents could look upon the brazen serpent which Moses had built and be spared certain death (Numbers 21:4-9).

This act of God's grace and salvation from death was a type of that greater deliverance from eternal ruin and destruction. Jesus said, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life" (John 3:14,15). The brazen serpent certainly was something sacred to all those Israelites spared from death.

But what happened to the brazen serpent erected by Moses? Some seven hundred years later we find that Hezekiah began to reign in Judah. In his great efforts to walk in the likeness of David, he made every effort to please God. "He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan" (II Kings 18:4). That which had been sacred had become an object of superstitious homage. There is nothing definite as to the length of time involved in such idolatrous worship, but it must have been for many years. And there is no doubt that this was the same brazen serpent and not an imitation, because the Scripture reads, "and he brake in pieces the brazen

serpent that Moses had made." Man is prone to worship the creature rather than the Creator (Romans 1:25). It may be the golden calf which Aaron made or the golden calves which Jereboam set up at Dan and Bethel (Numbers 32; I Kings 12:28,29). Even that which was ordained of God can become a snare and a temptation to the people. This was true in the case of the brazen serpent.

Have you ever wondered why we do not have the ancient relics (Ark of the Covenant, etc.) in our possession? What about the original manuscripts of the Holy Scriptures? Did you ever desire to have a true painting or likeness of Jesus Christ? People are still searching for Noah's Ark. How about the cross on which Jesus was crucified? And there is the robe of Christ. Men are wanting something tangible to touch and to see. So there appears from time to time something like the "Shroud of Turin" in order for people's faith to be ostensibly strengthened. But we do not have to have that which we see in order to have assurance. Christianity is a religion of faith. "For we walk by faith, not by sight" (II Corinthians 5:7). Jesus said to Thomas, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

It would appear that in the providence of God, those items previously mentioned, along with others, have not been handed down from generation to generation. God knows that man's nature never changes. There would be the likelihood of doing exactly what Israel did with reference to the brazen serpent, and that is of worshipping the inanimate object instead of him. — 809 Perry Store Rd. Opp., Ala. 36467.

.....
Forgiveness is the key that unlocks the door of resentment and the handcuffs of hate. It is a power that breaks the chains of bitterness and the shackles of selfishness.

.....
True happiness is going to a high school class reunion and learning that the boy who was voted most likely to succeed — didn't.

.....
Forgiveness saves the expense of anger, the high cost of hatred, and the waste of energy.



RAYMONDELLIOTT



Words Of Truth

(US)

ut speak forth

— Acts 26:25

VOLUME 17

FRIDAY, OCTOBER 23, 1981

NUMBER 42

Heal The Handicapped

The slogan "Hire the Handicapped" is very familiar to most people. But what about the statement, "Heal the Handicapped"? Recently, I drove by a church building that had several signs in the parking area which denoted reserved spaces for handicapped people. This, you might conjecture, is not unusual, since the same type signs can be seen at a large number of public buildings. The strange thing about the reserved parking signs for handicapped people located at the particular church building mentioned previously is that the religious organization which owns the building believes in and teaches modern miraculous healing. I could understand the reserved parking signs for handicapped people if the following statement could be found on the signs: "For The First Time Only." You see, if miraculous healing is actually practiced by this religious organization under consideration, then the handicapped people in attendance would be healed and there would no longer be any necessity of having reserved parking spaces for persons with physical infirmities.

But someone may be ready to say, "You don't believe in divine healing." Oh yes; all healing is divine, but not all divine healing is miraculous. There is a difference. Divine healing comes from the body's being aided by rest, medicine, and care. This takes time. Miraculous healing, as found in the Bible, occurred due to the supernatural power of God, and was immediate. The term miracle is often misunderstood and used very loosely today. Notice these definitions of a miracle. "The miracle is not a greater manifestation of God's power than those ordinary and ever-repeated processes [of nature]; but it is a different manifestation" (*Notes On The Miracles Of Our Lord*, R. C. Trench, p. 10). "The difference in a miracle and a natural occurrence does not lie in the measure of power God exerts, but rather in the fact that in the miracle God operates in an unusual manner." "A miracle is the immediate action of God, as distinguished from his immediate



RAYMOND ELLIOTT

action through natural laws."

Those who teach that miraculous healing occurs in our modern age present Hebrews 13:8 as proof of such a doctrine. The passage reads: "Jesus Christ, the same yesterday, and today, and for ever." The argument goes something like this: "Jesus healed people when he was on earth. Since he is the same today, he continues to heal the sick now." But, is this true? Does Jesus continue to feed five thousand people with five loaves of bread and two fishes? If Hebrews 13:8 actually teaches what some affirm, let us compare the miraculous healing of Jesus with the claimants of today.

1. Jesus healed all kinds of afflictions, especially the extreme and difficult cases. He cast out demons, healed the blind, the deaf, the leper, and even restored an amputated member (ear). And he raised the dead. In contrast, the usual today would consist of tumors, asthma, abscesses, bronchitis, blood clots, rheumatism, and various other internal problems. There is never the restoring of an amputated member such as an arm or leg. You never read where someone has raised a dead person. Also, Jesus never conducted preliminary interviews in order to "weed out" some candidates for healing. The Bible teaches that Jesus "healed all that were sick" (Matthew 8:16). If Jesus still heals today as he once did, all the sick and afflicted would likewise be healed today. But this is not the case.

2. Jesus never failed in his healings. Had he ever failed, the unbelieving Jews would have used such to expose him and discredit his claim to be the Son of God. His healings were miraculous and produced amazement and wonder in the hearts of those who witnessed the marvelous acts. Matthew recorded that many "marvelled and glorified God." Others "glorified the God of Israel." And "all the people were amazed" (Matthew 9:8; 15:31; 12:23). Mark stated that "the people feared" while others "were beyond measure astonished" (Mark 5:15; 7:37). In contrast, there are multitudes in the various audiences of the modern "faith healers" who leave without really knowing if the candidates are actually healed. It is not uncommon to see the lame still limping and the blind needing assistance. But, if Hebrews 13:8 means that Jesus still heals miraculously as he once did, such would not be the case.


3. Jesus healed all the infirmities of an individual and not just some of them. The man in Mark 7:31-37 was deaf and had an impediment in his speech. The

Lord healed the man of both infirmities. This was also true of the individual in Matthew 9:32-34 who was dumb and was possessed by a demon. Jesus cast out the demon and caused the man to speak. In Matthew 12:22-24, a man was dumb, blind, and was possessed of a demon. This presented no problem to Jesus Christ. He made the person to be whole. Yet modern "faith healers" do not always claim that they can heal the individual of all his ailments. Maybe one or two can be cured but not all of them. Yet, if Hebrews 13:8 is correct according to their interpretation, there should not be that discrepancy in miraculous healing today.

4. The miraculous healings of Jesus were always instantaneous. This was a uniform pattern in the 31 recorded cases of healing by our Lord. There were no exceptions to this rule. There is not one example wherein a person was partially healed. Neither was the healing gradual. Miraculous healing by the Lord was immediate. The deaf heard, the blind saw, the lame walked—immediately. Is this the same today? I think not. However, if Hebrews 13:8 teaches what "faith healers" affirm, there should be no difference in healings today from that of the Lord nearly 2000 years ago.

5. Jesus never required faith as a uniform condition for healing. The healings of our Lord were according to divine power and were not dependent upon faith in the hearts of the candidates. Only one time in the 31 cases of healing did Jesus require faith. In Matthew 9:28, the two blind men were asked, "Believe ye that I am able to do this?" The men replied, "Yea, Lord." In some cases, faith was present and commended, but not required. Some were healed on the faith of others. This was true with reference to the healing of the Nobleman's son as mentioned in John 4:46-54. In nine cases, faith is not mentioned. An example of such is found in Matthew 4:23-24 where many in Galilee were healed. In four cases, faith was impossible. Jesus raised the son of a widow in Nain wherein faith was not present (Luke 7:11-17). But today faith is required by "faith healers." In fact, the term "faith healing" is based upon the premise that faith must exist in the heart of the candidate. This admission can be readily found in the writings of those who believe in modern miraculous healing. "Take notice first that without faith no one can be healed" (*Divine Healing*, Andrew Murray, p. 25). In cases where there is a failure, the

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Words Of Truth

(USPS 691-760)

*I am not mad, most noble
Festus, but speak forth the Words of
Truth and soberness*

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Heal The Handicapped

Continued from page 1

candidate is blamed because of the lack of faith. This is totally different from the healings performed by Jesus. The argument is often made by the "faith healer" when there is a failure that he is not Jesus but just a mortal man. However, if Jesus heals today the same as he did "yesterday," based upon an interpretation of Hebrews 13:8, there should never be a failure due to the absence of faith in the heart of a candidate. — 809 Perry Store Road, Opp, Al. 36467.

The Fort Worth Lectures 1982

The fifth annual Fort Worth Lectures will be conducted January 10-14, 1982, at the Brown Trail Congregation, 1810 Brown Trail, Bedford (Fort Worth), Texas. The theme this year will be, "Difficult Texts of the Old Testament Explained." Wendell Winkler, director of the Brown Trail School of Preaching, will serve as director of the lectureship. Sessions will begin each morning at 8:00 a.m. and will conclude at 9:00 p.m. An open forum, a leadership dinner, various luncheons, displays, ladies classes, and free lodging will accompany the lectureship.

Hands Tell A Story

WINFREY HENNESSEE

While viewing the body of one who passed away, I have always been able to keep my composure, whether it be a relative, close friend, or just an acquaintance. However, I do become saddened when I look at the dead person's hands, especially if they have a cut or bruise on

Continued on page 3



"Why Do You Ask?"

Questions are asked for different reasons. Sometimes they are asked to obtain information, and this is likely the most obvious reason. This is the nature of the question asked by Saul of Tarsus, and recorded in Acts 9:5: "Who art thou, Lord?" Saul certainly recognized the one he addressed as a superior being, and so he respectfully called him Lord. But he did not know this being was Jesus of Nazareth until he was thus informed.



BOB DUNCAN

Sometimes questions are asked to arrest attention. Such was the case with reference to the question Jesus had asked Saul on this same occasion: "Saul, Saul, why persecutest thou me?" (verse 4). The omniscient Lord was not seeking information from Saul. He was rather asking this question to direct Saul's attention to the matter at hand.

Such was also the nature of the question recorded in Genesis 3:9, where God asked Adam: "Where art thou?" The God who created Adam was not seeking to determine Adam's whereabouts. This he already knew. He was seeking rather to direct Adam's attention to the position he now occupied as a result of his sin.

A question may be asked to direct attention away from one's own guilt. "Am I my brother's keeper?" was asked by Cain for this very purpose (Genesis 4:9). In this question also we detect a note of rebuke — a rebuke of God himself who had asked Cain about his brother. The implication seems to be that Cain thought God had no right to ask him about the whereabouts of his brother Abel.

Questions may be asked for the purpose of denying affirmations. Elisha told Hazael, who was to become King of Syria: "I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child."

Hazael's reply was: "But what, is thy servant a dog, that he should do this great thing?" Asking this question was Hazael's way of denying that he would do the things Elisha had prophesied. It is worthy of note in passing that Hazael likely was sincere in his denial of what the prophet had foretold. He really did not believe himself to be capable of such atrocities, and perhaps he was not at the time. But greed and the lust for power soon led him down the road of degradation until he committed the very crimes Elisha had said he would commit. Is it not a fact that human beings sometimes, through carelessness and the gradual lowering of their moral standards, find themselves in a position of having done evil they never would have dreamed themselves capable of doing only a short time before?

Another purpose for asking questions is to warn of danger. Paul asked the Galatians: "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16). He did not expect them to answer this question. He rather hoped that by asking it he could cause them to recognize the danger of allowing

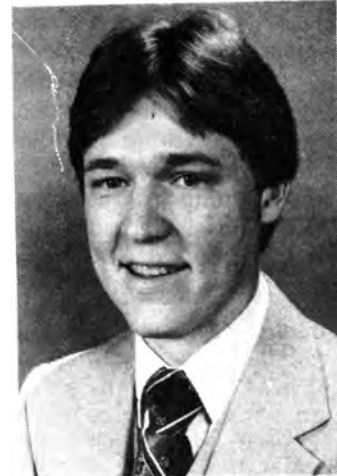
their prejudices to place them in a position opposite him and the truth.

The question recorded in Hebrews 2:3 is also asked for the purpose of warning against danger. "How shall we escape, if we neglect so great salvation . . . ?" the writer asks. He does not expect his readers to answer; rather he wants them to recognize the fact that there is absolutely no possibility of escaping punishment for sin for those who neglect the gospel of Christ.

A question may be asked for the purpose of stirring up one's suspicions and causing him to doubt the truth. Perhaps it is significant that the very first question recorded in the Bible was asked for this purpose. The serpent asked Eve: "Yea hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1). We can rest assured this question was not asked for any good reason. It was rather the way the father of lies had of introducing into the heart of Eve questions concerning the goodness and the integrity of God. Perhaps it is significant also that this first question had to do with what God had said. When one begins to call into question what God has said, please rest assured that his motive is anything but holy, and only evil can result therefrom.

Mine Would Never Do That

"Mine would never do that," is a phrase often repeated by numerous parents in reference to their children. It is so easy, as a parent, to overlook the faults of one's children and emphasize those of others when the situation calls for a realistic approach rather than an idealistic one.



Salome, the mother of James and John, was this type of person. Looking out for her sons, she made a very unrealistic request of Christ when she requested, "Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom" (Matthew 20:21). If Christ had told her some of the things her sons would do later she might have replied, "Mine would never do that!" Peter said he would never deny Christ (Matthew 26:31-35), and the rest of the apostles thought the same, but the record bears both them and the wishes of some of their parents wrong.

So what is the point? Simply that the wishes and hopeful considerations of Christians do not get the job done. Hoping that people will not do certain things or that certain tasks will get done does not help the situation. Only action of the church working together will save the plea of the Restoration. Getting back to the Bible can only be done by all "encouraging one another daily" (Hebrews 3:13) in this difficult task, and allow the church to grow and prosper as it should. — 1 Beverly Road, Charleston, S. C. 29407.

An Important Change In Evolutionary Thinking

(No. 4)

The reader may wonder by now if this theory of evolution by leaps and bounds is being accepted by the evolutionary community as a whole in our day and time. The prediction of Jon Gary Williams' article²¹ was that we would soon see an "important change" in evolutionary thinking. *That day has arrived!*

It is the opinion of this writer that the most significant development to occur in evolutionary circles in over 100 years is occurring today. A "revoluition in evolution" unparalleled since Charles Darwin published *The Origin of Species* is taking place before our very eyes.

On October 16-19, 1980, one hundred sixty of the world's foremost evolutionary experts (geneticists, paleontologists, anatomists, etc.) gathered in Chicago at the Field Museum of Natural History to grapple with the knotty problem of macroevolution. The results of this conference are likely to cause repercussions which will ricochet through the halls of science for decades or centuries to come. It is safe to predict that classical Darwinian evolution will never recover from the mortal blow dealt it at this important conference — ironically, by some of its most ardent supporters and dedicated disciples.

When Dr. Stephen J. Gould penned his article in the June/July, 1977 issue of *Natural History*, entitled "The Return of Hopeful Monsters" (advocating exactly that), the scientific community shuddered in horror, for not only was it an open admission that there was no evidence for anything connecting the major different groups of organisms, but it amounted to "throwing in the towel" and confessing that it was impossible even to "make up" a story which could be met with anything but ridicule and derision. Not only was Gould proposing that entirely new species arose in huge jumps, so that they left no transitional forms in the fossil record, but he also challenged the "sacred cow" of evolution-natural selection! He said that natural selection might operate at the micro-level to tune things up a bit, but it had little or nothing to do with the question on everybody's mind: the origin of species.

Now, three short years later, 160 of the world's foremost evolutionists attend a conference (going under the simple name of "Macroevolution") to promote the "hopeful monster" idea. As Jerry Adler said in *Newsweek*, reporting the Chicago conference:

"Seventy years after quantum theory revolutionized physics, an oddly analogous change has occurred in the history of evolution — and it is just beginning to filter down to public understanding . . . Increasingly, scientists now believe that species change little for millions of years and then evolve quickly, in a kind of quantum leap — not necessarily in a direction that represents an obvious improvement in fitness. The theory is still being worked out. Among other points of contention, it is uncertain whether the leap takes place in a few generations or over tens of thousands of years. But at a conference in mid-October at Chicago's Field Museum of Natural History, the majority of 160 of the world's top paleontologists, anatomists, evolutionary geneticists and developmental biologists supported some form of this theory of 'punctuated equilibria.'" ²²

Now, of course, the name "hopeful monster" has been replaced by the phrase, "punctuated



BERT THOMPSON, Ph. D.

'equilibria' — more "prestige jargon" to ensure no one understands the true meaning and therefore asks many embarrassing questions about a concept for which there is no evidence.

As Adler explains the "new" theory, he says:

"The new theory . . . draws a crucial distinction between two kinds of evolution; gradual, small changes within a species ('microevolution') and sudden, gross changes that mark the emergence of a new species ('macroevolution') . . . the revised theory holds that a new species arises by some different mechanism — perhaps even a gross random mutation is a single generation.

"This is the theory of 'hopeful monsters,' a point of bitter contention among geneticists and biologists. To some geneticists, all monsters are hopeless . . .

"But the significance of hopeful monsters, if they exist, is that they seem to flout the law of natural selection . . .

"Some scientists are still fighting a rear-guard action on behalf of Darwinism. A few paleontologists maintain that fossils actually do show gradual evolution over time." ²³

The widespread acquiescence to "hopeful monsters" or "punctuated equilibria" or "quantum evolution" (or whatever else you might wish to call it) by evolutionists places the educational establishment in an extremely awkward and embarrassing position for at least two reasons.

First, evolutionists have so strongly promoted gradualism by saturating their course outlines, textbooks, and audio-visuals with it that to admit to an abandonment of it is nothing less than a candid admission of error. Students will no doubt question why a theory which has been around since 1940 has been kept wrapped in secrecy until the majority of the "experts" accepted it. If it was right, why has it been kept so hidden?

Secondly, if evolution-related materials are now changed to include the hopeful monster/quantum evolution/punctuated equilibria theory, it amounts to nothing less than a tacit admission that *creationists have been right all along in stating that there is no fossil evidence supporting the theory that all life is connected to a common ancestor.* Evidence for "punctuated equilibria" concepts is identical to the evidence for creation, namely, the abrupt appearance of all major different categories of organisms, with nothing connecting them directly to any other groups. Then, as if to add salt to an open wound, the "hopeful monster" theory violates all known related laws of science, while the creation theory is perfectly in agreement with them.

Adler, in closing his review article in *Newsweek*, remarked:

"It is no wonder that scientists part reluctantly with Darwin. His theory of natural selection was beautiful in its simplicity, and it has served well for over a century. To tamper with it is to raise a host of questions for which there are no answers." ²⁴
(to be continued)

FOOTNOTES

21. Williams, Jon Gary. "An Important Change in Evolutionary Thinking." *IN: Gospel Advocate*. January 10, 1980. pp 18-19.

22. Adler, Jerry. "Is Man A Subtle Accident?" *IN:*

Newsweek. November 3, 1980. p 95.

23. *Ibid.* p 96.

24. *Ibid.* — P.O. Box 1111 Cookeville, TN. 38501.

Hands Tell A Story

Continued from page 2

them, or if they look workworn from too many years of hard labor.

Ever since the first sin was committed (Gen. 3:23), hard work has been man's way of life. This is one of our "misfortunes" that I have learned to enjoy very much. When a person does hard honest work to the best of his or her ability, he is glorifying the Lord.

In order to determine what makes a good Christian servant, we must explore many different avenues. Hard work and clean living alone will not suffice, but I hope and pray that when it comes my time to depart from this world, my hands will not be too tender to get me to heaven. — P. O. Box 185, McMinnville, Tn. 37110.

A Crime By Any Other Name . . .

A few nights ago I listened to an interview/dialogue on Alabama Public Television between a newsman and two government officials on the topic of "white collar crime." The phrase "white collar crime" is a somewhat innocuous euphemism for lying, cheating or otherwise violating the law, by people in high places. Usually, the white collar criminal is a professional executive or a government official



EDDIE J. MILLER

whose undercover dealings require intelligence, sophisticated technique and careful cover-up.

The two men being interviewed were deeply troubled by what they perceived as lax or preferential treatment in either conviction or sentencing of these law breakers. Their reasoning went something like this: a criminal should be punished totally on the basis of his intention and behavior. Whether rich or poor, educated or ignorant, highly respected or of humble station in life, each person should stand equally before the law.

Even though their arguments were basically political and legal, I believe their conclusions are in solid agreement with Biblical morality. Consider two categories of Biblical evidence:

God created all men equal and expects us to treat one another with mutual respect. James 2:11 clearly and forcefully forbids favoritism on the basis of prestige, wealth or any other external favor. It is,

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A Crime By Any Other Name...

Continued from page 3

therefore, evil and immoral for any person or groups of people to punish one class of people simply because of their societal status, then refuse to punish another class of people because of their higher status in society.

I have observed, as both a juror and a spectator, both civil and criminal cases in which the primary line of defense was to show the person being tried had a good background, prestigious family ties or had

served society well for many years. This type of defense is really a sentimental appeal to the emotions, an evasion of personal responsibility for one's actions, and in the final analysis, is favoritism. Furthermore, it contradicts clear Biblical injunctions, like James 2:1-11.

A second Biblical principle is this: *the basic role of government is rewarding those who do good and punishing those who do evil.* Notice I Pet. 2:13-14:

Ritualism

Mankind has always found it easier to offer a ritualistic worship to God instead of living a godly, consecrated life. *Ritual* is defined in the positive sense as "the external body of words and actions by which worship is expressed and exhibited before God and man" (*McClintock and Strong*). In a derogatory sense, it means excessive devotion to prescribed ritual forms in worship.



JOHN WADDEY

God ordained a ritual of worship for the *Mosaic System*. It was designed for that primitive age when men were not privileged to the sunlight of Christianity. That God gave it is proof they needed those extensive mechanical forms of worship for their spiritual age.

There is the pomp and pageantry of denominational ritualism, the most spectacular being that of Roman Catholicism and the Eastern Orthodox Church. Their elaborate systems of ritual are a synthesis of Jewish and pagan practices blended with corrupted forms of Christianity. Though ancient, their human origin is indisputable. The popularity of ritual is based upon its appeal to man's sensual nature, i.e., the aesthetic forms of beauty rather than upon God's word.

Another form of ritualism is a cold, lifeless participation in proper New Testament worship. There is a kind of worshiper who is very careful for details, loyal to the outer forms of worship and highly critical of any variation. Such folks go through the motions of worship with little or no "heart-involvement" or spiritual zeal. They frequently neglect to implement the intent and message of worship in their daily life.

Yet another variation of ritualism is that addiction to a traditional form of proper worship that does not understand the freedom we have in Christ. This is not the result of meanness, but of lack of teaching. If one has grown up with three songs and a prayer and communion after the sermon, he sincerely thinks that is the only right way of proceeding. He is easily offended at any variation from his traditional way of doing things.

The first of these four was ordained by God for days past and is no longer suitable for his people (John 4:19-26). The second is the problem of our religious neighbors. Being the tradition of men, it is condemned by Christ (Matt. 15:8-9). The third and fourth are in our midst and surely demand our attention.

Acceptable worship must be both in *spirit* and in *truth* (John 4:24). We must obey God from the heart, in worship as well as in salvation (Rom. 6:17). We are commanded to be "filled with the Spirit" (Eph. 5:18); to be "fervent in spirit" (Rom. 12:11), and to "rejoice in the Lord" (Phil. 4:4). We must love and serve the Lord with all our heart, soul, mind and strength

(Matt. 22:37). While it is proper so to plan our worship that it is done decently and orderly (I Cor. 14:40), this must never be allowed to choke out the enthusiasm of heartfelt participation.

To offer worship, no matter how stately and profuse, without an accompanying integrity and concern for the poor makes God sick! In Isaiah's day, God said to Judah, "I have had enough of the burnt-offerings of rams, and the fat of fed beasts: And I delight not in the blood of bullocks . . . when ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies, — I cannot [stand] away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary of bearing them" (Isa. 1:11-14). God rejected their worship because they were violent and had failed to care properly for the widows and orphans (Is. 1:15-17).

God desires "goodness and not sacrifice: and the knowledge of God more than burnt offerings" (Hos. 6:6). Sacrifice without common goodness in life and conduct is worthless! Without justice and righteousness, God actually hates our worship. "I hate, I despise your feasts and I will take no delight in your solemn assemblies . . . But let justice roll down as water, and righteousness as a mighty stream" (Amos 5:21-24). While carnal men tend to think that God is impressed with large volumes of worship, it is justice, kindness and humility that he wants most of all (Mic. 6:6-8). It would shock some brethren to know that their worship is so vain and meaningless that God wishes: "Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain!" (Mal. 1:10-11).

In the worship of the denominational world, a few professionals or semi-pros do most of the actual worship, almost as a performance. The audience is cast for a spectator role. The author once worked with a man who was an erstwhile member of the Episcopal church, but sang for the Presbyterian choir for \$5 per week. He was a good bass singer, but a worldly, sinful fellow in his personal habits.

Ritualism substitutes lifeless outer forms of public worship for inner devotion and godly living. Often participation in an elaborate ritual is a covering for a godless life.

Commonly, ritualism reflects an attempt to earn one's righteousness by works of human merit. Such worshippers tend to think God is impressed with the beauty or degree of their production. Such is flawed at the heart (Tit. 3:5; Is. 64:6).

It is a continuing challenge for a congregation to avoid the stagnation of ritualism. The subject must be frequently addressed in classes and sermons lest we unwittingly fall into the trap. Be careful not to fall into the trap of change just for the sake of change.

May God grant us wisdom and grace to avoid the stagnation and sin of ritualism. May we worship the Master according to his will with a sincere heart and fervent zeal. — Rt. 22, Beaver Ridge Rd. Knoxville, TN 37902.

"Be subject to every ordinance of man for the Lord's sake: whether to the king as supreme; or unto governors, as sent by him for vengeance on evil doers and for praise for them that do well."

Allowing any evil doer to escape punishment for his crimes is a denial of the very reason for which civil government exists. Aside from showing favoritism and denying God's plan, it has the net effect of encouraging crime. One might reason, I may not get caught, but even if I do, I will not be punished. Apparently there are many who have reasoned in this fashion.

Remember, "Righteousness exalts a nation and sin is a reproach to any people." A crime by any other name is still a crime. — 800 Gunter Avenue Guntersville, Ala. 35976.

"History" Is "His Story"

"FATHER OF FOUR, KILLED IN HIGH SPEED CHASE."
"ECONOMISTS PREDICT RECESSION."
"PEACE TALKS FAIL."
"GASOLINE TO REACH \$1.50 PER GALLON BY END OF SUMMER."



ANCIL JENKINS

Do these and similar headlines worry you? Do you see the world as going down hill and nothing lying ahead but poverty, depression and starvation? To feel this is to be guided by unbelief. The world is not like a top that is spun and then let run down.

HISTORY HAS A PURPOSE. Some ancients viewed the events of time as a circle. They saw events repeated themselves. Others thought they were happening aimlessly, having no direction. The Christian view is, the events of time may be represented as an arrow. It has a purpose, it is going in a definite direction. This does not mean that God is determining every life. It means that he has a purpose for this world. There have been times in the past that he has touched the history of our world, to keep it going in the direction he determined. The world is going toward destruction — eternal destruction by the forces of God. Man's duty is to prepare for this.

THE WORLD IS OPERATING ON GOD'S SCHEDULE. The world will end at the moment that God wills. We cannot delay it and we will not speed up the end. Man will not destroy his world or even kill all the people. Jesus taught that when he returns, events will be going on as usual (Matthew 24:37-41). There will be people alive and acting as they always have.

GOD IS IN CHARGE. Why are our hours spent in worry and depression. Do we think that there is no hope? God has never abdicated his rule over the world. We may not understand why he allows some things, yet he has no obligation to tell us or to ask our advice. Let us trust him that he will work with us all things for good. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

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"I am not mad, most noble Festus; but speak forth
the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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An Important Change In Evolutionary Thinking

(No. 5)

It will be impossible to ignore the end results of the conference on "macroevolution" which was held in Chicago October 16-19, 1980. No longer will classical Darwinian evolution be in vogue; no longer will evolutionists poke fun at their colleagues who advocate "hopeful monsters." The public is already being inundated with news of the conference, and items about the suggested outcome.



Besides the lengthy coverage by *Newsweek* (November 3, 1980), the *New York Times* carried a half-page article entitled, "Recent Studies Spark Revolution in Interpretation of Evolution." *Science*, official organ of the American Association for the Advancement of Science, had a lengthy article in the November 21, 1980 issue dealing with the macroevolution conference. Quotes from that article show the importance placed on the conference:

"Many people suggested that the meeting was a turning point in the history of evolution theory. 'I know this sounds a little pompous,' Hallam told *Science*, 'but I think this conference will eventually be acknowledged as an historic event.'"²⁵

Dr. Stephen J. Gould was quoted as saying, "I hope it will set the basis for a reconstruction of ideas."²⁶

No doubt, we are in the midst of one of the most important changes to occur in evolutionary thought since the re-discovery of Mendelian genetics by

deVries, *et al.* in 1900. The books will have to be re-written, the films will have to be re-photographed, course outlines will have to be re-structured. The whole of evolutionary thought will undergo a tremendous change. History will literally be made before our very eyes.

What, then, should be the response of the Christian to these things? May we suggest the following for your consideration:

1. First, a "new era" of evolutionary thought is upon us. No longer will we find ourselves battling the slow, gradual, microevolution concept of days gone by. We *must* now prepare to do battle with and defeat this "punctuated equilibria" concept in evolution. We need to learn about it, study about it, and know its weaknesses. We need to understand and make wise use of the knowledge that,

"The amazing aspect of this emerging consensus is that it is not based on any direct scientific evidence, but only on a *lack* of evidence! Since there are no intermediate forms, the reasoning goes, evolution must occur rapidly. All systems tend to become disordered, so higher order must somehow arise out of the chaos of a more rapidly disintegrating system! Where, pray tell, have all the scientists gone?"²⁷

We would do well to remember that Dr. Jack Wood Sears, head of the Department of Biology at Harding University, was correct when he said, "But we have not seen . . . systemic mutations . . . It seems to me that a theory that must be supported with more unsubstantiated theories is from the standpoint of science not well established."²⁸ We should be prepared to remind the evolutionist that science is based upon observable, repeatable facts gleaned through experimentation. It is not enough to "guess"

and then through some hocus-pocus and prestige jargon extrapolate those guesses into "facts." We should remind the evolutionist that he is asking us to believe that evolution is the result of an *incredible* number of *incredible* accidents — which makes his whole theory *incredible*!!


We should remind the evolutionist that "no mutation is on record which would make an animal or plant better organized or place it in a higher category than its ancestors."²⁹ We should remind the evolutionist that "the deleterious character of most mutations seems to be a very serious difficulty."³⁰ We should remind the evolutionist that "the facts of genetics are stumbling blocks rather than foundations for evolution."³¹

2. Secondly, we should hasten to point out to the evolutionist that:

" . . . the evidences continually cited by creationists have finally been acknowledged, and 'uniformitarian evolution' is being abandoned. The only remaining alternative to creationism is 'revolutionary evolutionism' with its magical apparatus of hopeful monsters, big bangs, black holes, dissipative structures, punctuational catastrophes and Marxian dialectic: 'Quos Deus vult perdere prius dementat' ('Whom the gods would destroy, they first make mad')."³²

3. Thirdly, we should state loudly and clearly that the Law of Biogenesis ("all life comes from preceding life, and that of its kind") is the fundamental law of all biology — and knows not a single exception. Indeed, animals, plants, and humans are to reproduce "after their kind" (Cf: Genesis 1:11,12,21,24,25). The laws of genetics agree perfectly with the Bible account, but

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, AL 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper, Alabama

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An Important Change In Evolutionary Thinking

Continued From Page 1

disagree violently with the theory of evolution.

