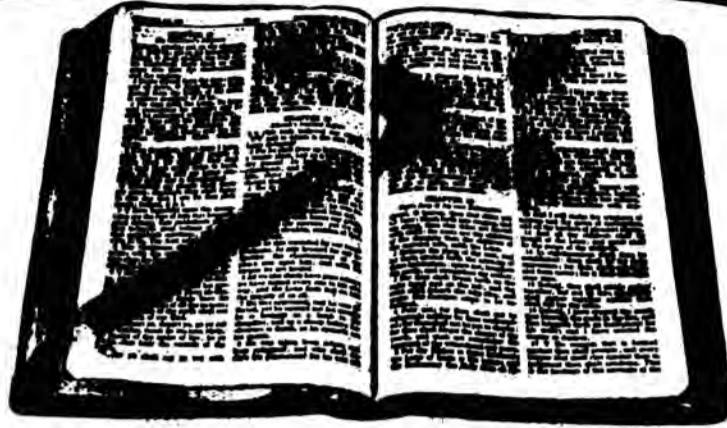


WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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Reaching The Unreached

BY PHILIP DAVID HOLLEY
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Of the many needs in the Church of our Lord, probably one of the greatest is the need for "workers in the vineyard." Not only is there a need for teachers in the pulpit, but there is a mass need for Personal Workers. The Church of Christ and its members must face the fact that individual teaching must be done in order to convert lost souls. It is through personal teaching that those who will not attend services are reached; that is, if they are unwilling to turn on their radio or TV or do some reading concerning the cause of Christ. Let us consider the various means of teaching and see some methods of great value.

The pulpit method is one of the most widely used means of teaching the Gospel. This is, indeed, a very powerful way in which to teach (1 Cor. 1:21; Rom. 10:14). There is no doubt about it; pulpit preaching is powerful, and it will continue to be so, but there are limitations.

In pulpit preaching, the preacher is able only to guess the needs of the audience and does not actually know the specific needs of each. He has to simply preach and hope he hits the mark by reaching at least some. Then, there are hundreds of people within a few miles of the meeting house who will never be taught if we keep waiting for them "to come to church." How are we to bring these to Christ?

Radio and television are two methods which have only been used a few years, but they have proven effective. But still we find no perfect method, for it takes effort to turn them on, and if they do so, things in the home may detract from the lesson and from its effect. There is little PERSONAL TOUCH to it, and no follow-up can be made unless the listener makes a contact. So how are we to reach people?

Tracts, pamphlets, books, magazines, and other materials are being used in carrying out the Great Commission. Here again we find a flaw. Many tracts are poorly written and the appearance usually has no appeal resulting in destruction by the public. The problem of distribution and expense of printing is so great that little has been done. People do not have to read these, and many do. How do we get to them?

This brings us to our lesson concerning personal work. We realize that the pulpit has its place, that radio, TV and all the written pages are well worth our recognition and use, but Personal Work is most effective. If we reach every person in "all the world", it will be through personal teaching of the members of the Church. It is not only the most effective, but it is also the

surest method in which to approach this problem.

Why should we be personal teachers? The answer is four-fold:

1. Christ was a personal teacher. (Matt. 9:9, 10). Only 16 public sermons of the Christ are recorded; hence, He must have done a great amount of personal work.
2. Early Christians were personal teachers. (Acts 8:4). They went "everywhere preaching the word."
3. Every Christian is commanded to teach personally. (Matt. 28:18-20; Acts 20:20; Heb. 5:12). We ought to be teachers.
4. Personal work is good for teachers. (Jas. 5:19, 20). There is personal reward in the satisfaction received from the salvation of a sinner, especially if we were instrumental in that conversion. If, in the Bible, it were not commanded and given by example, we still ought to want to do this if not only for the personal reward received from this great work.

The immediate need for personal workers should be impressed upon our minds — facts like the one that states every hour 1,289 people die without Christ and any hope for eternity. The need for personal workers is evident. There are only about 500 missionaries and their wives in the world. Just think about the great influence we could have if every church member in the world were fully convinced of the need and effect of personal work, and were doing his part!

To do this job effectively, there must be study and organization. Study is needed to train those