4. Fourthly, we should kindly — in love — recall the inspired admonitions of the apostle Paul when he said:

"For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men" (1 Corinthians 3:19-21).

"Professing themselves to be wise, they became fools" (Romans 1:22).

FOOTNOTES

25. Lewin, Roger. "Evolutionary Theory Under Fire." *Science*. Vol. 210. November 21, 1980. p 887.
26. Gould, Stephen J. *Ibid*.
27. Morris, Henry M. "Revolutionary Evolutionism." *Impact* series. Institute for Creation Research. San Diego, California. November, 1979. p iii.
28. Sears, Jack. *Conflict and Harmony in Science and the Bible*. Baker Book House. Grand Rapids, Michigan. 1969. p 57.
29. Tinkle, William J. *Bible-Science Newsletter*. November, 1969. p 7.
30. Dobzhansky, Theodosius. *Evolution, Genetics and Man*. John Wiley & Sons. New York. 1955. p 150.
31. Tinkle, William J. *Heredity: A Study in Science and the Bible*. 1970. p 148.
32. Morris, Henry M. *op cit*. p iv. — P.O. Box 1111 Cookeville, TN. 38501.

Occasionally one who is determined to persist in some sin will ask if that sin is worse than some other specific sin. We have always had little patience with that kind of question. Such a question seems to imply that one makes a mistake in condemning any specific sin unless he also specifically names every other sin. It also seems to imply that common ordinary sins which are no worse than other common ordinary sins are not really very bad, and should not be condemned.

But we might do well to ask, which is worse: the sin of Judas who betrayed the Lord for money, or the sin of Pilate who had not the courage to release him, though he knew he was guilty of no crime? With Judas it was a matter of money; with Pilate it was a matter of popularity. Which is worse? Judas delivered Jesus into the hands of his enemies; Pilate refused to deliver Jesus out of the hands of his



BOB DUNCAN

Deceitful Workers



ROY FULLER

While glancing through a recent issue of *Science and Mechanics* magazine, my attention seized upon a full page advertisement entitled "The fastest growing Church in the world." Upon reading the entire article it became plainly evident that this organization has absolutely nothing spiritual to offer it's adherents. It can only be recognized as another of Satan's houses of deceitful workers. The following paragraph is quoted as it appears in the article: "It's quite safe to say that of all religious sects on the current scene, one church in particular stands above all in it's unique approach to religion. The Universal Life Church is the only organized church in the world with no traditional religious doctrine. In the words of Kirby J. Hensley, founder, the ULC only believes in what is right, and that all people have the right to determine what beliefs are right for them, as long as they do not interfere with the rights of others."

Talk about the BROAD WAY, brother you can't get any broader than that. I began to wonder; since society in general is already following that course, why join a church to do it? Upon further investigation it became abundantly clear that the organization is designed solely for the purpose of making money for it's founder and promoters and to offer tax exempt

FROM
THE EDITOR

Which Is Worse?

enemies. Which is worse?

Judas represents all those who, for the love of money, turn their backs on the Lord and engage in all kinds of activities which are contrary to his will. Pilate represents those who have it within their power to wield an influence for good in behalf of the cause of Christ, but who choose not to do so for fear it might jeopardize their popularity. Which is worse?

Judas felt the weight of the responsibility for his action, but instead of repenting, he allowed remorse to overcome him, and went and hanged himself. Pilate refused to accept the responsibility for his actions. He took a pan of water and washed his hands in the presence of the multitude. No repentance or remorse on his part is ever clearly indicated. He sinned with no compunction of conscience.

Who committed the greater sin, Judas or Pilate? I am not reluctant to say I do not know. I do know this: I would not trade places with either of them for the world and all its wealth. Both their names occupy a place of infamy in the annals of men; both of them will suffer the torments of hell eternally.

But what about the person in our own time who allows his craving for worldly things — money, popularity, social standing, etc. — to turn him away from his duty to the Lord of Glory? Which sin is worse: that of Judas, that of Pilate, or that of this man?

status to it's "ministers." Now here's the fish hook: "Reverend Hensley invites all those interested in becoming an ordained minister and receiving complete information and minister's credentials, send a \$10.00 tax deductible donation to the universal life church...." In another paragraph it is emphasized that: "The ULC will ordain anyone without regard to religious beliefs, nationality, sex or age."

I must point out that nowhere in this article is the Bible even mentioned. Nothing concerning morality or spirituality. No mention of Diety in any form or fashion. All of the selling points are based on the material advantages of becoming a "minister" and forming a "church" with two or three others for the purpose of "fund raising," "tax benefits," etc. In our materialistic society it is not surprising that many gullible people are falling for the bait of these witch doctors. We have always had them around in one form or another. Paul, speaking of the "deceitful workers" of his time, said "Such men are false apostles, deceitful workers, fashioning themselves as ministers of righteousness; whose end shall be according to their works. And, no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works" (11 Cor. 1: 13-15). Materialistic, money oriented organizations commonly called "Churches" are appearing on the scene at a rapid rate. They offer many attractions and allurements designed to catch the unwary. They offer nothing of eternal value. Theirs is not a new way of life for the weary sinner; it is a new wave of materialistic prosperity for them based upon fraud and deception. Beloved, beware of

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Baptism Of The Great Commission

There are several baptisms mentioned in the Bible. The first one we shall recall to memory is the BAPTISM OF THE HOLY SPIRIT. There are only two recorded incidents of Holy Spirit baptism. They are on the first Pentecost after the resurrection of Jesus recorded in Acts 2 and the household of Cornelius at Ceasera recorded in Acts chapters 10



W. EDWIN KEARLEY

and 11. This was the fulfillment of Joel's prophecy. Joel prophesied, "And it shall come to pass afterward that I will pour out my spirit upon all flesh..." (Joel 2:28). Peter said, concerning the coming of the Holy Spirit upon the apostles, "But this is that which was spoken by the prophet Joel" (Acts 2:16). When the Holy Spirit came upon the household of Cornelius Peter said, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16). Those on Pentecost were Jews and the household of Cornelius were Gentiles. In the Bible all are classed as Jews or Gentiles. Therefore the Holy Spirit prophecy by Joel was fulfilled in the first century. It is a false hope to expect Holy Spirit baptism today.

The second baptism is JOHN'S BAPTISM. John's mission was to prepare the way for Christ (Matt. 3:3). Paul spoke to twelve men who had been baptized with John's baptism. Paul explained, "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. And when they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:4-5). John's baptism was limited to the ministry of John.

The third is BAPTISM OF FIRE. This is the baptism we do not want. John the Baptist made reference to Jesus in the following statement, "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 Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12). The unquenchable fire is the fire in hell. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

The fourth baptism is the BAPTISM OF SUFFERING. This baptism is a figurative baptism. In Matt. 20:20-23, Jesus called his suffering on the cross and the suffering the disciples were to suffer a baptism.

The fifth baptism is the BAPTISM OF THE GREAT COMMISSION. Just prior to the ascension of Jesus to heaven, he gave the great commission to the apostles. "And he said unto them, 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).

Matthew's record shows this commission of Jesus to last "unto the end of the world" (Matt. 28:20).

WHAT IS THE PURPOSE OF THE BAPTISM OF THE GREAT COMMISSION? The above passage says, "he that... is baptized shall be saved." Peter made the same promise

in Acts 2:38. Peter again said, "... baptism doth also now save us..." (I Pet. 3:21).

BAPTISM PUTS ONE INTO CHRIST (Rom. 6:3-4; Gal. 3:27). When baptism is preceded by faith in Jesus as God's Son, repentance from sins and confession of faith in Christ, baptism saves. The same act that saves in effect causes the Lord to add the saved to his church (Acts 2:47).

BAPTISM IS A PART OF THE NEW BIRTH. Jesus answered Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God" (John 3:5). Obeying the truth brings about the new birth (I Pet. 1:22). It is "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). The word is the agency of the spirit (I Cor. 2:13). The spirit uses the word of God to beget the new life in Christ. The new birth is climaxed in baptism.

BAPTISM IS A PART OF THE FORM OF THE GOSPEL THAT MUST BE OBEYED. Paul said, "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. Being then made free from sin..." (Rom. 6:17-18). In order to understand the form of doctrine, we must discover the doctrine. In I Cor. 15:1-4, we learn the doctrine is the death, burial and resurrection of Christ. Paul tells us, "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" (Rom. 6:3-4).

Paul wrote in Ephesians 4:5, "There is... one baptism." Through elimination we have seen the one baptism bound upon man today is the baptism of the great commission.

Many false attitudes toward baptism are held by religious groups today. We plead for each one to study with open and unbiased mind the scheme of redemption. Let the Bible be your creed. Yield yourselves to it alone in spiritual matters. — Rt. 4, Buena Vista, Ga. 31803.

Jesus' Beatitudes vs Satan's Beatitudes

By W. A. HOLLEY

It is suggested that Matthew 5:1-12 be read and committed to memory. Those who follow Jesus' instruction are happy because their lives are given to him.

Jesus and Satan are competitors. Jesus is the head of his army. Satan is the head of his army. It should be recognized that the battle between right and wrong has been going on since Eden (Gen. 3:1-19; Jno. 8:44; I Jno. 3:10).

Jesus offers his followers peace and happiness, but not without persecution, hardship and toil. While claiming to offer mankind the best of everything, Satan really gives his disciples the reverse of everything promised by Jesus Christ.

That our readers might appreciate this point, we offer for your consideration a stark contrast drawn from the text above.

(1) "Blessed are the poor in spirit: for their's is the kingdom of heaven." Satan says, "Blessed are those who feel they have no need of God; you can get along without him."

(2) "Blessed are they that mourn: for they shall be comforted." Satan says, "Blessed are they who are cruel and hard hearted."

(3) "Blessed are the meek: for they shall inherit the earth." "Blessed are they who are filled with pride, and arrogance and haughtiness," says Satan.

(4) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Satan says, "Blessed are those who hunger and thirst after wickedness, worldliness, and pornographic lewdness, for they shall have minds filled with garbage."

(5) "Blessed are the merciful: for they shall obtain mercy." But Satan says, "Blessed are the merciless, pitiless, and the ruthless: for such shall show how hard they are."

(6) "Blessed are the pure in heart: for they shall see God." But Satan says, "Blessed are those who are corrupt, defiled, and polluted in heart and life: for they shall turn the earth into a hell."

(7) "Blessed are the peacemakers: for they shall be called the children of God." But, Satan says, "Blessed are the peacebreakers, troublemakers, and the disturbers of harmony and unity: for they shall be my children."

(8) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of Heaven." But, Satan says, "Blessed are those who persecute Christians, blackening their names, and seek to destroy their holy in-

fluence: for they are faithful servants in my kingdom."

(9) "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." But, Satan, says, "Blessed are ye when you will not endure persecution and hardships unto death: for ye have shown that your allegiance to Jesus Christ is not very strong."

(10) "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." "Rejoice, ye servants of mine," says Satan, "and be glad because you killed the prophets, the servants of God: for their voice should not be heard throughout the earth." — P. O. Box 274, Parrish, Al. 35580.

We Need Our Young People!

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

These words were penned by wise king Solomon in the latter days of his life. He realized the importance of being obedient to the Lord. We should obey the Lord now, not later. We have no promise of tomorrow, therefore, now is the time we should obey. Solomon was aware of the false notion that it is easier to obey the Lord when one is older than when he is young. The older we get, the easier it is to say "no" to the will of the Lord (Hebrews 3:15).

We need our young people! Older members of the church sometimes forget the unused part of the body of Christ. Our young people, if allowed, can play a



JOHN M. GRUBB

We Need Our Young People!

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vital role in the fulfillment of the mission of the church. It is up to the leadership of the church to see to it that the younger members are included in the work of the church as well as the worship of the church. There are more people under 24 years of age than over that age. Add to this fact that 19 out of 20 people became Christians before the age of 25, and it makes sense that our young people are important. We need our young people to help us reach this group of people who need to obey the gospel. We also need them to supply the enthusiasm and energy needed to keep going until the job is finished.

God loves young people! When Jesus said, "For God so loved the world," he had in mind the young as

well as the old. God loves young people! Jesus knew what it was like to be young. He can help in time of need (Luke 2:52; Hebrews 4:15,16).

What shall we do with our young people? Shall we forget them? Shall we shut them out of our lives? Shall we ignore them? Or, will we start putting to use the talents they have to offer? What can our young people do? They can assist and teach classes, teach their friends the gospel, pass out tracts, take religious surveys, work on a bus program, help the elderly with work around the house, visit the sick, pray for the elders and the preacher, write missionaries, and be a shining light for Christ in the world (Matthew 5:16).

What can we do for the young people? We can treat

them like they are needed and wanted. We can put them to work for Christ. We can extend fellowship to them, and help them to have fellowship with other Christian young people. We can prepare them for the future.

Let's quit treating young people like they have the plague, and involve them in the work we all have to do. Let's close that generation gap that should not exist in the body of Christ. It is up to you and me. Will you help?

"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" (I Timothy 4:12).
— 332 Karen St., St. Charles, Missouri 63301.

Whatever Happened To Justice?

On October 1, 1981, Bessemer police officer Tommy Thedford, while on duty, was shot in the head at close range by an assailant and killed. The slain policeman was survived by his wife and little twelve year old daughter. He was the only son of his parents. According to the BIRMINGHAM NEWS, the suspect who was arrested and charged with the slaying was a previously convicted murderer who had served a little more



WAYNE COBB

than two years of a twelve year sentence. He had been arrested, the paper reported, about ten times on robbery, grand larceny, or burglary since 1966 and had been convicted about five times. Yet, this convicted killer was walking the streets a free man.

What has happened to the criminal justice system of our nation? The curse of violent crime is rampant in our society. Every twenty-four minutes a murder is committed. Every ten seconds a house is burglarized. Every seven minutes a woman is raped. Every twenty-seven seconds a violent crime is committed and criminologists agree that a large portion of these violent crimes are committed by a small group of hard core criminals who are repeatedly being released by our nation's system of criminal justice to strike again and again. Criminals move in and out of the criminal justice system as though it were a revolving door.

There are multiple causes of crime but among the most leading contributing factors is the failure of our system to move quickly and effectively to detect and punish evildoers. Crime experts estimate of all reported major criminal offenses, only seven percent lead to arrest, only two percent to convictions, only one percent to prisons, and none to the death penalty. The chance of being punished for a serious crime in the U.S. is only one in one hundred.

Lenient court decisions have taken all the fear out of the law. The Word of God accurately described our situation today when it stated, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). Swift, certain, consistent and fair punishment is a deterrent against crime. What we need today is a revival of "the fear of the law" in this country.

God has ordained that civil government should be a "terror" to the lawless and a "revenger to execute wrath" upon the evildoer (Rom. 13:3,4). Civil

authorities are for the "punishment of evildoers" (I Pet. 2:14). One of the problems of our society today is the failure of the judicial system in punishing the lawless. Citizens who live quiet, obedient, and peaceful lives have a right to expect government to protect them from the terror of the lawless.

Society should be a good place for those who obey

the laws of the land, but for those who break the law, society should be a bad place. Those who are obedient to the law should have freedom, but those who break the law should be punished. Until our criminal justice system begins to assert itself against the criminal elements of our nation, we will continue to see our crime wave grow worse and worse. — P.O. Box 2161 Florence, Ala. 35630.

"The Storm Without..."

Have you ever thought what it was like on Noah's ark? After a few days enclosed with all the animals, can you image how it smelled? Someone said, "Noah could not have withstood the stench within if it had not been for the storm without."

This is typical of the church. We often hear from critics of the church. Yet they are unable to suggest anything that will even begin to replace it. Sure, the church has problems, but you don't burn down the building to get rid of the rats.

NOTHING CAN REPLACE THE CHURCH IN EVANGELISM. The church is God's institution to preach the gospel. Men have attempted to use other organizations, but these fail in comparison to the church in effectiveness and efficiency. We often make mistakes and also fail to grasp our opportunities, yet we cannot replace the church.

NOTHING CAN REPLACE THE CHURCH WORSHIP. God's plan for worship is congregational. This does not mean we cannot worship individually or even with a few others. However, the worship of the church, on the Lord's day, to memorialize his life, death, and resurrection has to be corporate worship. The Lord's Supper is a communion. You cannot observe it individually.

THE CHURCH CANNOT BE REPLACED FOR FELLOWSHIP. One of life's greatest blessings and privileges is that we can join to-



ANCIL JENKINS

gether in love, sharing, and compassion in the church. This is not only our privilege in the local congregation we belong to, but anywhere in the world.

The storm without will not allow us even to consider replacing or destroying the church of the Lord. — 1701 Gold Ave. S. E. Albuquerque, New Mexico 87106.

Deceitful Workers

Continued from page 2

these deceitful workers; not only will they rob you of your money, they will rob you of your soul.

I believe in honesty and fair play, and I am also aware of the tremendous weight of journalistic responsibility. I am therefore furnishing a copy of the article to the editor in order that quotes may be verified, and conclusions justified. I do not wish to misquote or misinform anyone, but I do believe we have an obligation to inform, enlighten, and warn people against such deceptive practices which are being perpetrated in the name of religion. — Rt. 4, Box 479, Elba, Al. 36323.

.....
The man who gets along in the world is the one who can look cheerful and happy when he isn't.
.....

It is far better to forgive and forget than to hate and remember.
.....

A shady business never produces a sunny life.



Words Of Truth

(USPS 691-760)

"I am not mad, most
the Words of Truth and

Speak forth

Acts 26:25

VOLUME 17

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Are All The Children In?

When our children reached the age of sixteen and began to date, my wife and I began to stay awake later at night. It was a new experience for us to see a son drive out of the drive-way with a relatively new car and wonder if either the son or the car would make it back in one piece, or to see our young daughter being ushered by a young man to an awaiting vehicle in the driveway. We, of course,



RAYMOND ELLIOTT

made a number of mistakes in dealing with our children as they matured through their teenage years; however, here are some suggestions that will be beneficial both to parents and to teenagers.

1. Teach your children the high moral standard of purity revealed in the Holy Scriptures. This information will arm them against such sins as fornication and drunkenness.

2. Keep the door of communication open between you and your children. Parents must conduct themselves in such a manner as to motivate trust in the hearts of young people toward parents. The attitudes of self-righteousness, perfection, and distrust will never get the door of communication opened in the first place.

3. Do not condemn the whole child because of one mistake. What if the Lord acted like many parents in this matter? We would all stand condemned.

4. Know the young person your son/daughter is dating. You know that evil companionships corrupt good morals.

5. Know where your young people are going on a date. This is the parents' right. In case of an accident, you would be able to locate them easier.

6. Know when they will return. It may be old-fashioned, but I believe young people need rules and regulations in this area of their lives. Surely a suitable time can be agreed upon by both parties involved. It is a policy in our home that if a child is to be out later than expected, a collect phone call is to be forthcoming. I had rather pay a small phone bill than to experience a great deal of worry.

7. Parents should trust their children unless and

until they are proven unworthy of trust. Honesty and fairness in dealing with each other contribute greatly to complete trust.

8. Pray for the physical and spiritual welfare of your children. Some parents manifest little, if any, concern about their children's dating habits and associates. The providential care of the heavenly Father is with his children as they live for him.

9. Parents must recognize the importance of setting the proper example before their children. Saying one thing and doing another is quickly detected by young people. If you tell your children not to drink alcoholic beverages, you had better set the proper example for them to emulate.

10. Parents need to tell their teenagers that they love them. We all perhaps have seen the sign that asks, "Have you hugged your child today?" There is no substitute for parental love. If we truly love our children, we will not permit them to have their way all the time. Solomon wrote: "He that spareth his rod hateth his son: But he that loveth him chasteneth him betimes" (Proverbs 14:24).

There is no substitute for parental love. If we truly love our children, we will not permit them to have their way all the time.

11. Be willing to admit your mistakes. We encourage our children to confess their wrongs, but parents are very slow to do the same when in the wrong. It isn't easy to say any time, "I'm sorry, I have made a mistake," especially with reference to our children. But if we will, our children will respect us for doing so. Many parents project an attitude that they have never made a mistake, and expect perfection from their children.

12. There are two qualities needed among parents in the rearing of children, especially teenagers. They are patience and understanding. Some parents are woefully lacking in both of these characteristics. We cannot expect our children to mature in a short time. During the years when a son/daughter is struggling to become an adult, scores of mistakes will be made. He will face problems peculiar to this age. That is when parents must learn to be patient and understanding.

13. Remember that the material things of life are the least important. We make a mistake by showering

our children with everything they want. Love, happiness, emotional stability, and a sense of security cannot be bought with a car, beautiful clothes, and plenty of spending money.

14. All your efforts to rear your children in the way of the Lord will bring happiness in later years. It is then that you can truly say, "It has been worth it." If you plant a peach orchard, it takes years before you can enjoy the fruits of your labors.

Did you know that one of the sweetest sounds in the world is the opening and closing of the kitchen door? Often at night, while awaiting for the children, my wife and I would be happy to hear them come in one at a time, opening and closing the kitchen door. Often my wife would ask, "Are all the children in?" And I would say, "Yes, all the children are in."

By the grace of God, as we reach our heavenly home, and as the ceaseless ages roll by, it will be wonderful to be able to answer her question, "Are all the children in?" with an answer, "Yes, they are all in." Let us all make every effort to live right in obedience to God and carry our children with us to that place prepared for the redeemed.—809 Perry Store Road, Opp, AL 36467.

The Burdens Of A Preacher

JOHN WADDEY


There is no greater, grander work on earth than preaching the glorious gospel of Jesus (Rom. 10:15). No vocation is more grueling and demanding than that of a gospel minister (II Tim. 1:11-12). There is no worker that Satan hates more than God's servant. The evil one will use every conceivable trick and tool to disrupt the preacher's work and discourage his efforts (II Cor. 2:11).

Every man who enters the ministry of Christ should know full well the awesome weightiness of the task and the battle he must wage. Most men are prepared to pay that price (Luke 14:28-33).

There are some additional burdens often laid on preachers that become unbearable for some.

I. There is the burden of working with a non-

Continued on page 3



Words Of Truth
(USPS 691-760)
I am not mad, most noble King,
but speak forth the Words of
Truth and soberness
— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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FROM
THE EDITOR

NBC'S Instant Cure

On a recent television talk show, Mr. Newton Dieter, one of the leaders of the so-called Gay Task Force, made the following statement: "NBC has discovered an instant cure for homosexuality; it's called pressure." He was referring to the fact that one of the season's new offerings was originally planned around a man who was to play the part of a homosexual, but the plan has been changed. The series will still be aired, but without any implication at all of homosexuality.



BOB DUNCAN

Those of us who believe in principles of decency can rejoice that another decision in favor of uprightness has been made by some of the higher-ups in the television industry. There can be no question that television exerts a tremendous influence on the morals of our society. Every decision the industry makes to lessen indecency and immorality in its programming is a decision worthy of our commendation.

It is sad that a man like Mr. Dieter (pronounced Deeter), an avowed homosexual, can get on national television for the purpose of championing the cause of homosexuality, and without any word of reply's being made against his poison assertions. He sought to leave the impression that homosexuals are merely another minority group, like the blacks, or the Chinese, or the Jews in this country; and those who speak out in opposition to homosexuality are to be compared to racially prejudiced bigots. Certainly the mature Christian will not be intimidated by such foolishness. But those less mature, especially our children, need to be made to see that there is a vast difference between hating a person because of the color of his skin or the slant of his eyes, and hating a sin which a person commits without any regard for truth or decency. Can you believe we have come to the point in our society where the homosexuals are the "good guys," and those who oppose homosexuality

There is a vast difference between hating a person because of the color of his skin or the slant of his eyes, and hating a sin which a person commits without any regard for truth or decency.

are the villains? With some, such seems to be the case. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).

This passage reminds us also of the use of the word *gay* in referring to homosexuals. This is certainly an abuse of the word. In fact, the word has been so abused in this manner that it has become practically useless in dignified conversation. It is unfortunate that our very language has been damaged by those who demand the respect of society for the very grossest and blackest of sins.

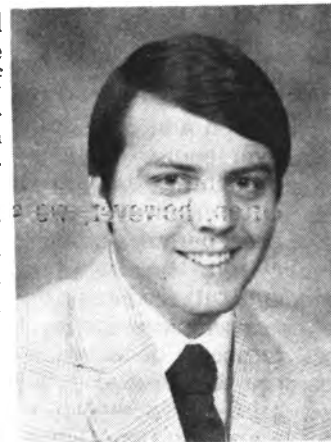
One final observation is this: Mr. Dieter referred to pressure as being the cure for homosexuality on NBC. You may call it pressure, or public opinion, or the exercise of our freedom, or whatever you wish, but ours is a system of free enterprise. We are free to buy

the products we choose, and every advertiser has a competitor. If we object to sin's being dignified on the television screen, we can let our objections be registered by a refusal to buy the products which sponsor such programs. We know from past experience that this method works. Mr. Dieter's statement is just another reminder of the fact that we do have some voice in deciding what is shown on television.

We said earlier in the article that television has a great influence on our society; let us never forget that our society can also have a great influence on television.

Who Is My Judge?

The late Bertrand Russell, notable British champion of atheism, charged the Bible with numerous contradictions, of which, he contended, Matthew 7:1, 2 and John 7:24 afford an obvious example. In the first citation, Jesus is recorded as saying, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." In the second, it is reported that he said, "Judge not according to the appearance, but judge righteous judgment." Upon examination of these passages, however, one can see that Russell simply misunderstood the meanings (or just willfully wrested them) in order to make a point.



PHILLIP GRAY

Often we hear people say, "I can't condemn anyone or any church for teaching error since, after all, didn't Jesus say, 'Judge not, that ye be not judged?'" Like Russell, the one making such an argument apparently misunderstands the teaching of these verses.

In Matthew 7:1, 2, Jesus was condemning "capricious judgments and petty faultfinding." We know he must have meant this since he himself qualifies it by saying, "Judge not ACCORDING TO APPEARANCE, but judge righteous judgment" (John 7:24). So, the kind of judgment we are forbidden to make is a premature, rash or unfounded assessment of someone's character or motives on the basis of insufficient evidence (or, the way these might appear to us).

Can we ever judge, legitimately, whether or not any given doctrine of any person or church is really false, or should we always withhold judgment? Scripture answers: "Beloved, believe not every spirit, but prove the spirits whether they are of God; because many false prophets are gone out into the world" (1 John

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Unity In Faith Demanded

Diversity in opinion can be good. Diversity in faith is condemned by God. The prayer that thanks God for so many churches so one may join the church of his choice is a false prayer. It is based upon the assumption a person has the right to believe anything in religion. This attitude confuses freedom with right.



W. EDWIN KEARLEY

From the dawn of creation God has given man freedom, but not the right to do contrary to his will. Adam and Eve had the freedom to eat of the tree of knowledge of good and evil, but not the right. When they exercised their freedom and ate the forbidden fruit, they were cast out of the garden of Eden never to return (Gen. 3:1-24).

GOD, IN HIS WORD, HAS GIVEN MAN A PLAN OF SALVATION. Similar plans have been devised by man. A counterfeit salvation is no better than a counterfeit dollar bill. Neither has any value, though similar to the original.

People are often confused because their leaders tell them they cannot understand the Bible. Therefore they illogically conclude anything in the name of religion is alright. The inspired Paul commanded, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). The same author states, "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). Jude writes of "our common salvation" (Jude 3).

Salvation involves the divine part and man's part. God, Christ and the Holy Spirit have done their part.

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The Burdens Of A Preacher

Continued from page 1

supportive congregation. It is strange but true that many congregations employ a man to work as their evangelist and then refuse to respond to his leadership and support the work he attempts to do. Many a preacher is burdened by a general apathy in the church towards their own needs and goals. Often the man in the pulpit is confronted with hostility and negative criticism from the very folks who asked him to help them serve God. Paul was broken hearted by such ungrateful treatment by his Corinthian brethren (II Cor. 11:7-9). Even more distressing is the desertion of a minister by his congregation when the war with sin and sinners grows hot and deadly. Many a man has died with a crushed and broken spirit because those who should have stood by his side in the conflict fled and deserted him. Jesus knew this bitter cup as did Paul (Mk. 14:50; II Tim. 4:16).

Another such burden for God's man is a lack of appreciation for his work and welfare by his brethren. It is a basic human need to realize some sense of appreciation from those we serve. Ingratitude is inexcusable. Yet many a church has shown such disdain for a brother's efforts that he walked out of the pulpit never to return. While we would not excuse his abandonment of his post neither can we excuse this ingratitude for one who faithfully taught them God's truth (Acts 20:27).

II. There is the burden of a non-supportive eldership. Elders ask a man to work with them so that God's will can be done in their congregation and community. They have their work of overseeing the flock (Acts 20:28), he has his of preaching the divine Word (II Tim. 4:2). Often, however, we see elders who expect their preacher to do their work and his also. This is a job too big for one man. Besides, it is contrary to God's plan.

Preachers are often burdened by elders who refuse to back them when carnal members resist the teaching of sound, healthy doctrine (II Tim. 4:1-3). It is especially painful when a man is left standing alone when personal attacks are made against him. Space would fail us if we

Preachers are often burdened by elders who refuse to back them when carnal members resist the teaching of sound, healthy doctrine (II Tim. 4:1-3).

began to list the case histories of good men thus deserted by their elders. God: give us leaders of integrity who will not allow a worldly element to crucify a good man. Give us elders who will not sacrifice a preacher because of financial pressures or threats of powerful men or groups in the church. May they hold up their arms as did Aaron and Hur for Moses (Ex. 17:12).

III. There is the burden of a non-supportive wife. A married man can never do his best for the Lord without the loyal support and help of a godly wife. Many an average preacher has been credited with a great work for God because of the dedicated help of his wife. Pity, however, the brother who labors to serve God with the burden of a mate who cares nothing for his ministry. Even more to be pitied is the preacher whose mate is antagonistic to his career for God. We have seen good men shamed and embarrassed by a mate whose love for God and the church had grown cold and calloused. Occasionally, a man succeeds in spite of his mate, rather than because of her. But if he did a good work with that burden, how much more could he have done with her loving, enthusiastic help! Surely any woman who loves Jesus and hopes to live in heaven would gladly

help her husband in whatever honorable profession he serves; how much more if he be privileged to serve the Lord's church as a proclaimer! If he should honor her as the weaker vessel, surely she should honor him as her husband (I Pet. 3:5-7), head (Eph. 5:23), and a man of God (I Thess. 5:13). A wife that makes her preaching husband ashamed is as rottenness in his bones (Prov. 12:4).

Conclusion: We live in a day when gospel

preachers are in short supply, when hundreds of men are dropping out of their gospel work. At no point in history has there been a more desperate need for evangelists to preach the word to lost souls, strengthen the saints and oppose the works of darkness. Let each of us daily pray that God will help us bear the burdens of preaching brethren rather than be a burden to them (Gal. 6:2).

Unity In Faith Demanded

Continued from page 2

God gave his Son. Christ lived the perfect example and gave his life upon the cross. The Holy Spirit revealed and confirmed the word of God through inspired men. But God requires man to meet certain terms of obedience (Heb. 5:8-9). The alien sinner must believe (Heb. 11:6; John 8:24; Mk. 16:16), repent of his sins (Lk. 13:3; Acts 2:38; Acts 3:19; Acts 17:30; II Pet. 3:9), confess faith in Christ before men (Rom. 10:9-10), and be baptized into Christ (Rom. 6:3-4; Gal. 3:27). The Lord adds the saved to the church (Acts 2:47).

BEING A MEMBER OF THE CHURCH CHRIST ESTABLISHED IS AN ESSENTIAL PART OF UNITY. Since the Lord adds the saved to the church, the question naturally arises, which Church? There was but one church until 606 A.D. It was the Lord's church. He promised it when Peter confessed him as the Son of God (Matt. 16:17-19). He purchased it with his blood (Acts 20:28).

The doctrine is revealed in the New Testament. The doctrine of Christ, revealed by inspiration, furnishes man completely unto every good work (II Tim. 3:16-17; II Pet. 1:3).

The Bible tells man the items of worship and informs him how to worship (Acts 2:42; I Cor. 11:23-24; I Cor. 16:1-2; Eph. 5:19; Col. 3:16, etc.). "In spirit and in truth" (John 4:24) is the form worship must take.

The Bible also tells us how God expects man to

conduct his life in daily living. Paul said, "see then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15). James illustrates the Christian. He said, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

Paul wrote the Romans: "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Paul not only indicates the possibility of recognizing false doctrine but commands the church to mark and turn away from those who teach it. This action is essential to maintain the purity of doctrine and unity of the followers of Christ.

To the Philippians Paul urged, "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. 2:2). To the Corinthians 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).

MAY WE STRIVE FOR UNITY OF ALL BELIEVERS IN CHRIST! — Rt. 4 Buena Vista, Georgia 31803.

The Law Of Giving And Receiving

There is a most interesting story in the New Testament about a boy who gave up his lunch. The story is recorded in John chapter six. It was springtime and the passover was nearing. Jesus had miraculously healed many who were diseased; therefore, a great multitude followed him and the disciples across the Sea of Galilee and up a mountain.

I don't know how long it was before Jesus looked up and saw the great company, but when he did he spoke to Philip about the problem of providing bread that all might eat. Now Jesus knew what he would do, but of course Philip didn't. Philip replied that eight months wages would not be sufficient to



CURTIS DOWDY

purchase enough to feed that crowd. It was then that Andrew pointed out a boy who was traveling and had his lunch with him. The lunch consisted of "five barley loaves and two small fishes." Andrew asked, "What are they among so many?"

About five thousand men took a seat on the lush grass carpeting the mountain side and the lad gave up his lunch to Jesus. What happened next is astounding! Jesus gave thanks for the food, distributed it to the disciples and the disciples to the multitude. Everybody ate until they could eat no more, including the lad who gave up his lunch. The disciples then gathered up twelve baskets of leftovers.

Now I can't prove it by the text, but I believe that the lad who gave up his lunch that day not only ate his fill, but received more to take with him than he had to start with. Nevertheless, I can prove from this account that blessings indeed come to those who freely give to Jesus. Notice some of them:

1. The joy of seeing others blessed by his gift.
2. The thrill of knowing that he did what he could.

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The Law Of Giving And Receiving

Continued from page 3

3. The contentment that came by experiencing, "It is more blessed to give than to receive."

This law of giving and receiving is just as real as the law of gravity. The law is expressed by Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

There is another story not found in the Bible about a

tree growing outside the gates of a city in the Middle East. As the story goes, it was an old tree that in spite of its age continued to bear fruit profusely. Hundreds of weary travelers were refreshed on their journey by the old tree that gave freely to a tired, hot and dusty traveler.

But that is not the end of the story. One day a greedy merchant purchased the property on which stood the old tree, and to keep the passers-by from robbing HIS tree a high fence was built around it. No more sharing; it's mine, was the new owners attitude.

To make a long story short, the merchant and the travelers were shocked one day when they discovered that the old tree was dead. Can you figure out what happened? When the old tree was no longer allowed to give, it stopped bearing, and it died!

As we stated above, the law of giving is just as real as the law of gravity. Are we opening the door to blessings by giving and sharing with others? Better still, WHAT IS OUR ATTITUDE TOWARD THE LAW OF GIVING AND RECEIVING?—1518 Highland Avenue, Columbia, TN 38401

Who Is My Judge?

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4:1); and again, "Prove all things; hold fast to that which is good" (I Thess. 5:21). How are we to "prove" the spirits (teachings) or "all things" and yet, withhold judgment? Obviously, we are to prove, or judge, religious beliefs according to "righteous judgment." (Incidentally, it is

interesting to see the vehemence with which proponents of the "non-judgment" view judge those who allow for the "righteous judgment" view). Righteous judgment is according to the standard of scripture (Psalm 119:172). God is the author of scripture (II Tim. 3:16, 17).

Therefore, man is not the judge; but God is, and through scripture has furnished us with a standard by which to discern his righteous judgment on any issue.—Rt. 1, box 55-, Grove Hill, Alabama 36451.

The Indestructable Kingdom

Events of the past several decades augur no real hope for an era of peace in the world. Saneness, fair play, integrity—essential ingredients for stability—are seldom found among world leaders. Therefore we face a future filled with anxiety, as fear of carnal conflict remains an imminent prospect.

This generation has witnessed some of the most awesome, earth shaking crimes the world has known. From the time of the assassination of America's President Kennedy in 1964 to the assassination of Egypt's President Sadat in 1981, the headlines have been filled with such atrocities as threaten international peace and security.

In addition to the increase in crime is a deluge of obscenity, filth, and an increase of immoral acts of every sort, including the "legalized" murder of millions of innocent babies. Such defiance of law and open rebellion against every moral norm known to a civilized society will undermine and destroy us as a people.

Philosophers, theologians, politicians, and scientists have all been heard regarding the "cause" and would-be "cure" for our ills. But the stubborn fact persists, and the frightening truth is, our world, our nation, our society, is sick and dying. We are all but overcome by the most destructive malady known to God or man, and that disease the Bible calls SIN. "Righteousness exhalteth a nation, but sin is a reproach to any people," and, "The wicked shall be

We are all but overcome by the most destructive malady known to God or man, and that disease the Bible Calls SIN.

turned into hell, and all the nations that forget God." (Proverbs 14:34; Psalms 9:17.)

America has become the most powerful nation, militarily and materially speaking, ever to exist. But in this very power we may discover our greatest weakness. We have mistakenly felt our nation invincible. Events of the past few years, however,



R. W. GRAY

underscore the stark reality that we are extremely vulnerable to attack from forces from without that could mean almost total annihilation.

With such ominous clouds hovering over us, with the fear of erupting violence, bloodshed and destruction ever before us, is there any reason to face the future with confidence and hope? If our nation, the most powerful on earth, is not safe, is there any place of refuge or realm of security?

The prophet in the king's court envisioned a "kingdom that shall not be destroyed" (Daniel 7:14). The writer of Hebrews exhorted that "reverence and Godly fear" should characterize those who were "receiving a kingdom that could not be moved" (Hebrews 12:28). It is apparent that those who had come to a sacrifice that speaks better things than that of Abel, to Jesus the mediator of a better covenant, to mount Zion, the city of the living God, the heavenly Jerusalem, and to the church of the first-born, were the same believers then "receiving a kingdom that cannot be shaken or moved" (Hebrews 12:22-28).

Those who made up the church in Colossae were reminded that they had been "delivered from the power [exousia] of Satan," and had been "translated into the kingdom [basileia] of God's dear Son" (Colossians 1:13). In the same chapter and context the writer reminds them that they were in the body [soma] which is Christ's church [ekklesia] (Colossians 1:18). To be in the "basileia of God" is to be in the "ekklesia of God." Those who have embraced Jesus' new covenant, and are thus under his "rule", are in the church. God does not have a covenant people called the "kingdom" and another covenant people called the "church." The gates of hell shall not prevail against the church. The kingdom is that which cannot be moved (Matthew 16:18; Hebrews 12:28). They are one and the same.

As we see the kingdoms of men rise and fall, witness the execution of world rulers, and the removal of presidents and other leaders by the electorate, we perceive the transient nature of earthly power. But Daniel saw a kingdom that consumed earthly dominion, a kingdom that would not be "left to another" (Daniel 2:44; 7:14). This is the kingdom that shall be delivered to God (I Corinthians 15:24). This is the church against which the gates of hell shall not prevail. It is the body of believers that will be presented to Christ as a chaste bride (Ephesians 5:25, 26; II Corinthians 11:2).

There is, then, a place of safety. Those under the rule of Christ are saved and they are safe (Hebrews 13:5, 6). In the heavenly Jerusalem, the city of the Living God, one is numbered with the "redeemed,"

"the sanctified," "glorified," heaven bound people of God. While the kingdoms of earth pass away one by one, the kingdom of heaven remains. And there every troubled soul may seek and find refuge. None are turned away who seek first the kingdom of God and His righteousness.

The indestructable kingdom Daniel foretold, the kingdom into which the redeemed have been translated, is not the imaginary millennium of pseudo-fundamentalists that may be expected on some lonesome tomorrow. It is a present and grand reality. He who is Lord of lords and King of kings now reigns over it in regal splendor (Acts 2:29-36; Revelation 17:14; Ephesians 1:19-23). All who have been born again are subjects in it (John 3:1-5). Are you in that kingdom? Do you sing in triumphant praise the songs of the redeemed? "I've anchored my soul in the haven of rest, I'll sail the wild seas no more. The tempest may sweep o'er the wild, stormy deep-In Jesus I'm safe evermore."—P.O. Box 90236, East Point, GA 30344

WORD of GOD

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Is'ra-el, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

Matthew 27:41-43



Words Of Truth

(USPS 691-760)

"I ain not mad, mos
the Words of Truth ;

VOLUME 17

FRIDAY, NOVEMBER 13, 1981

NUMBER 45

The Second Annual Gus Nichols Words Of Truth Lectureship

W. A. HOLLEY

The Second Annual Gus Nichols Words of Truth Lectureship is now history. It was conducted from September 27 through October 1, at the Sixth Avenue Church of Christ, Jasper, Alabama 35501. The theme was: "Man's Fall and Redemption." The sessions continued from 9:00 a.m. till 8:30 p.m., each day.

There were thirty-one speakers from over a rather wide area, who discussed their assigned subjects with an expertise that was simply amazing. It was apparent to all that they had done their home work. In fact, their lessons were so well prepared till it was a great joy to sit at their feet and hear the word of God expounded with such mighty power. All the speakers reflected a deep conviction to the truth of God and a special loyalty to it, with never an apology or even the slightest doubt ever expressed. This fact is especially satisfying in view of so many voices of uncertain sounds that are heard in so many places today.

Four highlights of the Lectureship of special interest were: Words of Truth Luncheon; An Appreciation Luncheon for Brother Rex A. Turner, Sr.; an Eldership Appreciation Luncheon, and a Special Fellowship Luncheon prepared by the good sisters of the area churches of Christ. All these functions were well attended.

One activity of special interest was wonderful congregational singing lead by different directors. This feature was a feast of song which thrilled the heart of all who were present.

The night sessions were simply outstanding. Brother Hardeman Nichols discussed "The Fall of Man." "The Great Salvation" was discussed by Brother Don McWhorter. "The Crucifixion of Christ" was Brother Wendell Winkler's subject. The truth concerning "The Resurrection of Christ" was presented by Brother Charles Coil, and as a rousing and a superlative climax, Brother Tom Holland brought this great lecture-

ship to a close with the discussion of "Heaven, the Hope of the Christian."

The attendance for this great Lectureship grew from one session to another. It is safe to say that the future for this annual Lectureship is bright indeed. Verily, the lambent flame of truth lights up this dark and sinful world. We should thank God and take courage. The ultimate triumph of the truth of God is assured!

A word of appreciation should be given to brother Bobby Duncan and to brother Ron Har-

per for their untiring efforts to perform all those duties necessary to make this Lectureship the great success it was. The elders of the Sixth Avenue Church of Christ are to be commended for their willingness to sponsor such a great feast of good things for the people of this area.

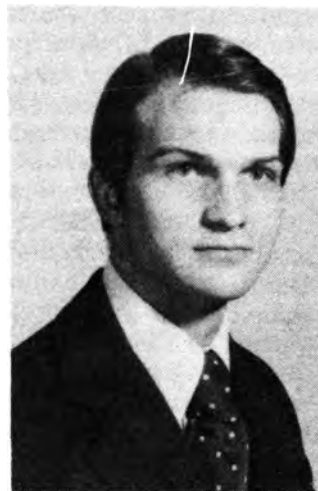
Already we are looking forward to next year with a wonderful anticipation.—P.O. Box 274, Parrish, AL 35580.

The Drinking Problem

One study has shown one out of every four American teenagers to be either an alcoholic or a problem drinker. The alcohol business currently brings in 30 billion dollars annually, spending close to a billion dollars each year in advertising. It comes as no surprise, then, to learn that as of the late 1970's, 71% of American adults

drank alcoholic beverages regularly. And, that being true, we can easily believe the statistics which reveal that one half of all fatal automobile accidents involve the use of alcohol.

"Show me in the Bible where it says you can't take a little drink now and then!" A reader issues this stern challenge. It is not unusual,



DALTON KEY

Most all who preach or teach the Bible face similar challenges regularly.

Many Bible passages teach the folly of drinking and drunkenness (and the two are mighty hard to separate). Solomon warns, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1). Again, the wise man compares the danger of strong drink to the bite of a serpent and the sting of an adder (Proverbs 23:32). Drunkenness is condemned in I Corinthians 6:10 and is listed as one of the works of the flesh in Galatians 5:21. Paul gives this warning: "They which do such things shall not inherit the kingdom of God" (Galatians 5:21).

Yet one of the severest death knells to drinking comes packaged in a passage which doesn't even mention the drinking problem as such. Paul writes, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thessalonians 5:21,22). If that were as close as God's Word got to treating the drinking problem, it would be close enough for

Continued on page 2



Words Of Truth

(USPS 691-760)

"I am not mad, most noble Festus, but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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The Drinking Problem

Continued From Page 1

us. Just these two verses alone would make the consumption of alcohol wrong. The word of God, the educated conscience, and just good "horse sense" all agree that abstinence is good and drunkenness is evil. The evils of strong drink can clearly be seen all about us: in the morgue; on the drawn, sometimes battered faces of the drinker's friends and

The word of God, the educated conscience, and just good "horse sense" all agree that abstinence is good and drunkenness is evil.

family; in the drinker's wasted life; and in the gutter, where his nauseous stomach has been only partially and temporarily relieved, and in which he finally collapses from his sickening stupor.

Drinking has the "appearance of evil." It also carries with it the taste of evil, the feeling of evil, the sounds of evil, and the smell of evil! One good smell of the "liquor breath" stench should convince anyone of drinking's evil! If our young people had the opportunity to take a good sniff down skid row before taking their first drink, they just might never take it.

What does the Bible say about drinking? The Bible reveals drinking as dreadfully dangerous and woefully wrong! The Bible's underlying admonition is think — don't drink — P. O. Box 126, Aurora, Missouri 65605.

Nowadays every man wants life, liberty, and an automobile in which to pursue happiness.

The secret of success and happiness lies not in doing what you like, but in liking what you do.

Any person who looks happy when he isn't is well on the road to success.

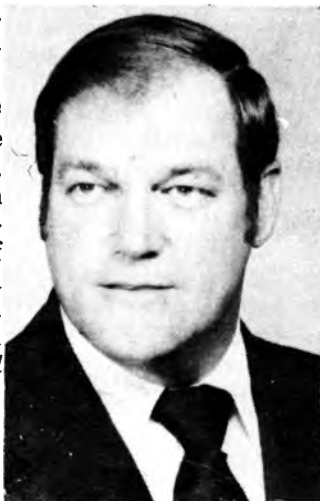


FROM

THE EDITOR

The Love Chapter

The thirteenth chapter of First Corinthians has been called, and properly so, the *love* chapter. The Greek word *agape*, translated "charity" in the King James Version, is a noun form of the same word which is translated "love" in such passages as John 3:16 (For God so loved the world . . .) and Matthew 5:44 ("Love your enemies . . ."). It denotes a feeling of care and concern for



BOB DUNCAN

the welfare of its object. It has been described by some as active good will. It leads to the doing of that which will be beneficial to its object. Love, mind you, is not the doing of good deeds, but it is that feeling of care and concern which prompts the doing of good deeds.

It is interesting to observe that the doing of good may be prompted by motives other than love. This chapter mentions the possibility that one might bestow all his goods to feed the poor, and even give his body to be burned, and yet be prompted by some motive other than love.

The subject of love seems to have been introduced in the letter to the Corinthians to impress upon them the fact that there was something far more important in the early church than possessing miraculous gifts. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way," said Paul (I Corinthians 12:31). It was then that he pointed out to them that possessing the gift of tongues, the gift of prophecy, the gift of knowledge, etc. were all unprofitable, unless they were accompanied by love.

When the apostle said, "Charity suffereth long, and is kind," did he not mean for those who were bickering over the use of their spiritual gifts to see that their spiritual gifts had not made them patient and kind? When he said, "charity envieth not," was he not alluding to the fact that, though they had an abundance of spiritual gifts, they were still envious and jealous of one another? When he said charity "vaunteth not itself, is not puffed up," did he not refer to the fact that their spiritual gifts had been allowed to make them proud and egotistical? When he said charity "doth not behave itself unseemly," was he not calling attention to their discourteous behavior in connection with the use of the spiritual gifts? When he said charity "seeketh not her own," did not every Corinthian who had acted selfishly in the use of his spiritual gift feel rebuked? It is not hard to see why love (charity) is called "a more excellent way."

But it is a more excellent way also because of its permanent nature, as contrasted with the temporary nature of the miraculous gifts. This is the reason the apostle said, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge,

it shall vanish away" (13:8). Prophecies, tongues, and knowledge are here mentioned as illustrative of all miraculous gifts. They were temporary; they would fail, cease, vanish away. Even that miraculous knowledge of the first century was said to be "in part" (13:9), and was to be done away (verse 10). When was it to be done away? Paul said, "But when that which is perfect is come, then that which is in part shall be done away" (verse 10). That which was "in part" was in the process of being completed or perfected. The New Testament is the completed or perfected revelation of the will of God. Miraculous gifts were given to effect its perfect revelation and confirmation. When such had been effected, the miraculous gifts would no longer be needed.

Love is called a more excellent way also because it pertains to the church in its mature state, while the miraculous gifts pertained only to the infant state of the church. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (13:11). Could the Corinthian Christians not see that the spiritual gifts, upon which they placed such emphasis, pertained only to the infant stage of the church? Did they not realize the church would outgrow its need for miraculous gifts as it grew into maturity, and as the New Testament grew near its completion? But the need for love would never be outgrown. It never has been, and it never will be.

In the closing verse of chapter thirteen the writer mentions three great things which would remain after the miraculous gifts were done away: faith, hope and love. Then without any reluctance or any apology, he placed love at the top of the heap. May we never lose sight of its greatness or the greatness of our need for it in our own age!

A Merry Heart And A Happy Smile

EARLENE ROSE

He that is of a merry heart hath a continual feast.
Proverbs 15:15

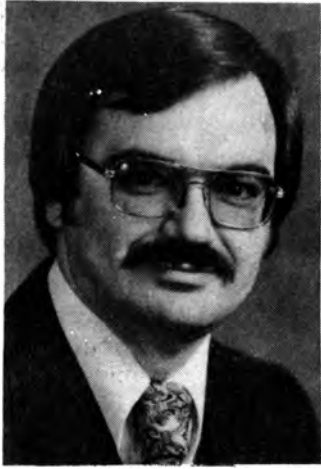
A merry heart and a happy smile
Can ease a multitude
Of aches and pains and sad refrains
In life's brief interlude.

A cheerful smile begets a friend,
And ties a golden link
Between two hearts where friendship starts
More quickly than you think

A merry heart and a happy smile,
A most delightful thought!
They "buy" more happiness in life
Than money ever bought. — 1701 20th Avenue
Northport, Alabama 35476

Television Teaches What It Means To Be "Gay"

The subtle way that television teaches was demonstrated very clearly recently on a program, "Trapper John, M.D." Set in a large San Francisco hospital, this is one of the top-rated programs on TV. A recent program dealt with the theme of homosexuality. In the program, Joey Santini, the San Francisco Police Department's first "gay" police officer, was shot at a "gay rights" demonstration. The bulk of the program dealt with the discovery of his assailant, who, it turned out, was a "bigoted" police inspector. Several homosexual characters were introduced during the program, such as "Irving," who dressed like a woman, and was known to his friends as "Judy."



BOB PRICHARD

This program, no doubt, met the approval of "gay rights" groups, as the characters were depicted in such a way that all of the "gays" were wonderful people, while all of those opposed to homosexuality were evil, bigoted, or just plain stupid. For example, Irving (Judy) cheered up a woman suffering from post-operative depression (when no one else really seemed to care), and Joey was shown to be an excellent policeman who never let his "sexual preference" interfere with his work. The major regular "good guys" on the program were all shown to be sympathetic to the "plight" of homosexuals. Several of the characters on this program were shown to come to an understanding that homosexuality is not wrong — just different. The one reference to religious values came when Joey's father told him that the Bible says homosexuality is wrong. Joey dismissed this with, "Go see a priest!"

No doubt many children and impressionable people saw this program in one or more of its broadcasts. If they did not know any better, they learned from this program that homosexuals are nice, misunderstood people, who bother no one, and just want to be treated like anyone else who is a little "different." They also learned that there is nothing wrong with homosexuality, and anyone who opposes it is either ignorant or bigoted. It is well known that the "gay" lobby censors many TV programs. This likely was one!

The Bible is clear, however, that homosexuality is not "gay" in any sense of the word, but is gross sexual perversion. God's word clearly condemns homosexuality as *sin*. It is behavior unacceptable to God or man, just as adultery, murder, and other sins. The sin of Sodom was homosexuality, and "the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:13). Moses' law condemned it: "Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev. 18:22). Under the new covenant, homosexuality is just as clearly condemned. In Rom. 1:26-27, Paul described the widespread homosexuality among the Gentiles, and concluded that "they which commit such things are worthy of death" (Rom. 1:32). In I Corinthians 6:9-11, Paul warns that fornicators, adulterers, effeminate, and abusers of themselves with mankind shall not inherit the kingdom of God. Though some of the Corinthians had been these kinds of people, they had left these sins and had been washed, sanctified, and justified in the name of Jesus.

Television has rightly been called the "plug in" drug. It wields its influence on those who watch it — often a bad influence. The example of "Trapper John, M.D." is not isolated, as the homosexuals become more and more militant in demanding that society accept them. In his book, *The Gay Invasion*, William D. Rodgers writes of their increasing demands we all

see in our society:

"Tell a homosexual he is different and outside the mainstream of American sexual thought and he may sue you. Tell him he's abnormal and he will campaign to have you lose your job. Tell him his act offends you and he will tell you it's none of your business. Tell him to leave your children alone and he will tell you your children are already gay and you are too dumb to know it. Tell him he cannot teach your children and he will tell you that you are denying your children a 'positive role-model.'

"He can impugn your integrity, challenge your sexuality and offend your intelligence and if you so

much as lift a whimper of protest, he says it is you who have violated his civil rights.

"Increasingly, the critic of homosexual lifestyle pays a high price for the privilege of speaking his mind and heart. The homosexuals want it that way. They don't want the other side to be heard. They want their truth and only their version of the truth abroad in the land" (pp. 64-65).

As Mr. Rodgers has pointed out, if we do not stand against the further spread of homosexual propaganda now, the time may come when we cannot. We must love the sinner, but hate the sin. — P.O. Box 512 Jacksonville, Ala. 36265.

"Let Your Moderation Be Known..."

DOUG MILLIGAN

"I'd rather see a sermon than hear one," are words from a famous poem that is often quoted by gospel preachers. These words, in a very concise and direct way, point out the importance of a good example. It must be admitted that examples are extremely powerful and therefore may be very helpful in the preaching of the gospel to a lost and dying world. On the other hand, a poor or improper example may prove to be greatly detrimental to the cause of Christ. Brethren, for this reason, let us consider one of the most prevalent and admittedly negative influences among preachers.

In the fall of 1979, this author was engaged in a religious discussion with an individual whom he had never seen before nor since. After an attempt to establish a Bible study, the individual remarked, "You know, preacher, everybody sins. For example, the Bible says it's a sin to overeat, but it is obvious that you do more than your fair share of the work at the dinner table."

Upon reflection, so to speak, it had to be admitted that the Lord did not design my five foot, ten inch body to carry 225 plus pounds of body weight. As humorous as this account may seem, it is no laughing matter that I missed an opportunity to teach a lost soul about Christ because I had failed to obey Philippians 4:5, "Let your moderation be known unto all men."

That episode in my life occurred several months and over 55 pounds ago. My health is improved, my family life has been strengthened, my self-esteem (and therefore esteem for others) has risen, and I am a better preacher for the change that has taken place. I do not record this as a means of self-glory. On the contrary, it was only through constant prayer, hard work and the counseling of a nationally known weight control group that I was able to reach my goal. My Lord and Savior Jesus Christ is due the glory for my weight loss. My reasons for this article are simply these: I believe that many of my fellow laborers have fallen prey to the same *sin* of overindulgence. Beloved, the Lord is not pleased with such flagrant disregard for his commands. Furthermore, how can we stand before others and preach about "righteousness, TEMPERANCE, and judgment to come," when we have been so obviously intemperate?

Brethren, if you are overweight, do something about it! Don't blame "the good sisters" for "fixin' all that good food" and then "insisting" that you eat it all. Be honest with them. Tell them you have to watch your weight. Believe me, it is just like the teenager that you counsel to say "no" when necessary; they will respect you for your convictions.

Don't blame your "glands" for your obesity either. Only a very small portion of overweight people are

overweight because of "glandular problems." For most of us the simple rule "if you don't put it in, you don't put it on" applies. If you believe you have a glandular problem, see your doctor about it. Get some help, but do *something!*

Don't try to excuse your weight by pointing out your heavy schedule and saying, "I don't have time to eat right," or, "I just don't have time to get enough exercise." Beloved, some of the busiest men in the brotherhood *make* time to eat properly and get some exercise, and you can too!!

Don't think me to be unkind, or uncaring. My only desire is that God's will be done, and I believe that it could be done better and more quickly if preachers as a whole would heed Philippians 4:5. "Let your moderation be known unto all men." — Route 1, Box 159, Fayette, Ala. 35555.

Mayo-Jenson Debate

L. W. Mayo, preacher for the Southside Church of Christ in Wagoner, Oklahoma, will engage Earl Jenson Pastor of the New-Hope Free-Will Baptist church near Indianola, Oklahoma in debate Nov. 30, Dec. 1 (skip Wednesday the 2nd of Dec.) and Dec. 3, 4 on the following propositions: Resolved: That the Bible teaches that baptism to a believing penitent person is essential to salvation from past sins (L. W. Mayo affirms, Earl Jenson denies), and Resolved: that the Bible teaches the use of man made mechanical instrumental music in New Testament Worship. (Earl Jenson affirms L. W. Mayo denies).

This debate will be held at the New-Hope Free-Will Baptist church building one and one half miles south of Indianola, in Pittsburg County, Oklahoma on highway 113. The building is on the west side of the highway. Sessions will start each evening at 7:00 p.m. For more information call or write L. W. Mayo Box 719 Wagoner, Okla. 74467 or Phone (918) 485-5656.

Americans believe in life, liberty, and the purchase of happiness.

Some wives are so concerned about their husband's happiness that they hire private detectives to find out the cause of it.

For every minute you're angry, you lose sixty seconds of happiness.

God's Powerful Word

There is tremendous power within the word of God. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12).

The Bible has the power to destroy. It does not destroy buildings, lives, and property as a powerful bomb might. But it rather destroys Satan and



DALTON KEY

his sinful influence over the hearts of men. Satan flees from the presence of God's word (Matthew 4:10, 11).

The Bible has the power to create. It is the spiritual seed by which God's children are begotten. "The seed is the word of God" (Luke 8:11). From this seed comes a new creature, born of the new birth (II Corinthians 5:17; John 3:1-7). Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

The Bible has the power to transform. It is the means of spiritual conversion. "The law of the Lord is perfect, converting the soul" (Psalms 19:7). The Bible transforms sinners into saints. It changed the murderers of Jesus into the early Jerusalem church (Acts 2). It changed Saul, the persecutor, into Paul the persecuted preacher

(Acts 9). It can transform you as well.

The Bible also has the power to judge us at the last day. "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" (John 12:48). John writes, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

Have you experienced the power of God's word? — P. O. Box 126, Aurora, Missouri 65605.

You can't sprinkle the perfume of happiness on others without getting a few drops on yourself.

Abuses Of Authority

A characteristic of man is his tendency to overstep his authority. This is a problem in every walk of life, by law enforcement officers, by politicians, by military men, by job supervisors, and in religion. Many husbands and fathers abuse their roll as "head of the house." Let us consider some specific examples of abuses of authority.

In Christianity, Jesus has all authority (Matt. 28:18; I Cor. 15:24). In the establishment of the church, Jesus gave some apostles, and some prophets, and some evangelists, and some pastors and teachers (Eph. 4:11). To each of these he gave limited and designated authority.

The apostles were given authority as ambassadors (II Cor. 5:20), and could speak for the Lord; but, even so, they were limited to speak only what Jesus had commanded them (Matt. 28:20), or that which was given them by revelation (Gal. 1:6-12).

The evangelist is authorized to preach the word, even to the point of reproving, rebuking and exhorting (II Tim. 4:2-4). However, there are rules, guide-lines and restrictions on preachers. They must speak the truth in love (Eph. 4:15). They must not bind where God has not bound, nor loose what God has not loosed. They must contend only for the faith once revealed (Jude 3). Hobby riding is an abuse of gospel preaching as preaching must be a balance of reproving, rebuking and exhorting (II Tim. 4:2). Assuming the roll of brotherhood protector is an abuse of the authority of an evangelist, as this is to be handled by the elders in the local congregation (I Tim. 3:9-11). This is not to say that preachers cannot speak out against sin and error, within the church or without the church, at any time or place. It is to say that the evangelist does not have the authority to decide for the brotherhood who is "sound" and who is "unsound."

Elders are given authority to feed the church (Acts 20:28), to oversee the flock (I Pet. 5:2), to protect the flock from error (Titus 1:9-11), and to rule the flock (Heb. 13:17), as a husband and father is to rule his family (I Tim. 3:4-5). However, the authority of the elders is limited. They



S. G. GRAY

cannot become "lords over God's heritage" (I Pet. 5:3). As a good husband and father discusses family plans with his family, a good eldership discusses church business with the congregation. Most elders recognize this in making "big" plans, as erecting a new building; but many "little" decisions are often made without the knowledge of the congregation. Many times deacons "don't know what is going on." A wise eldership will keep the lines of communication open with the congregation, will have no secrets

kept from the family, freely discussing every expenditure, decision or plan for the future.

The great apostasy came about as a result of abuses of authority. Many of our current brotherhood and local problems are the result of abuses of authority. We would do well to remember Jehovah's words: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5b). — 704 Cleveland Avenue, Gadsden, Alabama 35901.

"What Are We Giving Our Children?"

How about a nice dose of rat poison for your family? Would you deliberately poison their food, that which sustains life and causes them to grow? This is a foolish question. No one who is in his right mind would deliberately do so.

What are you feeding the minds of your children? Are you, as a parent, aware of what your children are watching on television? Can they be healthily growing spiritually and mentally when they are nightly deluged by a diet of sex, drinking and profanity?

A recent study by the National Federation for Decency showed that on a typical prime-time period, 68% of programs showed sexual content. Of these, 87% depicted sex outside of marriage, 52% contained profanity. Of those where people were drinking anything, 71% were shown drinking alcoholic beverages.

This is an even more startling statistic. There is not a single program on prime-time television which shows a *modern family* who have been *married only once, to each other and who have a meaningful relationship with God.*

Warning: if we do not teach the children



ANCIL JENKINS

values, *television will!* — 1701 Gold Ave. S. E., Albuquerque, New Mexico 87106.

WORD of GOD

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Matthew 27:35

He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

But to them that rebuke him shall be delight, and a good blessing shall come upon them.

Proverbs 24:24,25

Jesus said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Matthew 5:19

And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Mark 15:28



Words Of T

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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The Wonderful Blessings Of Faith

Romans 5: 1-5

This is one of the great passages in Paul's writings. He almost sings of his joy because of his confidence in God. Trusting faith has done for him what works of the Law could never do. He now has *peace* with God! Before Jesus came no man ever got this close to God.

Justified by Faith (5:1). It is plainly justification by faith, but it is never "faith alone." The justification by faith in Scripture is always the



MARTEL PACE

same. Hebrews 11 demonstrates this: verse 4 shows that Abel's every act was of faith — building an altar, killing an animal, getting the wood and making the sacrifice. Verse 7 shows that Noah prepared an ark by faith. But who would affirm he was saved from the flood the very moment he believed and before beginning to build? The walls of Jericho fell by faith only after they were compassed thirteen times (v. 30).

To be justified by faith is therefore the same as being baptized for remission of sins since justification amounts to the same thing as remission. When one was baptized into Christ (Galatians 3:26-27) it was an act of faith, for only those are sons of God by faith who "have been baptized."

Wonderful Peace! (5:1). It is sad that so many do not possess this peace. Swinburne wrote:
His hidden face and iron feet,
Hath not man known and felt them in their way
Threaten and trample all things every day?
Hath he not sent us hunger? Who hath cursed
Spirit and Flesh with longing? Filled with thirst
Their lips that cried to him?

Many people feel that God has sent them all these things — hunger, cursing, thirst — but that he has not provided them a means to peace. Some want to blame God for everything that goes wrong but credit "good luck" with all that goes right. H. G. Wells

wrote of a man whose mind was so tensed and strained that he was in danger of a complete nervous breakdown. His doctor told him the only thing that could save him was to find peace with God. The man replied, "What! To think of that, up there, having fellowship with me! I would as soon think of cooling my throat with the milky way or shaking hands with the stars."

William Barclay told of Rosita Forbes who travelled the world. One night in a Chinese village the only abode was a pagan temple. When the moonlight shone in she saw the faces of the gods; on every face there was a snarl or sneer. They appeared as being haters of men. Such is the way men often reflect on the gods of their own making.

What is this peace? It is a right relationship with God. When we have this we are no longer at war with the Father. It does not mean one is always in a state of serenity or tranquility. If so, it would mean a person is lost (without peace) who temporarily loses his composure. There would be no security in that. Peace is something that grows and develops. Paul desired that God would continue to fill them with "all joy and peace in believing" (Rom. 15:13). Every saved person has some degree of peace. However, this varies depending on one's level of trust. It is possible to have the "peace that passes understanding" by committing all things to the Father (Philippians 4:6-7). We cannot begin to have it until we are right with God.

Introduction Into Grace (5:2-4). "Access" in verse 2 is the word for an *introduction* or *ushering* into the presence of royalty. It is the regular word for the *approach* of a worshipper of God. Paul says that "Jesus gives us peace with God and ushers us into the very presence of God. He opens the door to the King of Kings. There we have grace, not condemnation, and God's kindness." The word also applied to a place where ships come in for safety in riding out a storm. Our Savior provides that calm safety and security for our souls.

In spite of this grace and peace Paul knows Christians are up against it. In Rome it was hard to be a Christian. It is only through tribulation we enter the final kingdom (Acts 14:22). They learned to count this


as evidence of God's approval and not "health and wealth" as some today advocate (II Thess. 1:3-5). Trouble can actually be a proof of God's blessing rather than continual prosperity and good health.

This tribulation blesses because it "produces perseverance" (v. 3b). Nothing is more vital to a Christian than perseverance, for without it there will be no ultimate crown of life. "Tribulation" is from *thlipis* meaning "pressure." Everyone has pressure but some do not view it as a blessing from God and are overcome by it. When we have faith and peace this *pressure* produces *perseverance* or *fortitude*. This may well be the greatest treasure in the Christian life.

When brother G. K. Wallace had a stroke it made him deaf. Years of tribulation had given him fortitude, so what did he do? He began to study lip-reading and has benefitted us all by offering suggestions in a recent *Gospel Advocate* article on how to speak to the deaf or hard of hearing. He evidences the real *character* (5:4) which should be our goal.

This Hope Is Not An Illusion (5:5). This hope is not just an illusion for it is founded on the love of God. There is no disappointment in the hope God provides (R.S.V.). All worldly hope soon turns to ashes, but hope in God is real and lasting. We learn of God's love (which provides the hope) from the word of God (John 3:16). If we learned it directly from the Spirit we would not need the Bible and it would seem the Spirit would be obligated to infuse it directly into all men. Verse 5 declares the Holy Spirit was given to the Romans. If the Spirit is given to us now, and I believe he is, he must dwell in our hearts by faith just as Christ does (Ephesians 3:17-19). It is interesting to note that the Spirit dwelling in us produces this love just as Christ in our hearts produces the love of Christ (Ephesians 3:19).

How wonderful to have justification by faith, peace with God, rejoicing in hope, and through these, tribulation is allowed to produce perseverance that makes of us proper character. — P.O. Box 725 Kennett, MO. 63857.



Words Of Truth
(USPS 691-760)

*I am not mad, most noble see
this but speak forth the Words of
Truth and soberness* — Acts 17:23

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Worship Of God

The nature of man requires that he worship. Man has been found worshipping animals, inanimate or dead objects, his fellowman or according to the direction of the creeds of men. It is distressing when people worship their pleasure, power, wealth, youth, beauty, popularity or their intelligence. All of these vanish with time. It is sad to see people worship falsely. Jesus said concerning the Jews of his day "but in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). He would say the same thing about the commandments of men today found in the creeds which came from the minds of men.



BY W. EDWIN KEARLEY

WHAT IS WORSHIP? The Greek word *proskun* found in Matt. 4:10 and John 4:24 means "to kiss (the hand) toward" (*Youngs Analytical Concordance to the Bible*, by Robert Young). W. E. Vine defines *proskuneo* to mean "to make obeisance, do reverence to (from *pros* 'towards,' and *kuneo* 'to kiss'), is the most frequent word rendered to worship. It is used of an act of homage or reverence" (*An Expository Dictionary of New Testament Words*, by W. E. Vine).

WHAT ARE THE CORRECT OBJECTS OF WORSHIP? People have always had a tendency to worship the wrong thing. When Paul went to Athens, he found a very religious people. They had a diverse worship. Paul said, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23).

Jehovah God, the originator of all things, must be worshiped (John 4:23). Jesus rebuked Satan and said, "... thou shalt worship the Lord thy God..." (Matt. 4:10).

The wise men from the East worshiped Jesus.

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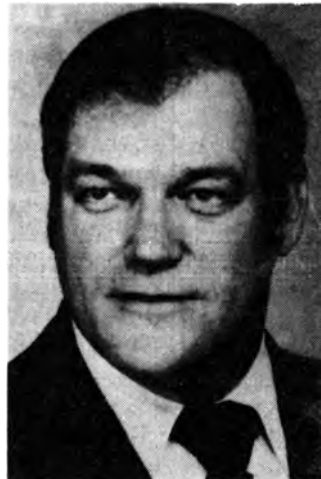


Amos & Amaziah

Amos was a shepherd turned preacher. His congregation was made up of the high society people in the nation of Israel, including the king himself. He preached to them, but not at their invitation. They did not consider him as being refined enough nor his preaching elegant enough for their polite society. They would have fired him had they had it within their power to do so. But they could not fire him, because they had not hired him.

"Then Amaziah, the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court" (Amos 7:10-13).

Amaziah was the kind of preacher who would preach what his hearers wanted to hear rather than what they needed to hear. He ridiculed the idea that judgment was to come upon Israel because of her sins, as Amos had prophesied. The king, no doubt, was pleased to hear Amaziah rebuke Amos for condemning the sins of the nation. Amaziah told Amos to "flee thee away into the land of Judah, and there eat bread, and prophesy there." By these words Amaziah insinuates that Amos is preaching for money, i.e., that in Judah his preaching would be appreciated more, and he would be paid better.



BOB DUNCAN

It is not so very uncommon in our own time to hear some disgruntled individual accuse preachers of preaching for money. We realize that not all who preach do so from purely noble motives. We are firmly convinced, however, that as a rule, those who are preaching the gospel of Christ are receiving less remuneration than they would be receiving if they were expending their energies and using their talents in the secular field.

The reply that Amos made to this charge of Amaziah is as follows: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel" (Amos 7:14,15). In other words, Amos had not planned to be a prophet. He had not gone to the school of the prophets. He was now a prophet because he was told by God to prophesy. I wonder why Amaziah was prophesying. Was this a case of one's attributing to another his own guilt? Was Amaziah not prophesying for gain?

How pleasant it would be to have a preacher like Amaziah! He would never be so rude as to disturb a congregation by calling attention to their sins or by calling upon them to repent. No one would ever leave a single service with any feelings of guilt; instead they would be persuaded that whatever they might choose to do is perfectly all right. There would never be a ruffle on the stream of tranquility because of someone's taking a stand against sin.

On the other hand, think of the disturbance, the unrest, the bitterness, the harsh rebukes, the guilt feelings, etc. which resulted from the preaching of Amos. It might not always be pleasant to be a member of the congregation to which he preached. There might be troublesome times, especially if some of the members of the congregation were more interested in their own selfish satisfaction than in the will of the Lord.

Which preacher would you prefer? Amaziah, or Amos? Really?

"What Must I Do To Be Saved?"

W. A. HOLLEY

"Sirs, what must I do to be saved?" is the most momentous question to be found in the whole history of man. The Philippian Jailor addressed this question to Paul and Silas, the complete story being told in Acts 16:19-34.

It is a question of the greatest significance and, because of its bearing on the eternal destinies of men, it should receive the most careful consideration, from President Reagan in the White House, to the beggar on the street. The Jailor realized that he was lost; hence, he asked for information that would guide him to salvation. Those of whom he inquired were abundantly qualified to direct him into the right ways of the Lord (Acts 9:15; 26:16-18; Galatians 1:11-12).

The Jailor, although not selfish, desired to know what he must do to be saved — he was not thinking so much of others as to lose sight of his own needs — he asked, "What must I do to be saved?" While it is desirable for one to be concerned about others, one must not neglect or forget one's own salvation.

The question: "What Must I Do To Be Saved?" has two parts. Man's part and God's part. "What must I

do," is man's part. "To be saved," refers to God's part. The question is: "What must I do so as to have God save me?" This shows that I want to be saved on God's terms; not man's terms. The question under consideration is found in varying forms in three specific references in the book of Acts, namely, Acts 2:36-38; 9:6; 16:30-34. Hence, these passages must be considered together if the truth regarding them is to be ascertained. We shall not attempt to answer the inquiry, "What must I do to be saved?" according to human wisdom, but we shall answer according to the Holy Scriptures. We ask for your careful consideration.

(1) I must hear the gospel of Christ. Unfortunately, many have refused to listen to Christ. (Matthew 17:5; Acts 3:19-23). But, Jesus said, "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" (John

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Attacks On The Christian Home

(part 1)

All Bible students know that marriage and the home were instituted and ordained by Jehovah God (Genesis 2). The home, therefore, is older than the church of Jesus Christ and the civil powers. This unique unit in society has been the mainstay of civilizations throughout time. The statement, "As the home goes, so goes the nation" is well stated. The expression, "Christian Home" denotes the fact that both the husband



RAYMOND ELLIOTT

and the wife are members of the body of Christ; and, the principles of godliness and purity regulate the home life. It is wonderful to know that many mates in marriage are endeavoring to place Jesus at the head of their home. However, Satan is exerting all his energies to destroy this beautiful, God-designed entity. We are appalled how swiftly the home is crumbling beneath the onslaught of the devil's devices. That we might be better informed of such attacks by our adversary, we now mention a few of

them.

1. **DISCORD AND DISHARMONY.** The home should be a shelter from the storms of life; an island where family members can escape from the tempestuous seas of a hurried life, of daily cares and of uncertainties; a haven of rest for family members at the close of a busy day; a place where laughter can be heard, where peace exists and where Christ is exalted. The characteristics of biblical love such as patience, kindness, generosity, humility, courtesy, unselfishness and sincerity should abound therein (I Corinthians 13:4-8). The directive of Paul in Colossians 3:14 is most applicable to this intimate relationship: "And above all these things put on love, which is the bond of perfectness." One has said: "Home is where each loves the other and all love God." Another statement of truth is: "It takes a heap of living to make a house a home." No doubt, there have been many prodigal sons and daughters, who, in their waywardness, thought of home and returned to their loved ones (Luke 15:11-31).

In contrast, countless homes are rent asunder by disharmony, discord and disunity. There is to be found only strife, feuding, fussing and fighting. Where this situation is found, that home is a failure. Every child needs to be loved and wanted. Memories of a good, stable home life help to secure a healthy future for young people. No wonder that many young

folks have turned aside to the use of drugs and alcoholic beverages. Perhaps such turmoil in the home explains why some young men and women marry early in life, and that is to "get away from it all." Even in Christian homes one can find endless arguments, loud voices, quick tempers and loose tongues. Such an environment can only produce deep emotional problems which will prevent useful and happy lives for the family members.

2. **INFIDELITY.** For the most part, the majority of the readers are believers in Jehovah God. We have been reared in a sheltered environment. Our parents were church-going- Bible-believing-people; thus we have inherited a rich religious background. However, every effort is being made by Satan to discredit God in the minds of our youth today. If our children become skeptical about God's existence, such adverse influence will greatly damage the homes of the future. In fact, if there is no God, there is no law. The conclusion will be that there is no sin; thus the rapid increase in divorces in this country, and the general deterioration of the home life as we know it presently.

The devices of Satan in this matter are very subtle (II Corinthians 2:11). They come in various forms. There is the explaining away of the miraculous in the Bible as being simply natural occurrences. There are even religious leaders who deny the inspiration of the Holy Scriptures, the virgin birth of Christ and his resurrection from the dead. Then, there is the school teacher who advocates atheistic evolution and fills the minds of our youth with such faith destroying doctrines. But what have we done when we have destroyed faith in God in the minds of our young people? We have created a vacuum that will ultimately be filled with unbelief. That is when Satan takes over with his tremendous power for evil.

It should be the challenge of all parents to lay a solid foundation of faith in the hearts of their children, and to build upon that foundation with the proper instructions. We know of a home where books on Christian evidences were purchased for young people to read, along with the Bible. This is one way to combat the forces of evil and to strengthen their faith in God.

If a young person is properly taught in the home relative to God, there is not the likelihood that he will lose his faith the first quarter he is away at one of our universities. One of the objectives of Satan is to destroy the home as God has ordained it, and he is truly making advances in many areas of our country today. (To be continued) — 809 Perry Store Road Opp., Alabama 36467.

"What Must I Do To Be Saved?"

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6:44-45). Hence, one must be taught, hear and learn the truth in order to come to God Almighty. "He that hath ears to hear, let him hear," said Jesus (Matthew 11:15). There are two passages of great significance which have a bearing on this point. The first is Mark 4:24, which says, "Take heed *what* ye hear," and the other is Luke 8:18, which says, "Take heed therefore *how* ye hear." What and how one hears will determine whether one is saved or lost.

(2) I must obey the Lord Jesus Christ. In Hebrews 5:8-9 we read, "Though he were 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."

But one cannot obey Christ and disobey his commands. We are aware of the fact that some teach that obedience to the commands of Christ is non-essential. In Hiscox's Standard Manual For Baptist Churches, note 8, page 20, we read: "Baptism is not essential to salvation . . . but it is essential to obedience, since Christ has commanded it. It is also essential to a public confession before the world, and to membership in the church which is his body. No true lover of his Lord will refuse these acts of obedience and tokens of affection." Here is a contradictory statement! "Baptism is not essential to salvation . . . but it is essential to obedience," we are told. Is it possible for one to be saved in disobedience? What about those preachers who have long insisted that a sinner can be saved and never be baptized? The statement admits that baptism is a command of the Lord. Can one be saved short of obedience?? Jesus commanded baptism (Matthew 28:18-20; Mark 16:15-16; Acts 10:47-48). And besides, the quotation states that "no true lover of his Lord will refuse these acts of obedience and tokens of affection," but what if he does refuse? Will he still be saved in his stubborn disobedience to Christ?? More, "baptism is not essential to salvation . . . but it is essential to membership in the church . . ." What a strange statement!! According to this statement more is required to get into the church than is required to get into heaven!! Is it possible for an honest man to read Matthew 28:18-20; Mark 16:16; Acts 2:38; 22:16; Romans 6:3-4, and come to the conclusion that Jesus taught that baptism is a non-essential?? Here, dear

reader, we make our appeal to Scripture and to common sense.

(3) I must worship God acceptably. Upon the first day of the week, Christians assemble together for the expressed purpose of worshiping God "in Spirit and in truth." There are five items or acts of worship in which each Christian participates, namely, Bible study, singing, praying, the Lord's supper, and giving (Acts 20:7; 2:42; Ephesians 5:19; Colossians 3:16). It is a sin to forsake the Lord's assembly (Hebrews 10:24-25).

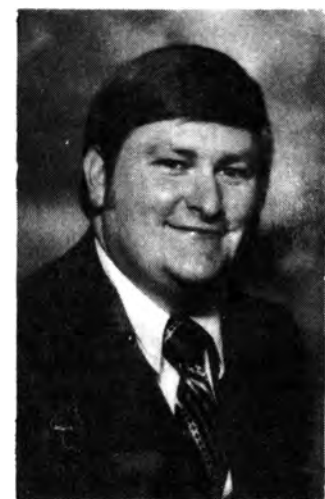
(4) I must live a faithful Christian life. We must let our "light so shine before men, that they may see our good works, and glorify [our] Father which is in heaven" (Matthew 5:16). Paul urges Christians to deny ungodliness and worldly lust, and to live "soberly, righteously, and godly, in this present world" (Titus 2:11-12). "Follow peace with all men, and holiness, without which no man shall see the Lord," is the way Paul stated the matter (Hebrews 12:14). Those who become children of God, but return to the world and are overcome, cannot go to heaven in such a condition (II Peter 2:20-22). Of himself Paul wrote: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27). A "castaway" is one who is cast into hell. We shall notice how Jesus stated the matter: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:30).

The beauty of a Christian life is not exterior but interior; we should not be so concerned about outward dress, but more concerned about adorning the "hidden man of the heart" (I Peter 3:1-7; I Timothy 2:9-15).

Christians are truly the *salt of the earth*, the *light of the world*, and the *leaven that can permeate the whole lump* (Matthew 5:13-16; 13:33; I Corinthians 5:6-8). In spite of what you may think, you can contribute a grain of salt, a ray of light, and a particle of leaven that can help restructure, transform, convert, and save the world from eternal damnation. Will you obey Jesus Christ today? Why not now? — P.O. Box 274, Parrish, Ala. 35580.

The Foyer

The foyer is a common part of any public building. It is called a lobby in a theater or hotel, and it is called a vestibule or foyer in a church building. The word *foyer* comes from the Latin word *focus* which meant "hearth." The hearth in ancient times was the general meeting place. Many can still remember the country stores with the pot-bellied stove where people gathered to gossip or visit. Some such places still exist.



JOHN M. GRUBB

The foyer plays an important role in church

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The Importance Of Planning

Nothing is really achieved by accident or happenstance. Achievement is the result of well-laid and well executed plans. We may fail to accomplish all we plan to do but it is certain *we will accomplish nothing unless we plan to do it.*

Someone has said, "To fail to plan is to plan to fail." This is true in every area of life whether it be in the field of education, business world, or activities in the Lord's church, etc. If we don't plan to succeed we won't. If there are no definite plans, there will be no great achievement and sometimes no achievement at all. Many members of the Lord's church accomplish practically nothing for Christ because they don't have a plan or goal for their Christian life. Individual Christians and congregations alike only reach a fraction of their potential because they move along haphazardly without well defined goals and plans of action.

Some guiding principles to help us in our planning to be what our Father desires us to be are:

Time and forethought are necessary. Many times we are "so busy" doing relatively non-



J. R. SULLINS

important things that God only gets the scraps of our time and we operate only on an emergency basis as a Christian. When this happens we certainly don't have the time for planning. Paul instructed Timothy to, "Give heed to reading, to exhortation, to teaching; be diligent in these things; give thyself wholly to them; that thy progress be manifest to all" (I Tim. 4:13).

Hours of meditation, prayer and planning are necessary for us to achieve the progress we need to be making in and for the Lord.

Goal setting is a must. Many will say, heaven is my goal. Indeed it is the highest goal of every child of God. But just as we build a building, setting and meeting certain levels of construction until we reach the final goal of a completed structure, so is the Christian life. Christians wonder why they haven't done more for the Lord even when they have a

tremendous desire to work and achieve. The problem is a lack of well-defined goal-setting. Do you want to save souls? How many have you planned to reach this next quarter? What plans have you made to reach this goal? We may never achieve all of our goals but we will achieve very little without setting goals. We will never rise above our goals.

A successful congregation must have sufficient planning to establish clear-cut goals in attendance, spiritual growth of the membership, missions, benevolence, soul-winning, and every other area of the local work if it is to experience lasting growth. This type of spirit will cause us to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." (ASV-Philippians 3:14). — 801 W. Main Eldorado, Ark. 71730.

Fence Mending

WINFREY HENNESSEE

Among the many undesirable jobs around the farm, not the least is fence building. Growing up, as a boy this despicable task was planned for me to do on Saturdays, in order that the weekly work schedule would not be broken.

No matter what else our family might need, we must always set aside enough money to pay for fencing material. Were the fences not kept up, our neighbor's chickens would eat our tomatoes, our neighbor's hogs would root up our potatoes, and our neighbor's cows would destroy our corn.

I remember asking my father once, why it must always be us who mended the fence? Was it not also the responsibility of our neighbor? Without looking up from his work, this was his reply. "You'll find there are two kinds of people in the world: there are those who care enough to mend the fence, and there are those who depend upon their neighbor to mend the fence. As for us we happen to be those who must keep the fence."

I figured there was a lesson somewhere in those words, but my resentment would not allow me to search for it. I was sure of one thing though, fence building was not my bag, and I wished that I could be more like my carefree neighbors.

When one is seventeen, and going on twenty-one, time passes very slowly, but at last it was time to leave the farm. After taking a job in a factory, I was surprised when I noticed there were those workers who seemed to be only interested in quitting time and payday, while another group did most of the work. Needless to say which workers made the most dependable friends.

I was very much disappointed later when I noticed this was also true in the church. A large number of members sat in their seats, not unlike disinterested spectators, while watching the participants who numbered a very few, as they did most of the work. After asking myself why it must be this way, I then remembered the words spoken to me so long ago. "There are those who mend the fences, and there are those who depend upon their neighbor to mend the fences."

The New Testament says, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14). Of those few, there'll be at least one tent maker; most surely, there'll be a seller of purple. Will there not be room for a few fence menders? — P.O. Box 185 McMinnville, TN 37110.

Worship Of God

Continued from page 2

"And when they were come into the house, and fell down, and worshiped him . . ." (Matt. 2:11). Since "Christ died for the ungodly" (Rom. 5:6) and as Christians we are "reconciled to God by the death of his Son" (Rom. 5:10), we have greater reason to worship Jesus Christ the Son of God. Since the Holy Spirit is a part of the Godhead, the Holy Spirit is to be worshiped also.

HOW SHOULD WE WORSHIP? Jesus said, "God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). This passage states two conditions of acceptable worship: (1) in spirit, and (2) in truth. We must worship with the correct attitude toward God. Also, our worship must be as God directs us in his word. There are five items of worship found in the New Testament church. They are the Lord's Supper (Acts 20:7), apostles' teaching (study), prayers, fellowship (giving), singing (Eph. 5:19; Col. 3:16).

With what kind of spirit must it be done? It must be done: (1) with a **SPIRIT OF HUMILITY AND CONTRITION** because God is holy (I John 2:20), (2) in the **spirit of gladness and gratitude** because God is a benevolent spirit (James 1:17), (3) in the spirit of **FEAR AND REVERENTIAL AWE** (Rev. 1:12-18), (4) with all the **faculties of mind** because God is an intelligent spirit (Matt. 22:37), (5) in the **spirit of love** — love for God and man (Matt. 5:23-24; I John 4:8), (6) with a **forgiving spirit** because God is a forgiving spirit (Matt. 6:14-15), (7) in the **spirit of faith** — of implicit trust in his word because God is invisible (Ex. 20:45; II Cor. 5:7), and (8) in the **spirit of a child** because God is a Fatherly Spirit (Matt. 6:9).

Worship is a great opportunity and responsibility. ~~May we never~~ forget these two facts. Gratitude and love should draw us to the time and place of zealous worship. David wrote, "I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122:1). — Rt. 4 Buena Vista, Georgia 31803.

buildings. In most foyers you will find bulletin boards, tract racks, tables, materials for distribution, telephones, food barrels, coat racks, water fountains, zone boards, etc. All of these things are found in the foyer because almost everyone will pass through it to get to the classrooms or the auditorium.

There are many beneficial things that take place in the foyer of a church building. *First*, it is a good place for visitors to be greeted when they enter and leave the church building. This gives us the opportunity to make them feel welcome. *Second*, it is a good place for fellow Christians to visit before and after the worship services. *Third*, in this central location the bulletin, magazines, tracts, announcements, etc., can be displayed. *Fourth*, it is a good place for the preacher and elders to greet all those present for the worship services.

There is, however, the tendency on the part of some to misuse the foyer. Can the Lord be pleased when brethren stay out in the foyer and talk about anything and everything instead of attending a Bible class? Is the Lord pleased when latecomers stay in the foyer

instead of going to a class? Why cannot people come just a little earlier to be in class on time? Could it be an attitude problem? (John 14:15; Matthew 6:33). Do we think God is pleased when we remain in the foyer, talking for fifteen to twenty five minutes after the beginning of the worship services? Would it do any good to point out to such individuals the poor examples set for *visitors* who arrive late, or *young children* who must leave class or worship while these individuals are "visiting?" Does it do any good even to come if this is our attitude toward worship?

We have sought to examine the benefits and the abuses of the vestibule or foyer of the church building. It is our hope that our attitudes and worship will be acceptable to God.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23,24). — 332 Karen Street, St. Charles, Missouri 63301.

The Foyer

Continued from page 3



Words Of Truth

(USPS 69)

peak forth

Acts 26:25

VOLUME 17

FRIDAY, NOVEMBER 27, 1981

NUMBER 47

Attacks On The Christian Home

(Part 2)

3. IMMORALITY. This is one of the greatest threats to the welfare of the Christian home. We have so educated our children that sexual promiscuity is permissible that we are now reaping as we have sown. The law of retribution has finally caught up with us (Galatians 6:7,8). We have indoctrinated our youth through the media of television and movies that pre-marital sex is now in style to the point that our sons and daughters are believing and practicing it. Recently, we heard of an apparel shop in a western state that specializes in "maturity wedding dresses." In comparison, very few young men and women enter marriage as virgins.

Also, we now hear of an "alternate life style." What is meant by this expression is that young people should be given the opportunity to practice homosexuality without being rejected by their peers. It is indeed shocking and alarming to learn of the number and influence of practicing homosexuals in our nation today. It makes one to shudder when contemplating bringing children into this world in such an environment.

Then, there are the ever present problems of alcoholism and drug addiction. These two sins are rampant in our society. It seemingly doesn't matter that there are millions of alcoholics in our nation, because the general public is urged to drink beer and whiskey products. The abuse of drugs in various forms is found everywhere. There is even the pressure by many to legalize the use of some forms of it. We are losing some of our brightest young minds to these destructive habits.

The word of God clearly condemns immoral practices. The word knows nothing about such terms as "sleeping together," "pre-marital relations," or "extra-marital relations." Rather you find such



RAYMOND ELLIOTT

terms as "fornication," "adultery," and "uncleanness." Those individuals who practice such sins will be lost eternally (Galatians 5:19-21; Revelation 21:8). On one occasion, God completely destroyed entire cities because of sodomy and sexual perversion (Genesis 19).

There is a great need today for parents to live right and influence their children in the way of God. "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14:34).

4. REBELLION. One of the major problems existing in the home today is that of the lack of proper discipline. The primary responsibility of teaching and training children to respect those in authority belongs in the home, that is, the parents. If such is not learned in the home, disrespect will be shown toward others in places of authority. One of the difficulties facing school officials and teachers today is the problem of discipline. When a child is a constant source of problems in school, it can be generally agreed that the home has been a failure in this matter. Fathers possibly must accept the greater blame for the failure to instruct children in learning to respect authority. A goodly number of husbands leave the discipline to the wives, and, if the wives don't do it, it doesn't get done. But listen to what God says about this matter: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). There are many men who do just the opposite of what Paul teaches in this verse, that is, they provoke their children to wrath. They simply get their children angry by either scolding them or whipping them without teaching and training

them, which requires more time than most fathers want to spare.

In the country of Sweden, laws have been passed that restrict parents in the discipline of their children. This country has been known for its liberal ideas regarding immoral practices, and now these laws have been enacted relative to the home. But man cannot legislate laws that violate the laws of God without suffering adverse consequences. Listen to what God has said concerning the need to teach children to respect authority. "My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11,12). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Proverbs 13:24). "Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him" (Proverbs 22:15). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15). Notice especially that last statement. How many heartaches have come and how many sorrows have been experienced by parents later in life due to the simple fact that they failed in not teaching and training their children to respect authority. These modern philosophies relative to child rearing which teach that the child should not be disciplined have brought us to where we are today, a society filled with emotional problems, juvenile delinquency and a host of other problems of major proportions. (To be continued) — 809 Perry Store Road Opp., Alabama 36467.

As You Walk In Sorrow's Way

EARLENE ROSE

God is our refuge and strength, a very present help in trouble. — Psalm 46:1

When hearts are bowed in sorrow,
As your heart is today,
Words seem so very empty.
I ponder what to say.

Can words now ease the aching
Of a heart so filled with grief;
Can any word now spoken
Grant to that heart relief?

Yet, I know a loving Father

Continued on page 2



Words Of Truth

(USPS 691-760)

I am not mad, most noble
 Feeble but speak forth the Words of
 Truth and soberness

— Acts 26:25

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 1501 Sixth Avenue, Jasper, Al. 35501
 FLAVIL H. NICHOLS Associate Editor
 P. O. Box 652, Elizabethtown, Ky. 42701
 RON HARPER Circulation Manager
 1501 Sixth Avenue, Jasper Alabama

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As You Walk In Sorrow's Way

Continued From Page 1

Who can help you bear
 Your sorrow and your heartache,
 So I go to Him in prayer,

And ask His love and comfort
 Be with you every day,
 And make your burden lighter
 As you walk in sorrow's way. — 1701 20th Avenue
 Northport, Alabama 35476.

Giving Thanks To God

In the autumn of 1621 the remnant of the passengers of the *Mayflower* invited neighboring Indians to join the pilgrims for a three-day festival of recreation and feasting in gratitude for the bounty of the season. That was the beginning of what we now call *Thanksgiving*. In 1941, an act of Congress set the fourth Thursday of November as the traditional observance of *Thanksgiving*.

The Pilgrims celebrated *Thanksgiving* for all the material blessings received from God. About all we do in our modern-day *Thanksgiving* celebration is eat and watch football all weekend.

In this article, we will suggest some ways that we can show our thanks to our God seven days a week, 52 weeks a year, instead of just one day a year.

First, we can express our thanks to God by putting him first in our lives (Matthew 6:33). When we put the



JOHN M. GRUBB

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FROM

THE EDITOR

"His Grace... Was Not In Vain"

In speaking of God's making him an apostle, Paul wrote: "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Corinthians 15:10).

In the sense that salvation is available to all under the terms of the New Testament of our Lord, "the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). It was by the grace of God that Jesus tasted death for every man (Hebrews 2:9). And in the sense that most will not choose to obey the gospel that they might be saved, it may be said that the grace of God bestowed upon them is in vain.

To the Galatians, who were about to give up Christ and go back under the law of Moses, Paul wrote: "I am afraid of you, lest I have bestowed upon you labour in vain" (Galatians 4:11). All his labour among them would have been in vain — of no benefit to them — unless they maintained their faithfulness to Christ.

In II Corinthians 6:1, Paul urges as follows: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." This seems to be another reference to the need for faithfulness in their service to Christ; otherwise the grace that had saved them from their past sins would be in vain, since they would be eternally lost anyway.

But the statement in I Corinthians 15:10, with which we began this discussion, does not seem to be referring merely to the grace of God which saved Paul from his sins; it seems rather to be referring to the grace of God which made Paul an apostle. The context as well as the text itself shows this to be the case. The grace of God which gave Paul his apostleship was not in vain because he "laboured more abundantly than they all."

Suppose Paul had been lackadaisical in the use of his apostleship. The grace which had made him an apostle would then have been bestowed on him in vain. We would say it would have been better had



BOB DUNCAN

some other been given the apostleship.

There is an important principle involved here. We certainly do not say that it is through an arbitrary decision on the part of God that some enjoy certain blessings while others are not as richly blessed. But most of us would readily agree that all our blessings are from God. Is it not sad that some upon whom God's blessings have been more abundantly bestowed are those who are unappreciative and lackadaisical toward those blessings? These blessings have been largely bestowed in vain on such. It would be better, in many cases, if blessings had been withheld from some to whom they have been given, and bestowed upon some from whom they have been withheld.

What of the man who has been blessed with a good personality and the ability to "win friends and influence people," and yet who neglects to use this blessing to influence people to serve the Lord? Instead he uses it to entice people to engage in evil, or to lure people into some business arrangement which will further his own selfish interests. So far as the cause of truth and righteousness is concerned, God's blessings have been bestowed in vain upon such an one.

Or what of the young man who has been blessed with a good mind and a large measure of natural ability to speak to an audience of people, and who chooses not to use these blessings in a way that will further the cause of Christ? Instead he chooses to use them for selfish reasons only. Would we not say that, so far as the cause of Christ is concerned, the blessings of God have been bestowed upon this young man in vain?

Think of the person in the kingdom of God who has been blessed with a great amount of wealth, but who fails to use such wealth to accomplish the will of God. So very often it is the case that those with great wealth seem to think the Lord has no claim upon their possessions. They forget that it is the Lord who gives one the power to get wealth (Deuteronomy 8:18). The grace of God in connection with their wealth has been bestowed upon them in vain.

When the grace of God made Paul an apostle it imposed upon him a responsibility peculiar to the apostles. Paul admirably discharged that responsibility, and was able to say that the grace of God was not bestowed upon him in vain. Does not every blessing impose upon one a responsibility peculiarly related to that blessing? What about the grace of God bestowed upon you? Was it in Vain?

The Purity Of The Church

BY W. A. HOLLEY

The word "pure" means "unmixed with any other matter . . . free from what vitiates, weakens, or pollutes . . . containing nothing that does not properly belong . . ." (Merriam-Webster: New Collegiate Dictionary). Pure coffee is unmixed with another substance; pure gold is gold not mixed with brass or some other metal. Pure love or pure water would mean the absence of anything that would obscure its ideal character.

When we speak of the purity of the church, we have reference to the church of the New Testament — the church which Jesus had in mind in Matthew 16:18-19.

In the New Testament we are instructed of the facts regarding the identity of the Lord's church. Jesus is its builder, its head, and its Savior (Mat. 16:18-19; Eph. 1:22-23; 5:23). Furthermore, Jesus purchased the church with his own blood (Acts 20:28). Hence, if one wishes to share in the benefits of Jesus' precious blood, one will have to be in that which was purchased by the blood, the church.

There are four areas of purity regarding the Lord's

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The Purity Of The Church

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church which we wish to discuss:

(1) Its doctrine must be kept pure. All doctrines and commandments of men must be rejected (Mat. 15:9; Mk. 7:6-13). "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. 12:6). The truth of God has "once for all time been delivered to the saints." It therefore is not to be superceded, emended or modified (Gal. 1:6-9; Rev. 22:18-19; Jude 3). No human doctrines are ever to be taught. We must speak as the oracles of God, and "preach the word," in all seasons (I Pet. 4:11; II Tim. 4:2-3). To preach joining the church of one's choice, praying through to salvation, salvation by faith only and the direct operation of the Holy Spirit in conviction and conversion is to adulterate God's word.

(2) The organization of the church must be kept pure. In the Sacred Writings we read of elders and deacons and evangelists (Phil. 1:1; II Tim. 4:5). It is corruption of the teaching of the word of God for one to add presiding elders, cardinals, arch-bishops, popes and the like. No New Testament church ever had such! Moreover, no New Testament church ever

was a part of a religious conference, synod, association, diocese, council or convention. In apostolic times each local church was an independent entity, responsible for its own activities, bound to no other congregation except by the bonds of love and faith. It contaminates, pollutes and defiles God's divine institution when men insist on adding their own wisdom and arrangements.

We should keep the organization of the church pure; for, in this manner, we can keep the church apostolic.

(3) The worship of God must be kept pure. When our worship is polluted with human additions, our worship becomes vain (Mat. 15:9). Israel, the northern kingdom, mixed their worship. It is said, "They feared the Lord, and served their graven images . . ." (II Kings 17:33,41). Many are like them today; they "worship God" and add what they please and do as they please.

The addition of the most expensive pianos and organs, choirs and brass bands, banjos and guitars, and however played, are outlawed by the word of God. Our purpose in worship is to please God, not

ourselves. The instrument upon which melody is to be made is the human heart; not a piano or an organ (Eph. 5:19; Col. 3:16). "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:23-24). There is a special day (the Lord's day) and special items of worship which characterize true worship (Acts 2:42; 20:7; I Cor. 16:1-2). We should worship the Lord's way, if we wish to enter heaven.

(4) The lives of Christians must be kept pure. Dirty, sinful lives on the part of those who claim to be Christians brings shame and reproach upon the church of our Lord. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29:2). Those church members who swear, or curse, or commit adultery, or do any of the sins of the flesh hurt the church of Christ.

What kind of a life should a member of the church live? Well, he/she should follow the exhortations found in James 1:27; Tit. 2:11-12; Matthew 5:16; Romans 12:1-2; and I John 2:15-17. "Keep thyself pure," is the admonition of the apostle Paul (I Tim. 5:22). — Box 274, Parrish, Ala. 35580.

Jesus, Lord And Master

"Jesus Christ is Lord" is the heart song of every child of God. Confession of his Lordship is essential to a sinner's salvation (Rom. 10:9).

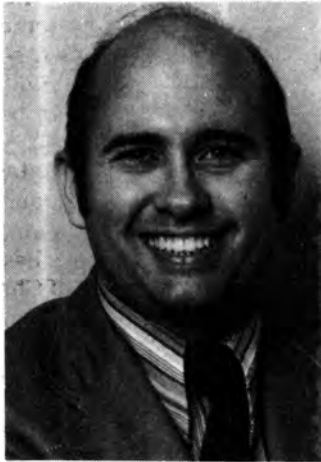
The Lordship of Christ is the central theme of the entire New Testament. John wrote his gospel to establish this fact (John 20:30-31). John carefully recorded those activities of Christ which demonstrated his Lordship over every realm of life and death.

He changed water into the best wine; he was master of quality (John 2:1-12). He healed the son of a nobleman at Capernaum while at Cana (John 4:46-54); he had mastery over distance. He healed the impotent man at Bethesda on a sabbath day (John 5:1-8); he was lord of the sabbath and had power over disease. He fed five thousand with a boy's sack lunch and had twelve times more left than he started with (John 6:4-14); he was master of quantity. He healed the man blind from birth (John 9:1-34); he was master of time. Lazarus he raised from the dead on the fourth day, after the body was decaying (John 11:1-44); he was lord over death. The last and greatest of his miracles was his own resurrection on the third day (John 20:1-9). In these and other miracles Jesus established himself as supreme over every realm and relationship of life.

Lordship means to have dominion, rule and authority over others. It is used of Jesus as of the Father. His Lordship implies our servanthood. Paul often spoke of himself as a bondservant of Jesus Christ (Rom. 1:1). As servants we obey Christ in all things (Heb. 5:8-9).

Notice the extent of his Lordship. Because Christ was willing to humble himself even unto death on the cross, God highly exalted him and gave him a name above every name, that every knee should bow to him in earth, heaven and hades and confess him as sovereign lord (Phil. 2:5-11). His lordship extends over all earthly rulers and judges (I Tim. 6:15). His authority and power are unlimited (Matt. 28:18). He is head over all things to the church (Eph. 1:22).

He is eminently qualified. Of all men, he alone was God in the flesh (Matt. 1:23). He is deity, i.e., God in



JOHN WADDEY

his nature (John 1:1-3, 14). He alone was without sin (I Pet. 2:22). No man has equaled the extent of his wisdom (John 2:24-25). His power was and is unlimited. His administration is one of justice and righteousness (Is. 9:6-7).

Christ is Lord of all because he created all (Col. 1:16). He is Lord because he sustains the entire cosmos in its existence (Col. 1:17). He is Lord by reason of his prior existence and his station of priority over all things (Col. 1:17). He rules over all by divine appointment. The Father hath given all judgment into Christ's hands (John 5:22). He hath highly exalted him, above all created things (Phil. 2:9-10).

Look at the consequences of his Lordship. Because he is now Lord of all, God has given him power to raise the dead (John 5:21). He will one day raise both the righteous and the wicked with a command from his mouth (John 5:28). Having raised them he will then judge them one and all (John 5:27). As Lord he is able to save to the uttermost them that draw nigh unto him (Heb. 7:25). He also has the power and authority to punish the wicked in eternal torment (Matt. 25:40-41).

To honor the Lord, since he is Lord and we the bondservants, we must be obedient to his will. Jesus asked certain Jews, "Why call ye me Lord, Lord and

do not the things which I say?" (Lk. 6:46). We can only know Christ's will by looking into his New Testament. Jesus said, "The words that I spake, the same shall judge him in the last day" (John 12:48). Paul reminds us that the words he wrote down by inspiration are the commandments of the Lord (I Cor. 14:37). He saves those that honor him by faithful obedience (Heb. 5:8-9). Among the commands of Christ are the following:

"Believe on the Lord Jesus and thou shalt be saved . . ." (Acts 16:31).

"He commandeth men that they should all everywhere repent" (Acts 17:30).

"He commanded them to be baptized in the name of Jesus" (Acts 10:48).

If you have confessed Jesus as Lord (Rom. 10:9) you will gladly comply with these simple ordinances.

The duration of Christ's dominion is revealed in Paul's first letter to the Corinthians. "For he must reign, till he hath put all his enemies under his feet . . . and when all things have been subjected to him, then shall the Son also himself be subjected to him (that did subject all things unto him . . ." (I Cor. 15:25-28).

Is Christ your Lord? Have you fully obeyed him? — Route 22, Beaver Ridge Road Knoxville, TN 37921.

Giving Thanks To God

Continued from page 2

Lord first, we will keep all his commandments (John 14:15; I John 5:3; II John 6; Matthew 7:21-23).

Second, we can give thanks to God by teaching the lost. We, as Christians, have much for which to be thankful. We should thank God that someone cared enough for us to take the time to teach us the gospel. We are saved to save others (Matthew 28:19,20; Mark 16:15,16; Acts 8:4; II Timothy 2:24-26).

Third, we can show our appreciation to God by attending all the assemblies of the saints (Hebrews 10:25). God gave his Son, all material and spiritual blessings, and the promise of eternal life to the obedient (John 3:16; Matthew 6:25-34; Ephesians 1:3; I John 2:25). The least we can do is to arrange our schedule so as to assemble with the saints every time the doors are opened.

Fourth, we can take the time to study God's revelation to man (II Timothy 2:15). This will enable

us to grow spiritually (II Peter 1:5-12; 3:18; Hebrews 5:12-14).

Fifth, as God speaks to us through his word, we can communicate with him through prayer. Through prayer, we can thank God for all the blessings we receive and enjoy (I Thessalonians 5:17; Philippians 4:6,7).

Sixth, we can continue to show our appreciation to God by standing up for what is right, and standing firm against what is wrong (I Corinthians 16:13; Jude 3; Ephesians 5:6-11).

These are just a few of the ways we can express our thanks to God all the time, not just a few times a year. A faithful Christian life is something that will make our Lord happy. As a reward, we will receive eternal life (Revelation 2:10). — 332 Karen Street, St. Charles, Missouri 63301.

We Must Die In Order To Live

Romans 6:1-6 (No. 1)

I would like to help you think as a converted Jew of the first century. The things Paul wrote in Romans were startling to him. To us they may seem common-place. What startled him was (1) that salvation by grace was through faith in Christ's death; (2) that salvation was not through law or human achievement (3:20). (3) Most startling was what Paul wrote at 5:20b— "But where sin abounded, grace abounded much more" (New King James Bible).



MARTEL PACE

The objector would retort: "We should continue in sin if that is true just to make grace abound to us more. And if that is true sin doesn't really matter; it just gives God a chance to show his mercy." Rasputin, the famous Russian monk who had such a great influence over the Romanov Family in Czarist Russia's last days, actually taught that through repeated experience with sin one could enjoy more of God's grace than any ordinary sinner! The Corinthians may have felt something of this as they actually boasted in what the adulterer was getting away with (I Cor. 5:6).

This reasoning was a slander and blasphemy against God's grace. Paul responded, "Certainly not!" (6:2). It was not "God forbid" (KJV), for Paul would hardly attempt to tell God what to forbid and there is no "God" in the Greek text. The remainder of chapter 6 gives his detailed reasons for not continuing in sin after conversion. They are: (1) 6:2-14, "No, because we're dead to sin", and (2) 6:15-23, "No, because we would again be its slave."

Nothing was more serious to Paul than quitting sin. The reasoning of the objector may appear trite to us, but it had to be dealt with or the whole framework of Christianity would fall. Why not continue in sin? Because . . .

SOMETHING HAPPENED AT BAPTISM

What do you think of when one says, "Romans 6." Is it baptism? The New Testament never discusses baptism. It was too plain for all to see that this act of obedience was a simple picture of Christ's death and burial. There was just no need to discuss the subject in writing to an audience of first century believers.

Paul therefore almost insults the Romans, asking, "Are you ignorant . . .?" "Do you not know . . .?" I think they understood they had been baptized into Christ, but were not cognizant that this also involved becoming in union with Christ's death and the meaning of that great event.

How would you explain, "How I died to sin"? I would think of saying, "Why, I believed and repented of my sins. My life was then given to the Lord and I suppose that was the point when my death to sin occurred." This would be true from the human standpoint. I might add, "My proof that I am dead to sin is my new life, and my aversion to my old sins." But many have never come to the point of despising their old sins. McGarvey said that such should have been left under the water if they had no real intention of giving up sin. Such a one " . . . has no right to be lifted up from the waters of baptism" unless he is "fully resolved to live as having died unto sin" (*Commentary on Romans*, p. 343). A sectarian might say, "I died to sin when I trusted the Lord for my salvation." But Paul says neither!

HOW PAUL EXPLAINED THE DEATH EVENT

Those who argued, "Let's keep sinning" had to be answered. Otherwise there would be no distinct line between the world and church. It is clear that in

Paul's estimation there was a definite distinction between "Sinners" and "Saints." I think we have made too much of I Timothy 1:15 and Paul's estimation that he was "the chief of sinners." Was he the worst sinner when he penned those words? I hardly think so. He judged himself harshly because of what he *had* been. He still counted himself the "least of the apostles" (I Cor. 15:9), but knew that "by the grace of God" he had achieved more than they all (15:10).

Though we may sin in weakness, *saints* are not *sinners*! Romans 5:8 tells us that is what we *were* and not what we *are*. Stumbling into a mistake out of weakness is quickly taken care of by the blood of Christ (I John 1:7) and does not make us the *sinners* we once were. Because of this I no longer preach, "There are two categories — *saved sinners* and *lost sinners*." We are either *saved* or *sinners*. When Paul was crucified with Christ a sinner died as much as if his body had been killed and buried in Damascus.

This is what Paul says in Romans 6:6: "Knowing this that our old man was crucified with him . . ." If men could only see that a death occurred when they were baptized into Christ it would help greatly to provide motivation not to continue in sin.

What is the best way to motivate men to stop sinning? Five men were once discussing how to get

men to stop sinning. One suggested, "Get them to meditate on death." Another suggested, "Point out to them the certainty of Judgment." Another, "Help them to understand the joys of heaven." Still another, "No, I think the best way is to preach hell to them forcefully." A fifth ordered, "Tell them of the death and sufferings of Christ." This latter method seems to be the one chosen by Paul as the best. He draws us back to the point when we re-enacted that death in baptism; it was then that we joined with Christ in his death.

There are two simple, yet profound expressions Paul uses: (1) baptized into Christ, and (2) baptized into his death. Paul explained that from God's standpoint we died to sin at baptism. We may have preached baptism for the remission of sins. But I am increasingly convinced we have not emphasized sufficiently what actually occurs in an act of penitent baptism. We have not seen how important baptism is because we have not seen it as God's act.

Paul declared to the Colossians that from baptism we "were raised through faith in the working of God" (2:12). Baptism is God's act! It is at that point he killed our sinful life and we accept that truth by faith that he acted then! (More to follow) — 816 Holly Kennett, Mo. 63857.

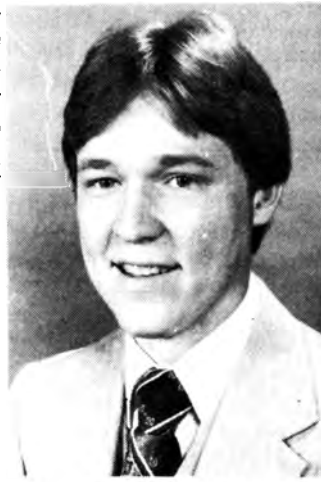
Evangelizo Manifesto

Probably the single most important issue in the church today is evangelism methods. Knowing that Christ came to evangelize the world (Luke 19:10) it is of utmost importance to understand the motive behind the message and not necessarily the method.

The word *evangelizo* is always used of the good news concerning the Son of God as proclaimed in the Gospel. This word emphasizes the *message not the method*. Since each Christian is commissioned, like the apostles (Mark 16:15,16), to let the good news be made known, what should we each realize that will allow us to become as zealous in our evangelism as Christ and the apostles were?

First, we need to realize that people are lost. People are going to hell without the saving grace of Jesus Christ (Eph. 2:5)! It is so easy to look at "good" people in the world that "go to church," rear their children properly, don't drink, smoke, or deal in any other worldly pleasure and think that God will surely allow them entrance into heaven because they are such "a good ole' boy." It just isn't so! Both Christ and his apostles realized that all men were lost, and so they were very sensitive to their mission (Matthew 17:5; Luke 4:43; 19:10; Ephesians 3:10). They felt an urgency to go and teach all men (Romans 3:10,23; Matthew 9:36; 23:37) because of the interior survey they always took of people. This survey led the gospel to people like the Samaritan woman (John 4:1-26); Cornelius (Acts 10:34,35); and the Proconsul (Acts 13:12).

How many times do we feel a *real* obligation to others? How many times do we feel we are indeed a "debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise" (Romans 1:14)? Don't we often withdraw from the "Gentiles" and



BARRY FIKE

separate ourselves, "fearing them which were of the circumcision" (Galatians 2:12)? Do we really want none to perish (I Timothy 2:4; II Peter 3:9) or do we just not care? When was the last time we compelled the lame, the blind, the poor, the crippled, the prostitute, the homosexual, the thief to attend a service or to study the Bible?

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts" (James 2:1-4)?

Knowing that all men were lost compelled them to go and teach (Luke 14:23). Because of this urge they persuaded men to accept or reject the gospel truth (II Corinthians 5:11; Acts 26:28). This attitude caused the message of God to be buried in the minds of men regardless of whether they accepted it or not.

This sense of obligation led to dedication in the work of evangelism (Acts 21:13; II Corinthians 15:17-19; Romans 6:3-5; Luke 9:23,24). Such dedication can be gotten today if we possess the feeling of obligation to the world. Are you concerned about the lost? If so prove it by going to all men everywhere urging them to repent and live the correct life as the gospel demands it. " . . . 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" (Romans 6:4). — 1 Beverly Road Charleston, S.C. 29407.

Happiness is like the common cold — it's catching!

Do something every day to make other people happy, even if it's only to let them alone.



Words Of

(USPS 69)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, DECEMBER 4, 1981

NUMBER 47

We Must Die In Order To Live

(No. 2)

ROMANS 6:1-6

To understand New Testament baptism we must see it is not what many today think. First, it was adult baptism. The picture Paul describes in Romans 6:1-6 would make no sense if one thought of infant baptism. How could one really be putting off the "old man" which was crucified with Christ if speaking of an infant? It would stretch the imagination too much to think of this as the "adamic man" inherited and depraved.



MARTEL PACE

Most of Christendom was baptized as babies. They seldom, if ever, think of any other type being required. Barclay said the New Testament never opposes infant baptism; and, in the way he meant, it never does. Nor, in the same manner, does it ever oppose monkey baptism either! There is simply no mention of it with a specific prohibition in the New Testament. But neither do we find command for it, example of it, nor reason for it in all the pages of the New Testament.

Second, baptism was immersion only. This is the clear implication of Romans 6:4 as most of the world's scholars have granted. While living in the Detroit area in 1966 we worked closely with the Cobo Arena Campaign. When a reporter from the *Detroit News* came to the meeting his only concern was the amazing practice of immersion he beheld for the first time! A picture of an immersion therefore appeared on the front page of the next day's metropolitan daily. Many of us in the South don't realize the millions who have never viewed an immersion and do not think in that vein.

Third, baptism is a complete break with the past. The Jew understood this. If proselyte baptism was already in vogue (we know it was by the end of the first century), the Jew knew when one was baptized he became a new person with a new name. Some even

held he was so new that old marriage contracts were invalid unless he wanted them to continue! Jews have always known this of baptism. The late brother Stephen Eckstein (author of *From Sinai to Calvary*) said that of every ten of his fellow Israelites he convinced of faith in Christ nine would turn back from baptism. They knew that was the *Rubicon* not to be crossed if they would maintain their Jewishness! It meant too great a break with the past for most of them.

The Greek understood this break as well. The Mystery religions had their washings at which time one also was considered as entering into new understanding and life. Pagan nations still seem to have a better understanding of this than many in the "Christianized" West. A law was considered in India a few years ago that would permit the preaching of any new religion, but no public act demonstrating a change of religion. This would have excluded baptism. They understand that a public act truly serves as a denunciation of the past. To forbid this would prevent the wholesale conversion to Christianity and the break from paganism.

NEW LIFE COULD ONLY BEGIN WITH DEATH

To Paul, new life began when one entered Christ, and this could only happen through death. Christ had to die to give us life. We had to die to have life. Some speculate that even a tiny brain cell must die to give existence to a new thought. A seed must die to give life to a new plant (I Corinthians 15:36). A new birth occurs when we rise from death to "newness of life" (Romans 6:4). If one has questions about when the new birth occurs it should be pointed out that Paul has it occurring when one rises from the grave of baptism!

Baptism, therefore, made all the difference in the world! It was more than a mere outward form. It was *into Christ*! This singular expression is a profound and unanswerable statement of baptism's significance (Rom. 6:3). From all Paul has written thus far in Romans we would have expected him to say, "We believed into Christ." Indeed, when properly understood, such is true. Jesus said that one "believes *into* (eis) the Son" in John 3:36. Paul seems aware they know the essentiality of faith. Since one

does "believe into Christ" it is obvious that to Paul there is an inseparable connection between faith and baptism. Faith and baptism cannot be separated in getting into Christ. Romans 6 makes this clear. It is no wonder that N. B. Hardeman stated he would be willing to take Romans 6 alone and debate any essential point related to baptism. Others, who are studying their Bibles, seem increasingly aware of this significance in this chapter. It was reported to me that a professor in the Southern Baptist Seminary of New Orleans was telling his students how important baptism was in the first century. One fledgling minister remarked, "That makes it sound as though baptism is essential." His professor said that if he thought it wasn't the young man should go to his room and re-study carefully Romans 6!

WE MUST BE IN CHRIST!

We cannot live without Christ in us and we in Christ! A simple analogy could be learned from air: we cannot live unless air is in us and we are in air. Nothing is plainer in the New Testament than that one is not in Christ until he has been baptized (Rom. 6:3; Gal. 3:26-27).

If you reject what Paul teaches here I regret it, but I have no other remedy for you. Are you saying, "One can't be saved without baptism?" I have tried to remain in the saving and not the damning business. I want to leave the damning business to God. I would offer no hope for anyone who refuses baptism since I can only preach what I read in his word. If you want to presume on his mercy without obedience, I must leave that to your discretion.

Can you look back to your death to sin? Did you come forth a new person? Never lose sight of the benefits of Christ's death that we now find in him. They are: (1) Reconciliation (Rom. 5:10). When baptized we are therefore baptized into the benefit of reconciliation. (2) Remission (Matt. 26:28); when baptized, we are therefore baptized into the benefit of remission. (3) Propitiation (Rom. 3:25), which means the pacification of God's wrath. Therefore, we are baptized into the benefit of that pacification. If we are not baptized into that benefit, we yet have a "treasure" waiting for us in the "day of wrath" (Rom. 2:5). Where do you stand? — 816 Holly, Kennett, Mo. 63857.



Words Of Truth

(USPS 691 760)

I am not mad most noble
but speak forth the Words of
Truth and soberness

Acts 19:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper Alabama

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Filling The Cup:

... they always fill up the measure of their sins ...
(I Thessalonians 2:16).

Paul speaks of the sins of the Jews against the church in this passage. He uses a common Biblical figure of filling up the cup. (See Genesis 15:16). He viewed the individual sins as being liquid dropping into a cup. When enough has dropped, the cup is filled, and running over. When the "cup" is filled, the wrath of God comes.

This is a lesson to us also. God doesn't let any sin go unnoticed. He is aware of man's iniquity. His eternal principle remains, when man reaches a certain state, punishment will be. This is true of nations, as well as people. (See Matthew 23:22).

Let us never forget that although God is loving and kind, the characteristic that is most typical of him is righteousness. He is of such a nature that he cannot abide sin. He will not always tolerate it. The patience of God in dealing with us is not an evidence of his weakness, but of his love. He is giving us time to repent (II Peter 3:9).

What of your life? Are there sins that are unforgiven? Are these sins drops that go into the cup of God's wrath? Is it being filled? If so, turn to God before it is too late. — 1701 Gold Avenue S.E. Albuquerque, New Mexico 87106.

Even if money could buy happiness, just think what a luxury tax there'd be!

Few things are more dangerous to a person's character than having nothing to do and plenty of time in which to do it.

Some pursue happiness — others create it.



ANCIL JENKINS

The religious world rejects — even ridicules — the idea clearly taught in the Bible that an alien sinner must be baptized in order to be saved. It is not that anyone believes that baptism is not a command of Christ; everyone believes that it is. It is simply that this command of Christ is considered by so many to be something which really has nothing to do with one's salvation. As a whole, religious people have come to believe that baptism is an act engaged in by one who has been saved, or forgiven of his past sins, and that it is no more than an outward token of the salvation which has already occurred. In other words, it is thought by most religionists that one is first saved, and then is baptized following his salvation.

It is interesting to note, and should be convincing to honest people, that baptism and salvation are always mentioned in the same order in every verse in which they occur in the New Testament, i.e., (1) baptism, and (2) salvation (or remission of sins, or like blessings). It is never in the order the religious world of our day has it, i.e., (1) salvation, and (2) baptism.

I believe I have listed here every verse in the Bible which mentions both baptism and salvation or its equivalent. Please read these verses, and then decide whether God placed baptism before, or after salvation.

"John did baptize in the wilderness, and preach the [1] *baptism* of repentance for the [2] *remission of sins*" (Mark 1:4).

"He that believeth and is [1] *baptized* shall be [2] *saved*; but he that believeth not shall be damned" (Mark 16:16).

"And he came into all the country about Jordan, preaching the [1] *baptism* of repentance for the [2] *remission of sins*" (Luke 3:3).

"Then Peter said unto them, Repent, and be [1] *baptized* every one of you in the name of Jesus Christ for the [2] *remission of sins*, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

"Then they that gladly received the word were [1] *baptized*: and the same day there were [2] *added unto them* about three thousand souls" (Acts 2:41).

"And now why tarriest thou? arise, and be [1] *baptized*, and [2] *wash away thy sins*, calling on the name of the Lord" (Acts 22:16).

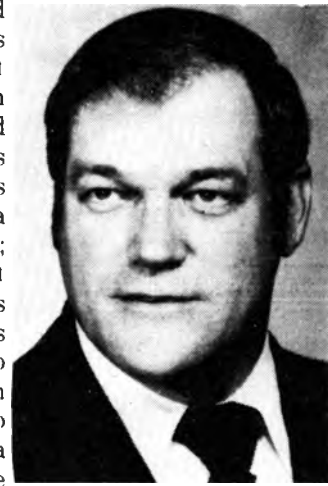
"Know ye not, that so many of us as were [1] *baptized* [2] *into Jesus Christ* were baptized into his death" (Romans 6:3).

"Therefore we are buried with him by [1] *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 [2] *newness of life*" (Romans 6:4).

"For by one Spirit are we all [1] *baptized* [2] *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" (I Corinthians 12:13).

"For as many of you as have been [1] *baptized* [2] *into Christ* have put on Christ" (Galatians 3:27).

"The like figure whereunto even [1] *baptism* doth also now [2] *save us* (not the putting away of the filth of the flesh, but the answer of a good conscience



BOB DUNCAN

toward God,) by the resurrection of Jesus Christ" (I Peter 3:21).

Please remember: we are not suggesting baptism is more important than faith or repentance. Neither are we arguing that it precedes faith or repentance. We are showing rather that baptism, like faith and repentance, precedes salvation.

If salvation precedes baptism, as the majority in the religious world believe, can you think of any reason why they are always listed in the wrong order in the Bible?

Attacks On The Christian Home

No. 3

5. APATHY. Some-time ago, there were several tornadoes that struck a city in west Texas, and that did extensive damage, along with the loss of many lives. There were investigations made as to why more citizens did not seek shelter as the tornadoes approached the city. The point was made that warnings had been given in plenty of time but they went unheeded. People in general were passive about

the matter. Years ago, there would have been panic. Apathy, passiveness and indifference are faults that contribute to the downfall of families and nations.

Let us look again at the passage of scripture in Proverbs 29:15: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." There are parents who refuse to guide their children in the way of Christianity. Some will say, "I don't want to force religion on my children." How foolish! We don't act this way in things that pertain to the physical and the material. What would you think of a man that sowed some seed in a field and then just left it alone. Don't you know that the weeds would completely take it over and choke the good plants to death. And yet, this is the same philosophy that many are using in child-rearing. There are children who are brought into this world and all the weeds of atheism, immorality and worldliness are permitted to choke the spiritual life of that child to death. Parents will have to give account for such apathy on the day of judgment. God has declared that parents should "Train up a child in the way he should go . . ." (Proverbs 22:6). . . . But bring them up in the



RAYMOND ELLIOTT

Continued on page 3

Continuing Stedfastly In The Apostles Doctrine

When Paul met with the church in worship, he preached (Acts 20:7). Luke records the practice of the early church. He said, "And they continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This passage gives four items of worship. They are teaching or studying God's word, giving, partaking of the Lord's supper, and praying. The part of worship we want to emphasize in this article is the matter of teaching or studying God's word in worship.

The word of God is a *powerful instrument*. The writer of the book of Hebrews wrote, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). If it is properly used in the pulpit, the word of God will have great impact upon the lives of the hearers.

The word of God must be presented in its purity and simplicity. Paul wrote about the relationship between Christ and his church. He then stated his fear of their leaving the faith. He said, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:2-3).

When Paul penned his letter to the churches of Galatia, they were already departing from the gospel. He wrote, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6).

The doctrine or teaching of Christ must not be changed. John informed, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9). The teacher or preacher who teaches or preaches doctrines not authorized by Christ cannot expect to be pleasing to God. Those who support doctrines not authorized are likewise condemned (Gal. 1:8-9).

It gives life. Jesus affirmed, "... The words that I speak unto you, they are spirit, and they are life" (John 6:63).

It converts the soul. Jesus said of the Jews, "... Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and should be converted, and I should heal them" (Matt. 13:15).

The word saves. Cornelius was told by an angel to "send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13-14; James 1:20).

The word produces faith. Paul stated, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

It procreates the new life in Christ. James records, "Of his own will begat he us with the word of truth..." (Jas. 1:18). Paul said of the Corinthians, "... I have begotten you through the gospel" (I Cor. 4:15).

The word cleanses us. Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3).

We are sanctified by the word. Jesus prayed, "Sanctify them through thy truth: thy word is truth"



W. EDWIN KEARLEY

(John 17:17).

The word of God enables the Christian to make spiritual growth. Peter encouraged, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

Each Christian is responsible for how he hears. James said, "But be ye doers of the word and not hearers only, deceiving your own selves" (Jas. 1:22). Some are babes (I Pet. 2:2), or "dull of hearing" (Heb. 5:11), and others are able to take "strong meat" (Heb. 5:12).

Every Christian is expected to grow spiritually (II

Pet. 3:18). Some early Christians were rebuked for their lack of growth. In Hebrews 5:12 the writer states, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God..."

May the truth be taught without addition or subtraction (Rev. 22:18-19). Preachers must not shun "to declare unto you all the counsel of God" (Acts 20:27).

Hearers must hear in view of eternity. We must have receptive ears and hearts to the word of God. — Rt. 4 Buena Vista, Georgia.

Attacks On The Christian Home

Continued from page 2

nurture and admonition of the Lord" (Ephesians 6:4).

There is the example of a young father who neglected the spiritual needs of his three sons. He was encouraged to obey Christ and influence those boys in the right way; however, the pleas were not heeded and the boys grew up to be like their father. Years later, that same father came to this writer and expressed sorrow and regret that he had not obeyed the gospel years earlier while his sons were young and receptive to the teaching of Christ. They had since gone the way of the world and had brought heartaches and sorrow to their parents.

We do commend those Christian parents who are making every effort to rear their children in the way of the Lord in this crooked and perverse generation. It isn't easy but the rewards are wonderful, eternal and without regrets.

6. DIVORCE. The last attack on the Christian home that we want to mention in this series is that of divorce. This writer can remember when a woman was looked upon with disapproval if she was a divorcee. This may not have been fair in every case but it does show the general attitude of the people of times past relative to marriage and divorce. However, it seems that the opposite is true today. Divorce seems to be the "in" thing presently. In fact, the popularity of divorce is seen in that half of the marriages in the United States now end in divorce. Can you imagine that! One out of every two marriages will fail, ending in a divorce.

But what has transpired to bring about such a condition? First of all, the morals of this country have changed drastically. The doctrine of "Situation Ethics" has had an adverse effect upon an otherwise religious people. This doctrine destroys the thought that there is a set of rules that should regulate the actions of any person. In other words, anything goes as long as the parties involved give consent to such

acts of conduct. The adherents to this damnable doctrine would scoff at the biblical teaching regarding marriage and divorce. They would say that such teaching is antiquated and is not suitable for our modern society. The divorce dilemma is just one of the fruits of the thought that "anything goes" today.

God's teaching on this important subject of marriage and divorce can be known by simply studying the Holy Scriptures. In Malachi 2:16 we read of God's attitude toward divorce: "For the Lord, the God of Israel, saith that he hateth putting away..." Jesus was very plain in his teaching relative to this subject as stated in Matthew 19:9: "And I say unto you, Whosoever 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." By leaving out the exception, "except it be for fornication," the Lord taught that when people divorce and remarry, they are living in an adulterous relationship. That is the meaning of "committeth adultery." The only reason given for divorce and probable remarriage is that of "fornication." The Greek word for fornication is *porneia* which means "illicit sexual activity," a broad term including homosexuality. God's will is that one man and one woman live together until death separates them (Matthew 19:4-6; Romans 7:1-3). When the laws of God are violated, evil consequences will follow. Thus, we find in our nation today an increase in juvenile delinquency, more emotional problems than ever before and the floundering foundation of our nation being broken down.

We plead for a return to God and his word in matters pertaining to both doctrine and morals before it is too late. A godly home can exist without a nation; but, a nation cannot exist very long without godly homes. — 809 Perry Store Road Opp., Alabama 36467.

Reverence

W. A. HOLLEY

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Hebrews 12:28).

Any service rendered unto God must be acceptable to him; reverence must be characteristic of all our endeavors to please him.

The word "reverence" has been defined as "profound respect and esteem mingled with fear and affection." Mankind owes reverence and respect to his Maker. We bear his image; God is our creator; we are his creatures; we did not make ourselves. Since we live in an irreverent age, there is great need for the citizens of earth to learn, again, reverence and respect for things sacred.

We shall name several areas in which we should

show the greatest possible degree of reverence:

(1) How does one go about showing reverence for God Almighty? We can show reverence to God just as we show reverence to our parents. Our parents deserve to be honored, respected, esteemed, obeyed. We reverence God by showing respect to his authority, his word, his representatives — preachers, elders, teachers, et cetera. We show reverence and respect for the United States flag by saluting it; not by burning it! We suggest that Matthew 10:40; Mark 9:37; Luke 10:16, and John 13:20, be read.

(2) Reverence for God's name should be manifested by everyone. "Holy and reverend is his name" (Psalms 111:9). All that God is, his attributes,

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Reverence

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his authority, his all, is bound up in his name. It is a sin to take the Lord's name in vain (Exodus 20:7). Actually all by-words, all cursing and swearing, all irreverent speech should be abandoned.

Incidentally, it is extremely irreverent and disrespectful for preachers or other church leaders to call themselves reverend. Never — at no time, in no place — are the early preachers of the gospel ever called "Reverends." There is no "Reverend" Paul, no "Reverend" Peter, no "Reverend" John. Nor do we read of "Father" Paul, or "Father" Peter, or "Father" John. For further enlightenment read Matthew 23:7-11. "Hallowed by thy name."

(3) We must show reverence to Jesus Christ, the Son of God. Jesus died for us. In all things we must give him preeminence. He is the head of the church; he is its builder; he purchased it with his own blood (Matthew 21:37; Hebrews 2:9; Ephesians 1:22-24; Colossians 1:18, 24; Philippians 2:9-11).

It is irreverent and disrespectful for those who claim to be followers of Jesus Christ to wear human names in matters of religion. We, if we are Christians, are married to him (Romans 7:4). A bride wears the name of the groom. Christians are not married to John the Baptist and, therefore should not

wear his name. We should wear the name of him who was crucified for us and in whose name we were baptized (John 3:26-31; I Corinthians 1:10-17). In apostolic times there were no Baptists, no Methodists, no Roman Catholics, no denominational designations of any sort.

(4) We must manifest reverence toward the word of God. It is sinful to treat the word of God as if it were garbage. We must not run rough-shod over it and thus treat it as if it were no more than the words of men. "For thou hast magnified thy word above all thy name," wrote the Psalmist (Psalms 138:2). Again, "The Lord is well pleased with his righteousness' sake; he will magnify the law and make it honorable" (Isaiah 42:21).

The Scriptures are holy and should be treated with respect. It is irreverent for one to turn aside from the Sacred Oracles and follow the doctrines and commandments of men. How much better to tremble at God's word! (Matthew 15:9; Isa. 66:2). It is sinful for one to neglect or try not to understand God's message to lost humanity. How disrespectful it is for a poor, puny, sinner to contradict God's word and thus make him a liar (Acts 17:11; Romans 3:3-4). To fail to believe the evidence as submitted in the Holy

Bible is irreverent. His word will produce faith in the sinner's heart if he will but give it a chance (Romans 10:17; Mark 16:15-16). God's word is his representative on earth; it stands for his love, his will, his plan of salvation. We reverence God by putting our wills in subjection to his will (Matthew 7:21ff; Luke 6:46).

(5) It is irreverent to relegate the Lord's church to a position of insignificance. This is just what denominational doctrine does. "The church is not essential; one can be saved out of the church just as well as in it; join the church of your choice," is the unscriptural refrain of denominational dogma. Such an attitude toward the church of the New Testament, the church which Jesus built and paid for, the church over which he is head and the church which he will save is to make the Lord's church a mockery and an object of derision and scorn.

The Bible describes the church as "a glorious church." We cannot respect and glorify God if we do not respect the glorious works of God. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen" (Ephesians 3:21; Matthew 16:18-19; Ephesians 1:22-23; 5:23; Acts 2:41,47; 20:28). — Box 274, Parrish, Ala. 35580.

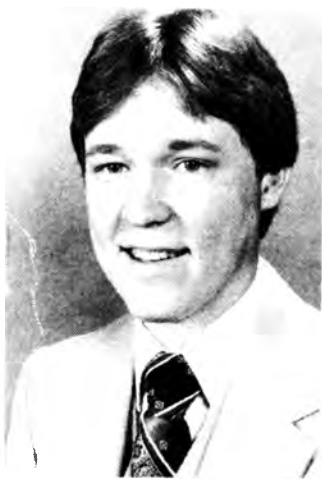
Evangelizo Manifesto

(No. 2)

Explain to me the concept of the Godhead, creation, and the shedding of blood for the remission of our sins. Does this seem easy? Possibly to the minister or others well versed in the scriptures it might, but to a new convert such would be very difficult. Trying to explain such would end in disgust and confusion. Theologians of today do not even agree on many points of salvation much less the above. So why do some in

the church expect non-Christians to understand the meat of the word before they have taken the milk? This was not practiced in the first century.

In the first century we find people did not have to understand fully all points of the gospel of Christ to be saved. In Acts eight the Ethiopian Eunuch started, with Philip, in Isaiah and continued until they arrived at a body of water. Surely a period of time had passed for Philip to explain the essentials of salvation, but not the full concept. The Eunuch showed his understanding by stating, "See, here is water. What doth hinder me to be baptized?" (Acts 8:37). Jesus talked to a Samaritan woman about living water since that was the reason for her visit to the well. In John 4:1-26 he explained what she needed to know at the time for her salvation. Nothing else was necessary for her to know. In Acts two Paul explained that the crowd needed to "... repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins..." (Acts 2:38). Today the trend is to make the gospel sound so hard and complicated when it isn't. Christ lived, died, was buried, and was resurrected so we might have newness of life (Rom. 6:1-4). A better understanding of the nature of God, the redemptive process, and the shedding of blood comes by an individual's study of the word of God (II Timothy 2:15). It was not expected in the first century for the new convert to know all the points of the law.



BARRY FIKE

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:14).

Another important attitude in the first century was the non-compromising stand on God's word. They believed in just *one* faith (Romans 10:17), and not a multitude. In Athens, a city full of idols, Paul, on the mount called Areopagus, stated that God now "... commands all men everywhere to repent" (Acts 17:30). In Ephesians four Paul mentioned *one* body, *one* spirit, *one* hope, *one* Lord, *one* faith, *one* baptism, and *one* God. Never in any of the inspired writings will one find God and his doctrine of salvation compromised. It didn't matter what was popular in the city or who they were preaching to. They preached the same gospel with the same attitude toward sin everywhere they went. If there was ever a time we needed such an attitude it is NOW!! The church of Christ cannot stand pure with attitudes as wishy-washy as I've heard them pronounced in the last few years. Strong stands must be taken for the home, family, purity, the gospel of Christ, etc. Recently I heard of a minister who, when asked to speak on dancing, said no, because "it is too controversial a subject." We cannot compromise with the gospel of Christ and in good conscience call ourselves the church of Christ. It simply will not work!

To save the lost souls of their day brethren in the first century met people where they were. Satan has certainly done a fine job in convincing us that people will come to us when they are ready for the gospel and not before that time. Recent statistics on church growth show the church not even in the top fifteen, while Jehovah's Witnesses and the Mormons are topping the lists. WHY? They go to people where they are. Christ met the Samaritan woman at the well in HER city (John 4). During his missionary journeys Paul went to the synagogues to talk to those interested in religious matters (Acts 13:5). The disciples went from "house to house" (Acts 5:42; 20:20) spreading the good news to all who would listen. Those scattered from Jerusalem preached the gospel wherever they went (Acts 8:4). The New Testament is filled with examples of the church's going to the people where they were. Today the mass

media is overrun with programs such as PTL and the 77 Club, not to mention the various local denominational programs. Rarely will one find any that preach the pure gospel of Christ. We have to meet people in their homes, at their jobs, and preach the pure gospel of Jesus Christ. They will not flock to us.

One thing which every evangelist must possess is a good attitude toward the body of Christ. Elders were told to guard the flock over which they were made overseers (Acts 20:28). This would indicate a good attitude for them. But the whole body must possess this type of attitude for the church to be the church of Christ and grow. Genuine concern for each member is where we have to start. When we realize that we are fellow citizens with God's people and members of God's household (Ephesians 2:19) and get past the verbal brother and sister routine and begin to realize what it really means to have, and be, a brother or sister in Christ, then we may possess this attitude of good will toward the body of Christ.

These are but a few of the many methods of evangelism used in the first century, but some of the most noteworthy. Implement these methods in the church today and growth will follow both spiritually, in the individual member, and numerically in the body as a whole. — 1 Beverly Road Charleston, S.C. 29407.

True happiness may be sought, thought, or caught — but never bought.

The church cannot afford the luxury of loafing.

Happiness is like a potato salad — when shared with others, it's a picnic.

An idle Christian is the raw material of which backsliders are made.

High-octane happiness is a blend of gratitude, service, friendship, and contentment.



Words of Truth

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

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NUMBER 49

The Blunders Of Three Men

W. A. HOLLEY

"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).

All three men mentioned in the text above are Old Testament Characters. The thoughtful student will see at a glance that without the Old Testament, one could not understand what the sacred writer had in mind. While the Old Testament is not in force today (the New Testament is), it is necessary to read it so as to understand many passages in the New Testament (Rom. 15:4; I Cor. 10:11).

Be it understood that the blunders made by the three men under consideration can, and oftentimes are, made by those of us who live today. What were their mistakes and how can we avoid them??

THE WAY OF CAIN

We suggest that Genesis 4:1-7 be read and examined with attention given to the details of the account set forth therein. What was "the way of Cain?" It was the way of opinion! Cain offered his sacrifice according to his own way of thinking. Abel offered his sacrifice "by faith" (Hebrews 11:4; Romans 10:17). Almighty God had told these brothers how to worship him; but Cain chose to ignore God's word and worship as he pleased, while Abel chose to worship according to God's instructions.

The way of Cain also was the way of substitution. God had commanded an animal sacrifice, but Cain offered "the fruit of the ground" — a substitute. God was not pleased with Cain's substitution. Nor will God be pleased with any substitution which we may try to offer him today: viz., sprinkling or pouring for baptism; sabbath day for the Lord's day; instrumental music added to Christian worship, or the substitution of the mourners' bench system of getting religion for the Lord's plan of salvation.

Why did God command animal sacrifice? Because in the offering of an animal there was a type or picture of the suffering Christ who was to come. In the fullness of time Jesus came and offered himself upon

the cross for the sins of the world (Gal. 4:4; Mat. 26:28; I Jno. 1:7; Heb. 9:22). A turnip (fruit of the ground) could never have foreshadowed such an offering.

Why did God command animal sacrifice? Because in the offering of an animal there was a type or picture of the suffering Christ who was to come.

THE ERROR OF BALAAM

It is suggested that Numbers chapters 22-26; 31:1-12, be read. Balaam was a soothsayer, somewhat like Simon the sorcerer (Josh. 13:22; Acts 8:9-24). Balaam was a man of divided affections. He wanted to serve God and himself at the same time. But such cannot be! (Mat. 6:24; Lk. 16:13). Balaam "loved the wages of unrighteousness" (II Pet. 2:15).

When Balak's messengers came to Balaam, offering him greater honors, Balaam said: "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." There were brave words but his heart was not in them! No, his heart was not in them! He already knew what the Lord's will was (Num. 22:12). But Balaam erred when he said to the messengers, "tarry ye also here this night, that I may know what the Lord will say unto me more" (Num. 22:18-20). His thought was: it may be that the Lord will change his mind. Balaam wanted a second answer. He was not satisfied with the first. Countless thousands of preachers and teachers have committed the same error. Many even now are seeking to turn aside plain Bible truth. Many know well what is taught in Mk. 16:16 or Acts 2:38, or Acts 22:16, or Rom. 6:3-4, or Heb. 10:25, or Eph. 5:19, et cetera, but they labor daily to find some way to set them aside. Preachers, the Lord will not "say more"; why not accept truth as it is. "Forever, O Lord, thy word is settled in heaven" (Ps. 119:89, cf. Mat. 24:35). "But the word of our God shall stand forever" (Isa. 40:8).

THE GAINSLAYING OF CORE

The reader should turn to Numbers 16:1-3, 28-35, for the full story. The sin of Core (Korah, ASV) was rebellion against divinely constituted authority. Aiding Korah in his evil attack on Moses were Dathan, and Abiram. With them they gathered "two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Even today, it is a sin to reject and rebel against God's authority. We must not ignore God's authority. No matter how highly educated one may be or how many honors have been conferred upon one, he sins if he commits the same sin committed by Korah! (Lk. 10:16, cf. I Sam. 8:7).

Let us note these points: God has set elders over the local church; and it is a sin to rebel against them (Acts 20:28; I Tim. 3:1-7; Tit. 1:5-9; I Pet. 5:1-5). God has put the husband over the wife; it is a sin to reject and rebel against this divine order (Eph. 5:22-33). Parents are to be over their children; it is a sin for children to ignore this divine order (Eph. 6:1-4).


Just as sin ruined the lives of the three men whose blunders we have considered, even so, sin will also ruin our lives, too. Neither God nor his word has ever changed; both remain immutable. What was sin in the days of these three blundering men, is sin now. Be wise and learn from these examples. — P.O. Box 274, Parrish, Ala. 35580.

"You Might As Well Say It As To Think It"

BOBBY NORRIS

I have heard people say sarcastic, hateful and devilish things, then try to justify themselves by saying, "Well, you might as well say it as to think it," as though they were citing some principle of scripture that teaches such an idea. I suppose people get that idea from a misapplication of the statement of our

Continued on page 3



**Words Of
Truth**
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Festus, but speak forth the Words of
Truth and soberness..." — Acts 26:25

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BOBBY DUNCAN Editor
1501 Sixth Avenue, Jasper, Al. 35501
FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701
RON HARPER Circulation Manager
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Complacency

WINFREY HENNESSEE

A few years ago the world was shocked to learn of a most brutal act of murder, committed in the city of Chicago, Illinois. An itinerant drifter from the state of Texas, by the name of Richard Speck, was arrested, tried, and convicted of murdering eight student nurses.

The news media reported that the killer sat down with his victims and talked them into a state of complacency, thus compelling each one to lie on the floor and while telling themselves everything would turn out fine, they waited quietly and patiently for their turn to be led away to the slaughter.

Many of us were saddened and not a little amazed at the way in which this crime was committed. Some said, "How could anyone be so vulnerable? This could never happen to anyone in his right mind." But, hasn't it already happened to some of us?

Many of us who are Christians go about our business while in this satisfied condition, never raising our heads to see what is going on about us. The philosophies of men being taught by many of our brothers in the church means very little to us. We are remotely aware of the works our denominational neighbors are doing while gaining disciples for the devil, and we never think to check on some preachers in the brotherhood who have found something new in Matt. 5:32 about marriage, divorce, and remarriage.

We are so pleased with the way things are, that we lull ourselves into a state of complacency, by telling ourselves everything will be fine, while the devil gently whispers, "how sweet-the wine of life," and "ye shall not surely die".

The good is expected to outweigh the bad; but Eli thought that also, when his sons were sinning while pretending to be doing the work of the Lord (I Sam. 2-3-4).

Isn't it time we stop deceiving ourselves? If we do not, then we are likely to hear the same words as were spoken to Peter, James, and John. "Could ye not watch with me one hour" (Matt. 26:40)? — P.O. Box 185 McMinnville, TN 37110.

Happiness is discovering that the slip of paper under your windshield is just an advertisement.



Have You Made Your Will?

A very beautiful old song sometimes sung at funerals asks the question, "After I leave for worlds unknown, what will I leave behind?" This is indeed a sober thought, and one to which we all should give serious attention. The emphasis in the song, of course, is not upon the importance of material things which one leaves, but upon the record of his life.

With reference to material things, however, there is a question which could be equally important, and that is, "To whom shall they be left?"

"Why, to one's children," is the most commonly heard reply. But to the Christian this might not always be the most logical answer, and certainly should not be if one's children could not be reasonably expected to use what they receive in a way that is in harmony with the will of the Lord. Suppose in the time I live upon this earth I should be able to accumulate a reasonably large estate — which hardly seems likely — but am not successful in leading my children in the right way. I have spent my life in trying to promote the cause of the Lord upon the earth. Should I leave my estate to those whom I know will not use a dime of it to further the cause in which I have spent my life, and may even use it in an effort to destroy that which I have sought to build up?

Many years ago the *Gospel Advocate* published a fine article by brother G. K. Wallace entitled something like, "Grandpa's Blood." It emphasized the fact that the blood of Jesus Christ should come in



BOB DUNCAN

for greater consideration than the blood of Grandpa when it comes down to deciding what shall happen to our possessions when we leave for worlds unknown.

It would be interesting to know how many millions of dollars have passed from the hands of those who are dedicated servants of the Lord at their death into the hands of those who care not one whit for the cause of Christ. Should this money have been left in the proper hands, how many preachers could it have trained? How many missionaries could it have sent? How many Christian schools could it have endowed?

It would be interesting to know how many millions of dollars have passed from the hands of those who are dedicated servants of the Lord at their death into the hands of those who care not one whit for the cause of Christ.

How many orphan homes could it have supported? How many gospel papers could it have financed? But, alas, it fell into the hands of those who care nothing for these things and was used, in some cases, to support the beer joints, the dance halls, the gambling casinos, and even the promulgation of false religions.

I knew a man many years ago who was an elder in the Lord's church. He was loved and appreciated by all who knew him. Through some wise investments and a great deal of hard work he had amassed a sizeable fortune. At his death his children had become unfaithful to Christ; nevertheless his fortune fell into their hands. His children and his grandchildren are, for the most part, not using that which he left them to further the cause which he loved so well.

We are stewards over that which the Lord has given us (Luke 12:42). Does he not expect us to make provision for its proper use, as best we can, even when it has passed from our hands?

Courtesy

I have long admired General Robert E. Lee. Recently I read of an incident of his life that illustrates so well his character.

On one occasion he was seated in the rear of a train. All the seats were filled, mostly by soldiers. A poorly dressed woman entered the coach. She walked all the way from the front to the back. When she neared General Lee, he immediately stood and gave her his place. Every soldier in the car then stood up to give the general a seat, which he refused. He did not accept courtesy that had been denied a poor lady.

Courtesy — what ever happened to it? Has it largely gone from our scene with the nickel Coke and the porch swing. How much it needs to be restored, especially in the Lord's church. Here are three



ANCIL JENKINS

suggestions for courtesy in worship.

WORSHIP WITH THE LEAST DISTURBANCE. All who come our way should have the opportunity for spiritual worship. Let's all act so as to assist this. Any unnecessary noise, movement, or disturbance can detract from the worship of others, as well as our own. Children can learn much from worship. The first lesson they should learn is not to disturb others.

GIVE ALL YOU SEE A GREETING. How many do you greet? This is a Biblical injunction (Romans 16:16). Only the holy kiss has changed. Why not replace it with a holy handshake?

GIVE US A RECORD OF YOUR ATTENDANCE. We are concerned about our members. We strive to keep an accurate record of the attendance of everyone. For us to do our job, we need your help. Fill out an attendance card. This is a good example to our visitors to do the same. — 1701 Gold Ave. S.E. Albuquerque, New Mexico 87106.

It isn't your position that makes you happy or unhappy. It's your *disposition*.

No one gives advice with more enthusiasm than an ignorant person.

Happiness Sought And Found

The history of humanity is that of a continual search for meaning, purpose and happiness in life. That which is the story of the race is the story of every man and woman.

The God who made and gave us the Bible knew of this need in man to find his destiny in life, therefore he devoted an entire book to that theme. Solomon like us, was driven to discover the answers to such questions as "Why am I here?" "What is my purpose?" "Wherein cometh happiness?" "What is my duty?" The story of his quest is recorded in the book of Ecclesiastes.

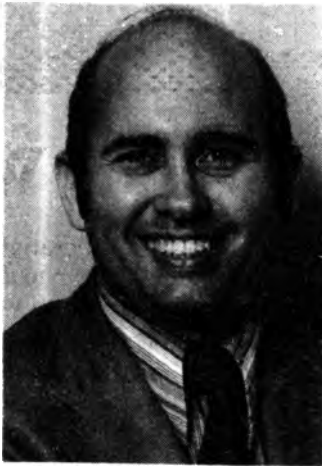
Like modern man, Solomon vainly sought for happiness in education, wealth, sensual living, materialism and power. The conclusion he reached in each case was the same: "all was vanity [emptiness] and a striving after the wind" (Ecclesiastes 2:11). To strive to catch the wind is a hopeless task. It cannot be done and should you succeed in catching the wind in a bag, what would you have, but nothing? True, such things as wealth, and hedonism may give a temporary sense of satisfaction — but ultimately they leave one empty and unfulfilled. In Africa, hungry tribesmen stuff their bellies with the root of the casava plant and yet suffer from malnutrition. So a life spent in pursuit of secular knowledge, material possessions and sensual pleasures leaves the soul famished.

Solomon ended his search successfully. He found the source of human joy. His discovery is expressed in Ecclesiastes 12:13-14: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work unto judgment" Solomon says this is the whole of man. The translators of our Bible sought to help us understand this by adding the word *duty*. Notice it is in italics in most Bibles, indicating it is not part of the Hebrew original. But this does not capture the complete thought. Fearing God and keeping his commandments is the whole of a man's life; i.e., the whole reason for his existence.

WE MUST REVERENCE GOD

Without giving details, Solomon sums up man's duty in two terms: "fear God" and "keep his commandments." There are two kinds of fear; one is essential, the other is not. There is a quailing fear such as one has of a vicious dog or a violent person. This God does not want. There is a reverent fear based upon love and respect. Because one has such a high regard for his parents, he dares not offend them. This is the wholesome fear we should have for God. Of course, if one chooses to be a rebel to God and his will, he should fear the wrath of God which will surely come upon him (Romans 2:8-9).

We should reverence God because he is the creator, provider and sustainer of our lives (Acts 17:25-28). We should reverence him because "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). "Like as a father pitieth his children, so Jehovah pitieth them that fear him. For he knoweth our frame; He remembereth that we are dust" (Psalms 103:13-14). This divine pity and compassion should evoke within us a holy reverence for our Lord. Because God "hath appointed a day in which he will judge the world in righteousness . . ." and each one of us shall give account of himself to God, we should reverence his name (Acts 17:31;



JOHN WADDEY

Romans 14:12).

WE MUST KEEP HIS COMMANDMENTS

Man's acceptability to God has always been conditional upon his obedience to the divine will. The eleventh chapter of Hebrews cites numerous examples of great heroes of the faith who were blest of God. In each case they in faith obeyed God's will and thus were blest (11:7-8). Jesus is declared to be the savior of "all them that obey him" (Heb. 5:9). Keeping his commandments is proof of our love for God (John 14:15).

This obedience we speak of does not constitute salvation by works of our own righteousness. Such cannot save (Titus 3:5). Such has never saved a sinner (Isaiah 64:6). We are saved by grace through faith . . . not of ourselves, but as a gift from God (Ephesians 2:8-9). Saving faith however is obedient faith. It is "faith working through love" that avails (Galatians 5:6). While men promote salvation by "faith alone," the Bible plainly condemns the concept. "Ye see then how that by works a man is justified and not by faith only" (James 2:24 KJV).

Our search for happiness ends when we in faith obey the saving gospel of Jesus. When we obey from the heart that form of holy teaching, we are delivered from the power of sin (Romans 6:17-18). When we come unto Jesus, he gives us rest (Matthew 11:28-29). The Biblical writers use numerous

analogies to describe the great change that occurs when one becomes a Christian. It is as though we are born again and thus begin life all over (John 3:1-5). Thus, a Christian is a new person (II Corinthians 5:17). Our old life, like filthy garments, is cast aside for fresh robes of a new life (Colossians 3:5-10). We have a new purpose in life: "Christ liveth in me: and that life which I now live . . . I live in faith . . . in the Son of God" (Galatians 2:20). As Christians, our lives are worth living! We have joy unspeakable (I Peter 1:8), and peace that passeth all understanding (Philippians 4:7).

Jesus told a story of a merchant seeking goodly pearls: "and having found one pearl of great price, he went and sold all that he had, and bought it" (Matthew 13:45-46). Are you, dear reader, searching for something to give meaning, purpose and happiness to your life? A world of people are. But millions have already found the pearl of great price. That treasure is Jesus, God's Son. He can be yours today simply by your "fearing God and keeping his commandments." Christ's parting words offer salvation to all who believe and are baptized (Mark 16:16). His baptism is a burial in water (Romans 6:3-4) to wash away sins (Acts 22:16). Do you not want to claim this great treasure today? We are anxious to help you in your reaching your search for happiness. Please let us hear if we may serve you. — Route 22, Beaver Ridge Rd. Knoxville, TN 37921.

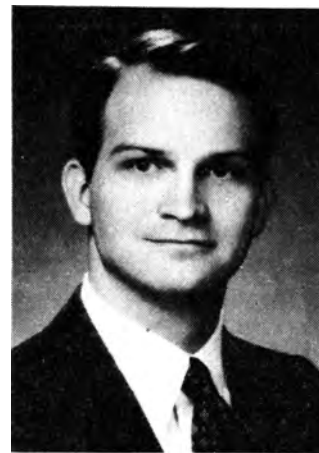
From Thanksgiving To Thanks-Living

Another Thanksgiving has come and gone. The parades, ball games, television specials are all over. The turkey dinner has been eaten; only the leftovers remain. I hope your Thanksgiving Day prompted genuine thanksgiving. But I hope and pray even more that your day of Thanksgiving will lead you into a life of thanks-living.

The Israelites, on Canaan's side of the Red Sea, enjoyed a wonderful period of thanksgiving. Exodus' fifteenth chapter contains the Song of Moses, a hymn of thanks to God for Israel's deliverance from the hands of the Egyptians. That must have been a marvelous thanksgiving!

Yet the Israelite's period of thanksgiving was short-lived. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Exodus 16:3). Their thanksgiving did not lead them to thanks-living. After the excitement of deliverance subsided, they forgot the goodness of God and murmured. How sad.

But are we any different? It is one thing to join the bandwagon in pouring our thanks to God on the day we call Thanksgiving. It is something altogether different to carry the same thankful attitude with us throughout the remainder of the year. All too often we slip back into our old habits of grumbling and complaining before the taste of turkey leaves our lips. Like the pitiable Israelites, we too soon forget the goodness of God. And again, how sad.



DALTON KEY

Let us resolve to carry the wonderful spirit of

It is one thing to join the bandwagon in pouring our thanks to God on the day we call Thanksgiving. It is something altogether different to carry the same thankful attitude with us throughout the remainder of the year.

Thanksgiving with us throughout the year, yea throughout our lives. After all, the Bible does not say, "On Thanksgiving Day give thanks"; it reads, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18). — P.O. Box 126, Aurora, Missouri 65605.

"You Might As Well Say It As To Think It"

Continued From Page 1

Lord, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). It is bad enough to think the evil thoughts, but in no way is our Lord giving a license here to go ahead and commit the act. But Jesus is showing that it is sinful even to think evil thoughts. Committing the physical act would only compound the sin — make it worse.

The Bible clearly teaches that there should be words fitly spoken (Prov. 25:11). And it teaches that we are to rebuke evil (Eph. 5:11; I Tim. 5:20). But we are now referring to malicious words said in a person's hearing, designed to hurt, not to help; designed to tear down, not to build up; designed to open old wounds, not to heal them. I cannot help but wonder whether such a person is always consistent. Does he always say to his boss' face *exactly* what he thinks of him? Does he always tell others of his own weaknesses, fears and hang-ups he is thinking about?

The problem is in the person's heart. Our Lord

Continued on page 4

Is Jesus Coming Soon?

"THE END OF TIME IS ALMOST HERE (Emphasis, mine, R. E.). Everybody is talking about it. Everybody feels something world-shattering is about to happen. It is going to be worse than a hydrogen war. It will be worse than floods, earthquakes, famines, or other calamities.

"GOD IS WARNING PEOPLE EVERYWHERE THAT THE END OF TIME IS NEAR (Emphasis, mine, R. E.).

Communistic leaders are getting ready to push the launching buttons that will fill the skies with missiles. China is getting ready to march with its millions. Africa is shaking itself from sleep like a mighty giant. South America is rumbling like a panther. Crime, delinquency, drug addiction, sex, hate and fear are spreading around the world like a cancer. Fear is causing heart attacks around the



RAYMOND ELLIOTT

world. The Bible says, 'When you see these things begin to come to pass, then look up . . . for your redemption draweth nigh' JESUS IS COMING SOON" (Emphasis, mine, R. E.).

Sensational Biblical prophecy, right? Wrong. Sensational? Yes. Biblical? No. How do I know that it is not biblical? Because it has failed to come to pass. Listen to Moses as he spoke concerning the test of a false prophet. "But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jehovah hath not spoken? When a prophet speaketh in the name of Jehovah, if the things follow not nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously, THOU SHALT NOT BE AFRAID OF HIM" (Emphasis, mine, R. E.) (Deuteronomy 18:20-22). The true credentials of a prophet of God were that he spake from God and that which he predicted came to pass. The false prophet neither spake from God nor did his prophecies come to pass.

But, someone might be ready to ask, how do you know that the prophecy concerning the second coming of Christ and the end of time is not true?

Should not more time be given before such prophecy is classified as being false? My friends, how much time should we allow when the writer used such expressions as "The end of time is almost here" . . . "God is warning people everywhere that the end of time is near" . . . "Jesus is coming soon." A week, a month or perhaps a year?

You see, some 15-20 years have already passed since the prophecy was made. While visiting with a friend recently, a small tract was handed to me with the request that I read the contents and give my views on the material contained therein. The tract was entitled, "CHICKEN" and was written by Dave Wilkerson. While there were some good lessons encouraging young people to have the courage to live morally right, the tract contained this false prophecy. This good lady had had this material in her possession for some 15-17 years.

The signs often referred to in Matthew 24:1-35 and applied to the second coming of Christ actually pointed toward the destruction of the temple and the city of Jerusalem. There will be no signs before the end of time. "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (See Matthew 24:36-44). — 809 Perry Store Rd. Opp., Ala. 36467.

Prayer

JESUS WAS A PRAYERFUL PERSON. On a preaching tour, Jesus arose "a great while before day, and departed into a solitary place, and there prayed" (Mk. 1:35). After sending his disciple across the Sea of Galilee, "he departed into a mountain to pray" (Mk. 6:46). Among his most known prayers are his prayer in the Garden of Gethsemane, his prayer for forgiveness of those who crucified him, and his prayer for his disciples (Matt. 26:36-46; Lk. 23:34; John 17:1-26).



W. EDWIN KEARLEY

The apostle Paul prayed for others. He wrote the Roman brethren: "Without ceasing I make mention of you always in my prayers" (Rom. 1:9). To the Ephesians he stated, "Where I also . . . cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16).

Paul prayed with others. As he was about to leave the Ephesian elders, "he knelt down, and prayed with them all" (Acts 20:36) on the seashore of Miletus. In the Philippian jail "at midnight Paul and Silas prayed . . ." (Acts 16:25). At Tyre with men, their wives, and children Paul said, "we knelt down on the shore, and prayed" (Acts 21:5).

Prayer is the way God has devised to enable man to speak to him. Prayer involves thanksgiving, praise, supplications and intercessions (I Tim. 2:1).

GIVING THANKS IS THE EXPRESSION OF GRATITUDE. God's blessings are innumerable. Man's basic needs are food, clothing and shelter. We also have many luxuries for which we should thank God. Paul wrote, "And let the peace of God rule in your hearts . . . and be ye thankful" (Col. 3:15). Also he says, "continue in prayer . . . with thanksgiving" (Col. 4:2).

JESUS USED PRAISE IN THE PRAYER OF EXAMPLE as he taught his disciples how to pray. He said, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name"

(Matt. 6:9). Paul pressed the Romans to praise by quoting Psalms 117:1. It reads, "Praise the Lord, all ye Gentiles and laud him, all ye people" (Rom. 15:11).

PAUL TAUGHT ABOUT THE SUPPLICATION PART OF PRAYER. In Phil. 4:6, he said, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). To Timothy Paul said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority . . ." (I Tim. 2:1-2).

In the example prayer, Jesus taught the disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil . . ." (Matt. 6:10-13).

INTERCESSIONS IS ALSO A PART OF PRAYER. Christ "ever liveth to make intercession for them" that come to God by him (Heb. 7:25). The Christian is taught to intercede on the behalf of others. James taught, "Confess your faults one to another and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

GOD'S PROMISE TO ANSWER PRAYERS IS CONDITIONAL. God does not answer all prayers. James said, "ye ask and receive not" (Jas. 4:3).

It is necessary to note the following conditions of

God does not answer all prayers.

acceptable prayer: (1) Be righteous (I Pet. 3:12). (2) Be obedient (I John 3:22; John 9:31). (3) Pray in faith (Matt. 21:22; Jas. 1:6-7). (4) Have a forgiving spirit (Matt. 6:15). (5) Abide in Christ (John 15:7). (6) Pray for enemies (Matt. 5:44). (7) Pray for laborers to enter the harvest (Matt. 9:38). (8) Pray for gospel preachers and for the word of the Lord to be glorified (II Thess. 3:11). (9) Pray for the children of God (Phil. 1:9-11). (10) Pray for God's will to be done (Matt. 6:10; Matt. 26:39).

In worship, as in other places, we must "continue steadfastly . . . in prayers" (Acts 2:42). We need to communicate to God in our worship.

We urge you to be in the midst of those who

worship in "spirit and truth" (John 4:24), when the time to worship arrives. — Rt. 4 Buena Vista, Ga. 31803.

"You Might As Well Say It As To Think It"

Continued from page 3

said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh" (Luke 6:45). Let's not deceive ourselves. A person says what he says because he *wants* to say it. But we don't always have to say what we would like to say. On one occasion, Michael, the archangel wanted to rebuke the devil, but feared lest he should be guilty of the sin of railing. Instead of telling the devil what he thought should be said, Michael said, "The Lord rebuke thee" (Jude 9). When the discussion becomes hot and furious, it would be better to follow the wisdom of the archangel, rather than risk committing the sin of railing, even if it meant "losing the argument."

We are taught to "bring into captivity every thought to the obedience of Christ" (II Cor. 10:5). That means we must be able to control our thoughts and bring them into captivity, like capturing a wild beast and training him to do what we want him to do. The mouth speaks in accordance with what the heart thinks. Thus we should think on things that build up (edify), not things that tear down, as Paul said to the Ephesians: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

Jesus said the second greatest command is, "Thou shalt love thy neighbor as thyself" (Matt. 22:39). Paul said that charity "thinketh no evil" (I Cor. 13:5). Therefore, if we love our neighbors as ourselves, we will not think evil of them. And if we do not think evil of them, we will not speak evil of them.

Even if a person has not yet gained full mastery of the heart to keep from thinking evil, that is no excuse for failing to control the tongue (James 3). A person is never justified in thinking or speaking evil. — 260 Scott Road, Toney, Ala. 35773.



Words Of Truth

(USPS 691-760)

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VOLUME 17

FRIDAY, DECEMBER 18, 1981

NUMBER 50

The Problem Of Overcoming Daily Temptation

No. 1

In Matthew 6:9-13 our Lord gave the disciples a model or a pattern by which to guide them in the prayers they sent to the Father's throne of grace and mercy. Jesus said these words in Matthew 6:13, "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." In the parallel passage of Luke 11:4 the Lord said, "And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." In a short series of timely lessons for WORDS OF TRUTH I want to discuss with you, our kind readers, the topic of "The Problem of Overcoming Daily Temptation." This is surely a theme that confronts and challenges all of us regardless of age, regardless of where we live and regardless of our circumstances in life.



ROBERT R. TAYLOR, Jr.

SOME OPENING OBSERVATIONS

Temptations face the young; they face the aged; they face all those in between these two extremes in age. In the daily challenges and confrontation with temptations we surely do not want to be like the man who said he could resist everything but temptation!! We do not want to be like so many of our day who stand for nothing and fall for everything that comes along. In the past there was a group of people who practiced free love and a community of wives who boasted that they had conquered the problem of lasciviousness or illicit lusts. No, they had not conquered it. They had turned the lusts into the easy and convenient system of having what they formerly desired but could not and should not have demanded and not even desired. That is not the way to overcome

temptation!


In the strategic matter of facing and overcoming daily temptations there needs to be a keen recognition of some vital principles as relating both to temptation and to sin. First of all, there needs to be the keen recognition that temptation and sin are not synonymous terms. If they were synonymous terms, then James could not have written as he did in the opening syllables of his inspired epistle, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (James 1:2,3). James was not telling the Christians of the Dispersion that they should count it all joy when they fell into manifold sins. He said "divers temptations." The ASV has here for the rendering, "manifold temptations." There is a difference between temptations and sins. If temptation and sin are synonymous, then look where this will place the Lord Jesus Christ. Matthew 4 and Luke 4 set forth his temptation in the Judaeen wilderness just subsequent to his baptism in the waters of the Jordan River. To say that temptation and sin mean precisely the same thing will make of Jesus a sinner because the Bible teaches he was tempted by Satan. To take this position, as some have erroneously done, will make Jesus a sinner many times over. How, you may be thinking? In this way. The Bible says in Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Was Jesus tempted? The Bible says he was? Was he tempted in the very ways in which we are tempted today? The Bible so affirms. Did he sin? Absolutely not. Did he sin in all points like we do? Positively not!! The Bible portrays his asking this question to his generation: "Which of you convicteth me of sin?" (John 8:46-ASV). The Bible affirms that he "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). Peter said in regard to him that he "did no sin, neither was guile found in his mouth" (I Pet. 2:22). Jesus was tempted but he did not ever sin. Therefore temptation and sin are not

synonymous terms. One may be tempted and sin; one may be tempted and not sin. The temptation comes before the occurrence of sin. James makes this matter very clear by saying, "but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14,15).

WHEN DOES SIN OCCUR?

Man sins when he gives in to the desire to sin; the sin occurs when he yields to the temptation. There is a great Christian song that we have sung through the years which exhorts, "Yield Not to Temptation." The song supplies the reason why the persons should not yield by saying, "For yielding is sin." And that, reader friend, is the way sin develops within the human heart, within the human personality. Allow me to illustrate what I mean. Suppose here is a man that has a weakness for the drinking of alcoholic beverages. He recognizes his problem and is seeking to overcome it. As he is walking down the street in the city where he lives he suddenly realizes that he is about to come near a place where alcoholic beverages are sold. Strong drink advertisements meet his eye. He is tempted to go in and buy himself a drink. But then he thinks, "No, I am a Christian. This is one of my great weaknesses. The Lord could not and would not approve of my doing this. Drinking 'the eternal waters of destruction' is not compatible with Christianity. I will not, I cannot do this act of evil." He walks right on by and goes his own straight way toward a continued life of sobriety and abstaining from these destructive waters. Was he tempted? You had better believe he was. Did he sin? No, he did not. But consider it from another angle. As he was about to approach the place where the alcoholic beverages were sold he had already made up his mind that he was going to go in and buy himself a drink. But just about the time he was ready to turn and walk into the bar he looked across the street and recognized a fellow Christian. About this time the fellow Christian

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Words Of Truth

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"I am not mad, most noble Festus: but speak forth the Words of Truth and soberness."

— Acts 26:25

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BOBBY DUNCAN Editor
1510 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper, Alabama

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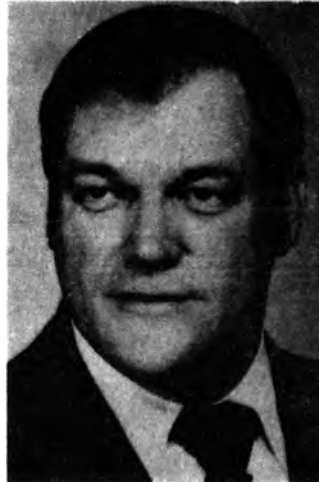
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"I Changed My Mind"

A very dedicated Christian gentleman and close personal friend for more than two decades was visiting in our home a few days ago. He is a part time preacher, and in the course of our conversation we naturally discussed some of the developments in the church. As we were discussing the problem of worldiness and its effect upon the church, my friend made the following statement:



"Until just a few years ago I simply was not convinced there could be anything wrong with public swimming."

BOB DUNCAN

Now, a statement like that just cannot be left hanging. "What changed your mind?" was my next question.

My friend then related a very casual incident, and yet an incident which changed his mind. It involved an occasion upon which he and his wife joined another couple at the lake. When he saw his friend's wife in her bathing suit he recognized that he immediately had thoughts about her which were wrong, and which he never would have had about her had she been

properly clothed. He spent the rest of the afternoon with his back turned to her to avoid evil thoughts. He said he told himself over and over, "This is what preachers have been trying to tell me for the past twenty years, and I didn't believe them."

Jesus knew there is such a thing as a lustful look (Matthew 5:28). David, a man after God's own heart (Acts 13:22), became guilty of a lustful look (II Samuel 11:2-5). Sometimes preachers are accused of being evil minded for thinking of such things. Was Jesus evil minded because he warned of a lustful look? Then why should preachers of our time be accused of such when they issue such warnings?

It is true, of course, that some will think evil thoughts regardless of what women wear. Concerning these there is little, if anything, we can do. Jesus knows, however, that there are others — such as my friend and David — who can be tempted and ensnared by the right set of circumstances. The devil also knows this. He does not need the lure of immodest apparel to ensnare the wicked and evil minded; he already has them in his clutches. But those who are good and upright, pure and undefiled, may be led to become impure and defiled by those who choose to dress indecently.

I have to admire my friend's honesty in frankly confessing his own impure feelings toward the wife of his friend when he saw her in her bathing suit. I am afraid not all my brethren are that completely honest.

The Curse Of Gambling

W. A. HOLLEY

The word "gambling" is defined in Webster's New Collegiate Dictionary as meaning, "To play a game for money or other stakes; to bet on an uncertain outcome; to stake something on a contingency; to risk by gambling."

Gambling is not mere chance or risk, as those who seek to justify it aver. "Chance" is defined as, "something that happens unpredictably without discernable human intention or observable cause." Such cannot accurately describe the operation of gambling devices, since such devices must be set so as to guarantee that the "house" receives a designated per centage of return.

We recognize that there is an element of risk or chance in almost everything that we may do, but such is not based upon a rigged machine which determines before hand what the payoff will be. Hence, farming or driving along the highway is not gambling.

Sometimes we have those who claim that the Sacred Scriptures sanction gambling. They ask, "What about casting lots?"

The word "lot" in the Old Testament is used 77 times, and was "cast to discover the will of God in a given situation" (Nelson's Expository Dictionary of the Old Testament, page 230). "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Proverbs 16:33; Cf. Leviticus 16:8-10).

In the New Testament, Acts 1:26, the disciples cast the lots, but the Lord made the choice. "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth

their lots; and the lot fell upon Matthias; and he was numbered with the eleven" (Acts 1:24-26). Thus, casting lots was not gambling in the common definition of the term!

Does the Bible condemn gambling? It certainly does! Does the Bible mention gambling by name? It does not!! How then can it be said that the Bible condemns gambling since it does not mention it?

Well, the Bible teaches many things which it does not specifically mention. Where does the Bible mention marijuana? or whiskey? or beer? or tobacco? or heroin? hallucinogens? or phenobarbital (goofballs)? or pentobarbital (yellow jackets)? or amobarbital (blue devils)? or secobarbital (red devils)? All of these, and more, are destroying the minds and health of countless thousands of our citizens. Crimes of the most bizarre kinds are being perpetrated upon innocent people as a result of the drug craze which sweeps our nation. Who would say that such is not wrong??

Does not the Bible say anything about soberness? or temperance? or self-control? (Titus 2:11-12; II Peter 1:5-11). Acts 24:24-25, tells that Paul, in the presence of Felix and Drusilla, in Caesarea, "reasoned of righteousness, and self-control, and the judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." "Are there no moral and ethical standards of human conduct? Is nothing wrong??

What are the fruits of gambling? and are they desirable?? That gambling represents "big" money, no one will deny. In Nevada, last year (1980), Las Vegas took in \$1,423,623,102 from its gambling

guests in gross winnings. This huge sum of money may sound good, but there are other figures which ought to be considered. "There were 34,257 serious crimes last year — including 92 murders — giving Las Vegas the nation's highest per capita crime rate. There are 10,000 prostitutes active in the city — a number equal, according to Census Bureau figures, to 1 out of every 9 women in the area between the ages of 15 and 39. The state has the highest alcoholism rate in the country and a suicide rate more than double the national average." The foregoing is but one example, for there are other cities and states which permit gambling. Legal or illegal gambling is bad for any city or state because it corrupts and destroys those who indulge in it.

It is impossible to keep organized crime from moving into a community where gambling is permitted. One man who has been connected with gambling contends "that any state trying to follow Nevada's lead will find that social costs far outweigh any economic benefits." Another man, a casino manager, says, "If I lived where there was no legal gambling, I'd do everything in my power to keep it out because of the dirty money. Look, there's big money out on the floor today from drugs. A guy robs a bank or makes a drug store, he comes in with \$20,000 and we don't ask him where he got it. We're not the FBI. The type of people it brings to the community — I take their money but I wouldn't take them home for dinner."

Frequently, in the news media, dog racing and horse racing are promoted as an excellent means of raising money to support a city transit authority, or

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Performing Surgery On The Sword Of The Spirit

In the book of Jeremiah, chapter 36, there is an interesting story regarding the attitude and action of Jehoiakim, king of Judah, concerning the word of God. Jehovah had revealed unto Jeremiah his prophet that he wanted him to write in a roll of a book "all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of



RAYMOND ELLIOTT

Josiah, even unto this day" (v. 2). In time, this roll made its way to the king himself. He had it read in his presence. In verses 22 and 23, we observe the reaction of Jehoiakim: "And it came to pass, when Jehudi had read three or four leaves [columns], that the king cut it with the penknife, and cast it unto the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier." What motivated such extreme measures by Jehoiakim? Undoubtedly, he did not like what God had instructed Jeremiah to write regarding the impending destruction of Judah by the king of Babylon (v. 29). So, he began cutting the columns and casting the roll into the fire.

People, in principle, have been cutting out portions of the "sword of the Spirit, which is the word of God" for ages (Ephesians 6:17). If one does not agree with a particular passage of scripture and does not intend on following its teaching, why not just take a knife and cut it out of the Bible? The religious organization which refers to certain of its leaders as "Father" may as well cut out Matthew 23:9 which reads: "And call no man your father on the earth: for one is your Father, even he who is in heaven." The religionist who does not believe in the essentiality of baptism could do likewise with Mark 16:16: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." The person whose heart is filled with malice and hatred could do a hatchet job on Matthew 5:43,44: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, and pray for them that persecute you." Then there is the professed follower of Christ who does not attend the periods of worship faithfully. To soothe his conscience he takes a knife to Hebrews 10:25: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

Most of us would not even contemplate destroying any portion of the written word of God, however, the true test of loyalty to the scripture is displayed in our submission and obedience to its teaching. Otherwise, we are simply doing as Jehoiakim did in the long ago, and that is casting aside that portion of the Bible with which we disagree.

One of the most daring examples in modern times of taking a penknife to the word of God is found in the proposed condensed version to be published by *Reader's Digest*. Mr. Jack Walsh, editor of the Bible project, explained it like this: "Many people want to read the Bible but never have because of its length and complexity. It will sound exactly like the RSV, but 40 percent shorter. True condensation never interferes with the essential substance of a text." We are assured that all 66 books will be included in this shortened version. However, there will be a 'line-by-line cutting' as opposed to whole blocks of the text as explained by Herbert Lieberman, executive editor of condensed books for *Reader's Digest*. This work of condensing the Bible has been under way for some

2½ years" (*The Montgomery Advertiser*, September 15, 1981, page 1).

The Bible itself teaches that it is inspired of God (the source of its origin); that the men who wrote it were guided by the Holy Spirit; and that the very words were chosen by God (See II Timothy 3:16,17; II Peter 1:20,21; I Corinthians 2:12,13). There are warnings given in the Holy Scriptures regarding the taking away of its commandments (Deuteronomy 4:2; Revelation 22:18,19). Man shall not go unpunished for dealing with God's word in such a disrespectful manner. The audacity of finite man is clearly seen when he says to the infinite God, "You have made the Bible too complex and too lengthy for modern man." The apostle Paul stated in Ephesians 3:3,4: "How that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ." Later he said to the same group of saints, "Wherefore be ye not foolish, but understand what the will of the Lord is" (Ephesians 5:17). Multitudes of people throughout the centuries, since the complete revelation of God has been made known, have read, understood and obeyed the

commandments of God.

We would like to ask, who determines the particular lines and the number of the lines to be cut from the Bible? What is the underlying motive for the removing of any of the lines from the Bible? Who is to say that one line is more important than another? By whose authority are these decisions to remove any portion of the Bible made? Surely it is not from God since he has given us the Bible in its complete and present form. The fact of the matter is that this group of uninspired men has decided according to human wisdom that some parts of the inspired word are not important and are unnecessary and therefore should be deleted.

Jehoiakim has nothing on these modern day knife-wielding "line-by-line" cutters. It is stated in Jeremiah 36:24 that when the king had the words of Jeremiah, the prophet of God, burned, the people in his court were not afraid. This same attitude of irreverence is present today. Those who tamper with the Word of God are unafraid and unashamed in their ungodly efforts. — 809 Perry Store Rd. Opp, Ala. 36467.

The Problem Of Overcoming Daily Temptation

Continued from page 1

waves to him and speaks a word of greeting. The man walks right on and does not go in. Was he tempted? Yes. Did he sin? Indeed he did. All that kept him from executing the full intent of his previously established purpose, already established in his mind, was the unexpected presence of someone across the street that he knew. He walked on down the street and entered the very next bar for that drink when he thought no one was watching him. Now he simply carries out his sinful intent that was already a part and parcel of his thinking.

Consider another illustration. Here is a man away from home on a business trip. He is tempted to commit adultery and thus be unfaithful to his good wife back home. The opportunity is available and a potential partner is near at hand. But he says to himself, "Though she is desirable and the opportunity is available, yet I am a Christian. I have a good wife back home. I have children. I cannot, I will not do this evil thing." Like Joseph of the Old Testament he flees the scene and gets far removed from the explosive situation. Was he tempted? Yes. Did he sin? No. He did not yield. Had he yielded he would have sinned but he resisted the temptation. He did what Paul counseled the Corinthians to do in I Corinthians 6:18: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

Consider another illustration. A man is trying to overcome his weakness to gamble. Much of his life has been spent with gambling and among people who love to engage in betting, poker and the like. He has vowed to give it up. He has just recently obeyed the gospel of Christ, thus becoming a New Testament Christian. For many months now he has not wagered a single bet either for a small amount or a larger amount. Then he finds himself with some of his former gambling buddies. They begin to apply the gambling pressure to ensnare him into his former manner of life. They offer him a wager that is a sure winner with only a small amount due from him. He is tempted to engage. Then he thinks to himself, "No, this will draw me back into the very type of life that I am working desperately to escape permanently. My new found Christian friends are counting on me. So is my Lord. I have promised him on high and them here

below that I will not go back into that type of life." He walks out upon his former friends and leaves them holding the gambling bag of the sure winner. Was he tempted? He surely was! Did he sin? Positively not! Why not? Because he resisted successfully the temptation. He did not yield. Remember that yielding constitutes the sin. — P.O. Box 464 Ripley, Tennessee 38063.

The Curse Of Gambling

Continued from page 2

the state highway and road program. Here in Alabama there are those who advocate such a program. Some say that people are going to gamble anyway, so why not legalize such practices and collect the much needed money? This is plausible but fallacious reasoning. Why would we say so? Because people are going to participate in prostitution and murder, in fornication and adultery, in lying and stealing, any way: so, why not legalize all forms of sin and collect the money??

Can a Christian recommend gambling as a source of revenue? Can a Christian participate in any form of gambling — bingo, games of chance, racetrack betting, whether public or private — football, baseball lotteries, etc., and still follow the Lord Jesus Christ??

The answer is "No!" Does the Bible say anything about the Golden Rule (Matthew 7:12)? Does the Bible mention honesty and uprightness? Have you read and digested such passages as Romans 12:17; II Corinthians 8:21; Philippians 4:8; I Peter 2:12?? Christian integrity implies such a rectitude that one is incorruptible or incapable of being false to a trust or a responsibility or to one's own standards of propriety or to that of his fellowman. "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret . . . See then that ye walk circumspectly, not as fools, but as wise" (Ephesians 5:9-15; Cf. Matthew 5:16; Philippians 2:14-16; Colossians 4:5).

Hence, gambling has no redeeming factor to recommend it to any thinking person whatsoever. — P.O. Box 274, Parrish, Alabama 35580.

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Sunday, January 10

9:00-10:00 a.m. A Glossary of Difficult Old Testament Words
 10:00-11:00 a.m. The Inspiration Purpose Profit and Duration of The Old Testament
 5:30-6:30 p.m. Difficult Texts From Genesis
Genesis 1:3-5, 14-19—Light Before The Sun
Genesis 1:6-8—The Firmament? **Genesis 1:28**—Earth Populated Before Adam? **Genesis 1:11**—Literal Or Mythological?
 6:30-7:30 p.m. Sin Suffering And The Existence Of A Merciful God
 7:30-8:30 p.m. Archeology And The Old Testament Texts

7:00-8:00 p.m. Interpreting Old Testament Prophecies
 8:00-9:00 p.m. Premillennial Violations Exposed
 Difficult Texts From The Song Of Solomon
Interpreting The Song Of Solomon

Wednesday, January 13

8:00-9:00 a.m. Difficult Texts From Ecclesiastes
Interpreting Ecclesiastes Eccl. 3:19, 20—Man And Beasts Are In Common **Eccl. 9:5**—The Dead Know Not Any Thing
 9:00-10:00 a.m. Difficult Texts From Genesis
Genesis 15:6—Righteousness Counted Unto Abraham **Genesis 18:21**—Does God Know Everything? **Genesis 22:1**—God Tempting Abraham **Genesis 30:30-43**—Jacob's Cattle The Rods And Conceiving **Genesis 31:19**—Rachel Stealing The Family Gods
 10:00-11:00 a.m. Difficult Texts From The Psalms And Proverbs
Interpreting The Psalms Psalms 18, 35, 69, 109, 137—The Imprecatory Psalms
Psalms 51-55—Shapen And Conceived In Sin
Psalms 58:3—Estranged And Astray From Birth
Proverbs 22:6—Training Children And Their Going Astray **Proverbs 31:6, 7**—Does This Sanctify Social Drinking?
 11:00-12:00 noon. Difficult Texts From Genesis
Genesis 6:2—Did Angels Cohabit With Women?
Genesis 6:1-8:22—The Flood Universal? The Ark Large Enough? **Genesis 9:20-27**—The Curse Of Ham/Canaan
 11:00-12:00 noon. **LADIES CLASS** Meeting The Attacks On The Christian Home
 "The Onslaught Of Humanism"
 12:00-1:30 p.m. Lunch "Some Things I have Learned After Forty Years As An Elder"
 1:30-2:30 p.m. Old Testament Questions Problems And Difficulties Of A General Nature
 (1) Are There Gaps In The Genealogies?
 (2) Divorce Multiple Marriages And Concubinage (3) Dealing With The Sins Of Old Testament Characters
 2:30-3:30 p.m. Difficult Texts From Genesis
Genesis 3:11—Devil's Origin? **Genesis 3:15**—The Seed **Genesis 4:15**—The Mark Of Cain
Genesis 4:17—Cain's Wife **Genesis 5:3-32**—The Antediluvian's Longevity
 3:30-4:15 p.m. Difficult Texts From Joshua And Judges
Joshua 2:1-22—Rahab The Harlot
Joshua 10:12-14—Joshua's Long Day
Judges 11:29-40—Jephthah's Vow
 4:15-5:15 p.m. Open Forum
 7:00-8:00 p.m. False Concepts Held With Relation To The Old Testament (1) The Old Testament Is A System Of Law—The New Testament Of Grace (2) God And The Gentiles In The Old Testament (3) Forgiveness Of Sins Under The Old Testament



Monday, January 11

8:00-9:00 a.m. Difficult Texts From Amos Obadiah And Jonah
Amos 9:11-15—Is The Tabernacle Of David Yet To Be Raised Up? **Jonah 1:17**—Fact Or Fable? **Jonah 3:10**—And God Repented
 9:00-10:00 a.m. Difficult Texts From Exodus
Exodus 1:15—Two Midwives For A Whole Nation?
Exodus 3:22, 11:2, 12:35—Israel Borrowing **Exodus 4:21, 7:3, 13:9, 12:10, 27, 11:10, 14:8**—God Hardening Pharaoh's Heart **Exodus 4:24-26**—The Lord Seeking To Kill Moses And The Bloody Husband
 10:00-11:00 a.m. Clarifying The Difficulties Arising From Alleged Contradictions (No. 1)
 11:00-12:00 noon. Difficult Texts From Hosea And Joel
Hosea 1-3—Literal Or Allegorical? **Joel 1:15, 2:1, 2, 11, 31**—The Day Of The Lord
 11:00-12:00 noon. **LADIES CLASS** Meeting The Attacks On The Christian Home
 "Drink Drugs Disintegration Immorality"
 12:00-1:30 p.m. **GOSPEL ADVOCATE LUNCHEON** Looking At The Church In Three Dimensions Past Present Future
 1:30-2:30 p.m. Difficult Texts From Exodus
Exodus 6:3—The Origin Of The Name Jehovah **Exodus 7:11, 22, 8:7**—Magicians Performing Miracles
Exodus 12:40 (Gen. 15:13)—How Long In Egypt? **Exodus 21:22**—Does This Justify Abortion?
 2:30-3:30 p.m. Difficult Texts From Leviticus Numbers and Deuteronomy
Leviticus 11:19—Bat Bird Or Mamma? **Numbers 11:31**—Quail Depth? **Numbers 12:1**—Who Was The Ethiopian Woman? **Deuteronomy 14:26**—Does This Sanctify Moderate Drinking? **Deuteronomy 24:1-4**—Some Uncleanness In Her
 3:30-4:15 p.m. Apocalyptic Language
 4:15-5:15 p.m. Open Forum
 7:00-8:00 p.m. The Providence Of God
 8:00-9:00 p.m. The So-Called Old Testament Atrocities And Immoralities



Tuesday, January 12

8:00-9:00 a.m. Difficult Texts From Job
Interpreting The Book Of Job Job 1:12, 2:6—God And Permitting Satan's Requests **Job 7:8-10**—Going Down To The Grave And Coming Up No More, etc. **Job 19:25**—Redeemer Standing Upon The Earth At The Latter Day **Job 25:4**—How Can He Be Clean That Is Born Of A Woman?
 9:00-10:00 a.m. Difficult Texts From Isaiah And Jeremiah
Isaiah 11:6-9—The Wolf Shall Dwell With The Lamb **Isaiah 35:8**—An Highway Shall Be There And A Way **Isaiah 62:2, 65:15**—New Name Christian Or Hephzibah?
Jeremiah 1:5—Was Jeremiah Predestinated?
 10:00-11:00 a.m. Difficult Texts From Genesis
Genesis 2:1-3 (Ex. 10:8-11)—Sabbath From The Beginning? **Genesis 1:7**—What Is The Soul? **Genesis 2:17**—Did Adam Die The Day He Sinned? Mortal Or Became Mortal? **Genesis 2:18-25**—The Rib—Bewitched Surgery Or What?
 11:00-12:00 noon. Difficult Texts From Isaiah And Jeremiah
Isaiah 2:1-4—Swords Into Plowshares
 Soears Into Pruning Hooks **Isaiah 7:14**—Dual Fulfillment Or Virgin Birth Only?
 11:00-12:00 noon. **LADIES CLASS** Meeting The Attacks On The Christian Home
 "Divorce And Remarriage"
 "Honor To Whom Honor" dinner honoring Rex A. Turner
 12:00-1:30 p.m. Clarifying The Difficulties Arising From Alleged Contradictions (No. 2)
 2:30-3:15 p.m. Difficult Texts From Ruth 1 and 2 Samuel
Ruth 1-4—The Levirate Marriage And Christ's Lineage **1 Samuel 16:14, 15**—God Sending An Evil Spirit Into Saul **1 Samuel 28:8-19**—The Woman Of Endor **2 Samuel 11:1-27**—How Could David Be A Man After God's Own Heart?
 3:15-4:00 p.m. Difficult Texts From 1 and 2 Kings And 1 and 2 Chronicles
1 Kings 22:22-23 (1 Chronicles 18:21-22)—The Lord Putting A Lying Spirit In The Mouth Of Ahab's Prophets
2 Kings 2:23-25—Elijah The She Bears And Forty Two Children **2 Chronicles 7:6, 29:25-28**—Instrumental Music—Divinely Or Davidically Appointed?
 4:00-5:00 p.m. Open Forum
 5:00-7:00 p.m. **Leadership Dinner**—Give Us Leaders Like The Prophets

W. T. Hamilton
 Bobby Duncan
 Dan Winkler
 Robert R. Taylor Jr.
 Mrs. James O. (Ava) Baird
 W. B. West
 James O. Baird
 Garland Elkins
 Hardeman Nichols
 Willard Collins
 Master's Harmony Quartet

Thursday, January 14

8:00-9:00 a.m. Difficult Texts From Micah Nahum Habakkuk Zephaniah And Haggai
Micah 7:15—Miracles Cease By A D 70? **Habakkuk 2:4**—Justification By Faith In The Old Testament
 9:00-10:00 a.m. Difficult Texts From Ezra Nehemiah And Esther
A Chronological Harmony Between Ezra Nehemiah Esther Haggai Zechariah And Malachi
Ezra 10:1-44—Putting Away The Strange Wives Is Esther Canonical?
 10:00-11:00 a.m. Difficult Texts From Daniel
Daniel 2:31-45—Nebuchadnezzar's Dream Interpreted **Daniel 7:1-28**—The Four Beasts **Daniel 8:1-27**—The Two Horned Ram And The He Goat **Daniel 9:24-27**—The Seventy Weeks **Daniel 12:1-3**—Is This A Prophecy Of The Bodily Resurrection?
 11:00-12:00 noon. Who Was The Angel Of The Lord In The Old Testament?
LADIES CLASS Meeting The Attacks On The Christian Home
 "Misarranged Priorities"
 Lunch—Humorous Things That Have Happened To Me As A Preacher
 1:30-2:30 p.m. Old Testament Authorship And Dating
 2:30-3:15 p.m. Difficult Texts From Ezekiel
Ezekiel 40-48—Ezekiel's New Temple
 3:15-4:00 p.m. Difficult Texts From Zechariah And Malachi
Zechariah 9:11—Tyre's Destruction Prophesied When According To Ezekiel (26) Nebuchadnezzar Had Already Done So
Zechariah 13:2—A Prophecy Of Demon Possession Ceasing? **Zechariah 14:11**—The Lord's Feet Standing Upon Mount Of Olives **Malachi 1:2, 3**—1 (God) Hated Esau
 4:00-5:00 p.m. Open Forum
 7:00-8:00 p.m. Difficult Texts From Genesis
Genesis 1:1, 2—How Much Time Between The Beginning And Day One? **Genesis 1:5, 8, 12, 19, 23, 31**—Day Versus Age Theory **Genesis 1:1, 31, 2:2-4**—What About Create And Make?
 8:00-9:00 p.m. The Old Testament And Redemption's Sweet Song



BROWN TRAIL CHURCH OF CHRIST

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Words Of

(USPS 691-760)

"I am not mad, most noble Festus; but speak forth the Words of Truth and soberness."

— Acts 26:25

VOLUME 17

FRIDAY, DECEMBER 25, 1981

NUMBER 51

The Problem Of Overcoming Daily Temptation

(No. 2)

In the previous article attention was directed as to how widespread temptation really is and the proper distinction that should be made between temptation and sin. They are not synonymous though many people think they are.

TEMPTATIONS VARY

A keen recognition of another vital principle is that not every person is tempted in the same precise way. Also what may be a strong temptation to a person in one period of his life may not be a strong temptation to him at all in a later period of his life. One may have a weakness for loose women and the committing of immorality with a variety of partners across the years; another may have a weakness to make money by hook or crook; another may have a weakness to drink alcoholic beverages; another may have the weakness of gambling; another may have the weakness of lying, of never telling the straight of anything. Relative to women, one person may have the weakness of seeking the companionship of many men during her life, both married men and unmarried men, for immoral purposes; another may have the weakness of slander and gossip; another may have the weakness of a foul mouth; another may have a weakness for fine clothes and not having the money to purchase them honestly, she may resort to shop lifting; another may have the weakness of gambling. On and on the process goes.

In youth a person may have to fight a constant battle with his sexual passions; in older age he may have to fight an equally decisive battle to keep from becoming soured on the world and to keep himself from becoming totally selfish with what he has accumulated in life. A woman may be prone to lie in youth and not feel any resentment at the excellence of



ROBERT R. TAYLOR, Jr.

another. In older age she may get over the temptation to lie and yet in old age face a real battle to keep from being envious and jealous over the youth and good looks of the coming generation of women.

Just as our desires change from one period of life to another so do our areas of temptations. In his early life Joseph was tempted with flesh; in later life he faced the challenge of whether to forgive or punish his brethren who had done him such grave injury when he was but a teen-ager. He did not give in to the demands of the devil in either realm. The devil would have suggested that he lie with his Master's wife. He would have suggested in later life that vengeance is sweet and so well deserved in the case of your heartless brethren who once sold you into notorious and cruel slavery.

Jesus was not always tempted alike. In Matthew 4 the devil once tempted him with bread for his hunger; another time he tempted him to show his power over gravity and thus to earn the applause of the public over the great feat of gliding safely to the ground below from the dizzy heights of the temple on Mt. Moriah; another time he sought from him worshipful allegiance as he offered him as reward the whole world for compliance. The Bible teaches in Hebrews 4:15 that Jesus was tempted in ALL POINTS like as we are. Just as there was a variety of ways in which the Lord was tempted, so there is a variety of ways in which we are tempted today.


James recognized this variety in writing, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren" (James 1:14-16). Just as different people have different desires and at different periods in their lives, so there are different temptations set before men and women and at different periods in their lives. The devil is skilled in this business of tempting mankind to do wrong. He knows when to strike; he knows where to strike; he knows where his objects are most vulnerable. This is why he approached Eve as he did. That is why he went through her to get to the

man. Sometimes he strikes directly as he did with Eve; sometimes he strikes indirectly as he did with Adam. He knew how to get to the man. He still does. Many a man has fallen victim to sin through his wife as chief instrument. Ahab and Jezebel are concrete examples. Many a woman has been led into sin by the temptations placed before her by her own husband. The Bible says in II Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Satan possesses many potent devices when it comes to temptations. He knows the desires that permeate human hearts. He knows what will excite those desires. The presentation of those forbidden objects is brought before the eyes of the tempted one. When the desire to participate is kindled and the yielding has taken place, sin is the end result. And the end of sin is death, spiritual death.

TEMPTATION IS COMMON AND UNIVERSAL

This is a third vital principle toward which we must be cognizant. No man lives without temptation in some form or another. If Jesus could not live here for a third century without facing temptation, and he did not, then we cannot expect to go through life without facing daily temptations. The Bible assures us of the clear fact that all mankind faces temptations. Paul told the Corinthians, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). The ASV renders the verse in this language, "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." Thus temptations of one type or another are the common lot of man throughout his sojourn upon earth. Toward them we can take one of two alternatives. (1) We can give in to them or yield to them. This means sin when we so act. If this sin is persisted in, it means eternal punishment

Continued on page 3



Words Of Truth

(USPS 691 760)

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— Acts 26:25

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BOBBY DUNCAN Editor
1510 Sixth Avenue, Jasper, Al. 35501

FLAVIL H. NICHOLS Associate Editor
P. O. Box 652, Elizabethtown, Ky. 42701

RON HARPER Circulation Manager
1501 Sixth Avenue, Jasper, Alabama

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Peace On Earth?

DAN FLOURNOY

At the Christmas season our thoughts naturally turn to the theme of "peace on earth." Eight centuries before the birth of Jesus, the ancient prophet announced that the Christ would be called "the Prince of Peace" (Isaiah 9:6). As the angels heralded the Savior's arrival, they sang "glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Nearly 2,000 years have gone by and still there is war and strife in the world. There have been bloody crusades and "holy" wars. Men negotiate peace treaties only to see them signed and set aside. What has happened to the promise of peace?

The answer lies in Jesus' statement found in John 14:37: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." The peace Jesus brings is not a worldly, political peace. It is not the cessation of war. Rather, it is a spiritual peace — a "peace that passes all understanding" (Philippians 4:7).

Because of sin, man is an enemy of God. However, it has always been God's purpose to reconcile lost mankind and end the hostility created by sin. This was accomplished by Christ when he paid the debt of sin on the cross. Thus, it was God's plan through Christ "to reconcile all things unto himself, having made peace through the blood of his cross . . ." (Colossians 1:20).

It is in Christ that one can have peace with God and peace with his Christian brother. There is no hatred between races of men who are in Christ (Ephesians 2:11-22; Galatians 3:27-29). It is in Christ that men "beat their swords into plowshares and their spears into pruning-hooks" (Isaiah 2:4).

George T. Caldbeck in his popular hymn asks the question, "Peace, perfect peace, in this dark world of sin?" In other words, how can the Christian speak of peace in such times of turmoil? The answer of the song is right: "The blood of Jesus whispers peace within."

Another hymn writer, Charles H. Gabriel, expressed it beautifully when he wrote, "Only in Thee, O Savior mine, Dwelleth my soul in peace divine, Peace that the world, tho' all combine, Never can take from me."

Truly, Jesus is the Prince of Peace! Through him we are reconciled to God (II Corinthians 5:18) and enjoy true and lasting peace. — P.O. Box 29163 Denver, CO 80229.



FROM
THE EDITOR

Stealing Hearts



BOB DUNCAN

When Absalom, a son of David, was preparing to lead a rebellion against his father and usurp the throne, it is said of him that he "stole the hearts of the men of Israel" (II Samuel 15:6). This does not mean necessarily that he lied to them outright or cheated them in some way. It means rather that he brought them over to his side "secretly and by strategem" (Keil and Delitzsch). How he accomplished this is described in II Samuel 15:1-6:

"And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel."

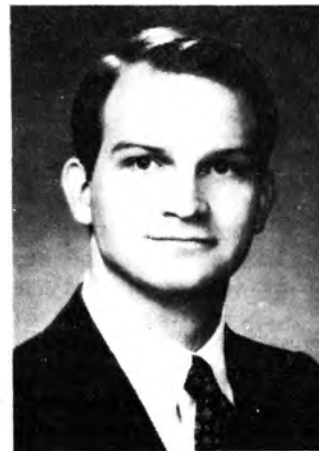
Absalom knew he was going to rebel against his father, and he knew he was gaining supporters for his rebellion. But the people did not know that at this time

You see, Absalom did not say to the people, "I plan to rebel against my father and take away the throne from him, and I want you to help me in this rebellion." Had he said this, they would have recognized him for what he really was. He first had to prepare them to assist him in the rebellion by convincing them of two things: (1) that his father, David, was a bad king, with no real interest in the problems or the welfare of his subjects, and (2) that he himself was such a kind and beneficent individual who genuinely loved the people and would always act unselfishly and in their best interests. Once he succeeded in convincing the people of these two things, it would be an easy matter to enlist their support in his rebellion. This he did by telling them if he were in position to do so he would most certainly see that they received a fair hearing, and by flattering them into believing he considered their case to be so good that judgment would be bound to go in their favor. This, along with his personal beauty and his amiability, caused the people to become devoted to him without ever realizing it.

Those who know the rest of the story know that Absalom's rebellion ultimately failed and he died a shameful death. While he was not successful in usurping his father's throne, his actions were the source of much trouble in Israel and much heartache on the part of his father. So it is with those who deal treacherously against the divinely constituted arrangement. They may disturb and hinder God's people, but they cannot ultimately succeed. Their cause may appear to prosper for a time, but it will end in shame. The final victory of those who are faithful to the Lord is guaranteed: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17:14).

Be careful of one who tries to convince you that you are being mistreated, but if he had his way everything would be all right with you. He is planning a rebellion, and is trying to steal your heart.

Especially For Fathers



DALTON KEY

Someone has said, "A father's birthday is the quietest day of the year." A French proverb reads, "A father is a banker provided by nature." One dad was overheard saying to another, "I'm no model father. All I'm trying to do is behave so that when people tell my son that he reminds them of me, he'll stick out his chest instead of his tongue."

Fatherhood is both a wonderful joy and an awesome responsibility. David described the joy of being a father when he wrote, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward . . . Happy is the man that hath his quiver full of them" (Psalms 127:3,5). And yet we should not, we must not,

overlook the father's responsibility. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Blessed are those fathers who discover genuine joy in fulfilling their God given responsibilities!

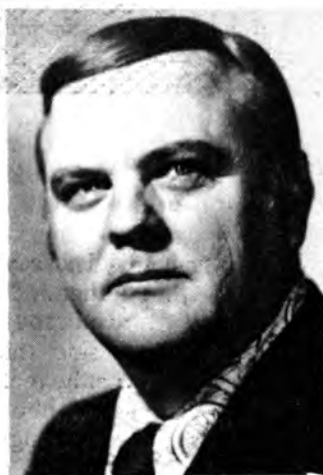
The impressions we make upon our children now will be lasting impressions. "As the twig is bent, so the tree is inclined to grow." I understand that Martin Luther hesitated to pray the Lord's Prayer because in doing so he had to say, "Our Father." His own father had been so mean, hateful, and unsympathetic that the word father was not a word he loved. Likewise, I read of a six year old boy who refused to say, "Our Father," because his earthly father was a drunkard. It seems a child develops his image of God's Fatherhood based upon the image he has of his own father. Yes, what an awesome responsibility fatherhood presents!

Let's give special attention to the stewardship of fatherhood! — P.O. Box 126 Aurora, Mo. 65605.

Christians And "Christmas"

A church giving lip approval to and feigning association with the aim to restore New Testament Christianity met on a Lord's Day in December, 1980, to observe the Lord's Supper. There was the usual song service (accompanied with an instrument), prayers, preaching, and giving. But before the service was dismissed a group of ladies entered the auditorium. One of them carried a large cake on which was inscribed the words, "Happy Birthday, Jesus!" As the entourage entered, with the leader bearing the decorated cake, the congregation joined in singing, "Happy Birthday, Dear Jesus, happy birthday to you!"

While few, if indeed any, within our ranks would fall for such a scheme, there is evidence that too little is known of the dangers of becoming involved with such questionable practices. We have not, for the



R. W. GRAY

most part, been consistent with our teaching regarding such matters. It may be that we have permitted radicalism to discourage us in emphasizing the need to be careful that we not become so caught up in and integrated with questionable aspects of the holiday season as to violate the will of God.

It would be difficult to explain why we do not "celebrate" Jesus' birth during the December holidays in the fashion described in the opening paragraph of this article, but will, without a great deal of misgiving, place a "Christmas decoration" on the very door of our meeting house, or in various places throughout the building. It appears to this scribe that we have become careless in this matter.

Members of the church generally understand that many traditional practices void of Biblical basis have developed over the centuries in connection with the Saviour's birth. These range all the way from pious and ostentatious pageantry to light-hearted, drunken revelry and avaricious commercialism. Any Jewish or pagan feast, when observed as a Christian "rite," is sinful (Gal. 4:10-11). In the absence of divine directive to observe a "mass" for Christ, and in consideration of the outright erroneous aspects of the season, it is obvious that we should exercise care to avoid participation in things that do not honor our God.

The extremes of reaction to participation in these seasonal events indicate the need for teaching. While some would even sanction the Birthday cake for Jesus in the assembly, others refuse even to eat cake of any sort on December 25 for fear of association with things that are questionable. Both extremes are radical and equally harmful. It is obviously contrary to God's will to "celebrate" the birth of Jesus. Had he desired such an event his word would have revealed it. But it is also harmful to truth when we conduct ourselves so radically in reaction as to create an image of absurdity, or to make laws where God has made none.

Desirous of the social trimmings of a festive occasion, as well as an opportunity to express joy over the event of the Saviour's birth, some find themselves in a real dilemma regarding a proper response to the so-called "Christmas Season." As is true with many things, however, liberty is granted Christians to participate in social events connected with this season when such events are not wrong in themselves. Regarding such things every Christian should be guided by conscience and good judgment, never forgetting carefully to avoid any practice that would involve them in an error or seeming inconsistency. — P.O. Box 90236, East Point, Ga. 30344.

Fornication And Its Causes

Within the last twenty years we have seen a revolution take place in our society. This revolution has been in the area of sexual attitude and conduct. To those of us who are calling men to God's righteousness and moral purity, the facts are not encouraging. The U.S. Public Health Service estimates that almost half of all young people ages fifteen to nineteen have had pre-marital sexual relations. More than one million



WAYNE COBB

teenagers become pregnant every year and the numbers keep rising. Eighty percent of all first teenage pregnancies are conceived out of wedlock.

Looking closer to home the moral picture becomes no prettier. Teenage pregnancies in Alabama have steadily climbed during the last decade until Alabama now ranks third in the nation in teenage pregnancies. One out of every twelve births in Alabama is to a teenager. In one north Alabama county, Morgan County, about twenty percent of all births in the county were to women under seventeen.

In a recent Gallup Youth Survey teenagers by a two-to-one margin viewed pre-marital relations as not wrong. One sixteen year old girl represented the attitude of many toward fornication when she stated, "People who are in love don't follow society's standards, only their own. And if they both think its right for them — beautiful."

The statistics are simply alarming. No one can deny that this is a public problem of immense magnitude, but what is the cause of this tragedy of demoralized youth? Who is to blame for the growing immorality of our nation? What are some of the factors that encourage such sin? Perhaps if we knew some of the contributing factors we could better deal with the problem.

First, salacious movies and television are having an impact on sexual promiscuity. Most of the movies being produced today are geared to get teenagers interested in sexual exploits. Chastity and virginity

are mocked while adultery, prostitution, fornication, homosexuality and other immoralities are glamorized. Illicit sex is laundered and presented as good. Teenagers cannot go to movie after movie, watch nudity and filmed sexual perversions in living color and not be affected by such. Just as surely as television and the theater influences our purchasing behavior (and every network sells its high priced advertising minutes on the basis that it does), television and the movies influence our social behavior. As Charles Keating, a member of the Commission on Obscenity and Pornography, stated: "We have a condition in the motion picture industry that literally constitutes a course of instruction in decadence, perversion, and immorality."

Second, our generation has been led to accept a mode of dress that appeals largely to the vulgar and sensual. A famous New York dress designer, in giving the criterion for successful fashion design, said, "We feel a dress is successfully designed when it awakens in a man who looks at the woman, the wish to take it off her." Shorts, halter tops, tight pants, low cut blouses, and swim suits contribute to the sins of petting, promiscuity and lasciviousness. After looking upon the nakedness of Bathsheba, David lusted and committed adultery. There is an obvious connection between indecency of dress and fornication.

Third, the modern dance is calculated to stimulate lust and lust is the seed from which illicit sexual relations spring. Any dance can be killed simply by seeing that the men dance only with men and women dance only with women! What people dance for is sexual stimulation and sexual gratification. The suggestive body movements and lewd gyrations of the modern dance leave nothing to the imagination. The lure of the dance is the sex lure; its tendency is toward the immoral.

Fourth, pornographic literature encourages young people into sexual sins. Pornography stimulates erotic thoughts, lustful desires, and sexual fantasies that demand fulfillment. Make no mistake about it, pornographic material is shaping the character of its readers in one direction, and it is the wrong direction. It teaches that sex is to be used without control. It teaches that there are no God given rules to sexual conduct and man, as the beast of the field, is to be

controlled by his animalistic passions.

In Proverbs 6:27,28 the wise man asked, "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Filthy movies, immodest attire, dancing and pornography are the fires of lust and immorality. Those who play with these fires are burned, and this is exactly what is happening in our society at the present time. — P.O. Box 2161 Florence, Ala. 35630.

The Problem

Of Overcoming Daily Temptation

Continued From Page 1

in the next world. (2) We can resist and say an emphatic and firm no to the temptation. This requires courage; it requires conviction; it requires steadfast determination to be a permanent "hold-out" toward sinful indulgences. But this is one sure thing to make the loose and lax world in which we live to sit up and take notice of what Christianity is able to do with a willing piece of human, pliable clay.

Paul in I Corinthians 10:13 assures us that no temptation has been placed in our way but that it can be dealt with; it can be confronted; it can be endured; it can be overcome. In fact he assures that God will be faithful in providing a way for escape. But God does not do it all by any means. He provides the way of the escape; the man who is being tempted must walk or perhaps even run that way of escape that has been provided. Relative to fornication Paul tells us to flee it (I Cor. 6:18). We are to make tracks and prompt ones at that from explosive situations that spell fleshly trouble and that in a hurry. There are some things that it does not pay to stay near and reason in regard to them. The functions of strong bodily chemistry constitute just such situations. In Genesis 39 Joseph fled from the scene planned for his total seduction by an abandoned woman. We can overcome daily temptation by seeking for that way of escape and then taking it permanently. Staying at the edge of sin or remaining nearby is not the way to overcome such; that is a sure fire way to be overcome by temptation. Then sin has entered into hearts and lives. — P.O. Box 464 Ripley, Tennessee 38063.

Giving As Worship

Compassion for the needs of others is a great motive in the heart of man. This is a great by product of one's faith in Christ.

TWO NEEDS ARE FILLED BY OUR GIVING. One is physical and the other is spiritual. (1) We must preach the gospel of Christ to all the lost (Matt. 28:18-20; Mk. 16:15-16; I Tim. 4:16). Much personal energy must be expended but it also takes finances to support those who give their lives in the proclamation of the gospel of Christ. To the church at Philippi Paul wrote, "Now ye Philippians 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). (2) The church has the responsibility to care for the poor, the widow, the orphan and the neglected. James illustrates pure religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). Paul wrote, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). John stated, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). It is clear Christians must care for those who need our help.

THE HOLY SPIRIT THROUGH THE INSPIRED MEN PLACED GIVING IN THE WORSHIP OF THE CHURCH. Luke records, "And they continued steadfastly in . . . fellowship . . ." Robert Young gives the meaning of the word *koinonia* translated "fellowship" as "communion" (*Analytical Concordance to the Bible*). It is translated "communion" in I Corinthians 10:16. "It is that which is the outcome of fellowship, a contribution e.g., Rom. 15:26; II Cor. 8:4" (*Epository Dictionary of New Testament Words*, by W. E. Vine).

WHEN ARE WE TO GIVE? To the Corinthian church Paul said, "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 every one of you lay by him in store . . ." (I Cor. 16:1-2). This is the day the church comes together to observe the Lord's supper (Acts 20:7). Sunday is the first day of the week.

WHO ARE TO GIVE? Paul said to the church in Corinth, ". . . let EVERYONE OF YOU lay by him in store . . ." (I Cor. 16:2). But first we must imitate the Macedonians. They "first gave themselves to the Lord . . ." (II Cor. 8:5). No one will give much consistently unless his heart is in the cause of Christ.

HOW ARE WE TO GIVE? "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). The church purposed a year in advance (II Cor. 8:10). Paul then stated, "For 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). He wanted them to give according to their ability with a readiness.

There is no New Testament passage that teaches we are to give a tenth of what we earn to the Lord. The author of the book of Hebrews does show how much more we are blessed under the new covenant. He said, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a



W. EDWIN KEARLEY

better covenant, which was established upon better promises" (Heb. 8:6). Since this is so, gratitude would cause us to give more than those under the law of Moses were required to give.

No New Testament passage tells of the present highjacking in the name of religion. Many today go to the business people and remind them of the number of their members and friends that shop at their businesses. They then request a donation. There is not much difference in this method and the sixgun method. The practice of selling food and merchandise in the name of religion is not found in the Bible. The

church has the responsibility to pay its way and not ask the world to do so.

THE CHRISTIAN IS BLESSED IN GIVING. Paul quotes Jesus as saying, "It is more blessed to give than to receive" (Acts 20:35). Luke records Jesus saying, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Lk. 6:38).

What a great promise! — Rt. 4, Box 3A, Buena Vista, Ga. 31803.

Who Can And Who Cannot Be Saved?

W. A. HOLLEY

It is suggested that the person interested in the answer to the foregoing question turn to Mark 10:23-31, and consider what is there said.

At this point we shall consider those who cannot be saved. The answer will be in the light of Bible teaching.

(1) Those who do not desire to be saved cannot be saved. Many there be who do not want to be saved. We suggest such passages as Jeremiah 6:16; Matthew 23:37; John 5:40, be read.

(2) Those who refuse to obey God's will cannot be saved (Hebrews 5:8-9; Matthew 7:21-23; Revelation 22:14). The gospel of Christ is preached so that men might know the will of God, but those who refuse to believe and obey it are doomed to be lost (I Peter 4:17; II Thessalonians 1:7-9).

(3) Those who hold on to their sins cannot be saved. It is sin that separates man from God (Isaiah 59:1-2). That person who will not turn from his sins, in God's own appointed plan, is sure to be lost (Acts 2:36-38; 3:19; 22:16). If one dies in his wickedness, he is certain to perish (Ezekiel 3:19; 33:7-16; John 8:21,24).

(4) Those who trust in their own works cannot be saved. Works of merit cannot save anyone. No person can be good enough to be saved on his own moral excellence (Titus 3:4-5; Luke 17:10). No man can devise a scheme or plan of his own which can save him (Proverbs 14:12; Jeremiah 10:23). One is saved by grace through faith when one believes and repents of his sins and is baptized into Jesus Christ for the remission of sins in the name of Jesus Christ (Ephesians 2:8-9; Acts 2:36-38; 3:19; 22:16; Romans 6:3-5; Galatians 3:26-27; I Peter 3:20-21).

(5) Those brethren who hold grudges against others cannot be saved (James 5:9). "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." In another place Jesus declared, "But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses" (Matthew 6:14-15). Those brethren who forgive not others of their sins shall not be forgiven of their sins. This forgiveness must not be superficial; it must spring from deep within the heart (Matthew 18:23-35). It is long past time for brethren who have differences between themselves to bury the hatchet, and the handle too, so that the hatchet cannot be dragged out again every time the slightest provocation comes along.

(6) Those who know the will of God but neglect to do it cannot be saved (James 4:17). Negligence is a most deadly sin (James 1:22-25; Hebrews 2:1-4). The careless who waste precious opportunities, continue to live for Satan, cannot be saved in their disobedience against God (Acts 24:24-25; 26:24-29).

BUT WHO CAN BE SAVED?

(1) Those who obey the Lord Jesus Christ (Matthew 7:21-23; Luke 6:46; Hebrews 5:8-9; Mark 16:15-16; Acts 2:36-38; 22:16; Romans 6:3-4; I Peter 3:20-21).

(2) Those who have become Christians must worship God in spirit and in truth (John 4:23-24). A special day, the Lord's day, is involved (Acts 20:7; Hebrews 10:24-25; Revelation 1:10). Special acts of

worship are required (Acts 2:41-42,47; Ephesians 5:19; Colossians 3:16). All of which must spring from the deepest emotions of our hearts.

(3) Those who have become obedient to the will of God are required to live a faithful Christian life even unto death (I Corinthians 9:27; 10:12; Hebrews 6:3-6; II Peter 2:20-22). "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

The doctrine of "once in grace, always in grace" is the doctrine of the devil! Satan began teaching this doctrine in Eden and he has been teaching it ever since (Genesis 3:1-14). Take warning. Do not trust in the promises of the devil. — P.O. Box 274, Parrish, Alabama 35580.

"Give Of Your Best To The Master"

DON WILLIAMS

In I Corinthians 16:2 Paul writes: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In this verse Paul sets forth the principle of giving to God. Notice that he says "every one" — not just mothers and fathers; all of us are to give to God. And yet, why does the money basket pass the fastest on the rows where our children sit? One must conclude that (a) they didn't make any money to give, (b) they spent all the money they made or (c) they don't want to give. Which one is it?

When a person does not make any money, God does not expect him to go in the hole by giving. But he does expect those who make money to give part of it to him. And yet, how many people offer God the leftovers from the previous week? A boy makes \$10 for mowing yards. He has to buy that new softball — and, yes, he needs to go eat out with the other fellas. There are some new pinball machines he wants to try out — and, alas, come Sunday morning, he has 35 cents to his name. So as the basket is passed, he feels great and noble as he plunks the dime and quarter in the plate (if it is a metal plate the plunking sound makes it sound like a lot more).

Oh, so you don't like pinball machines, Don? No, it is not that. But I don't think God enjoys receiving the leftovers. I don't think God enjoys being cheated out by a machine, or a hamburger, or any object or person that comes first before giving unto him. After all, everything we have comes from him (James 1:17), and we must keep that in mind.

So, next time, plan to give to God first. Keep back a rightful portion of the money that you have made and give it to God on Sunday morning. You will feel better and God will give you the increase. "Give and it shall be given unto you, good measure, pressed down, and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). — 304 Clayton Kennett, MO 63857.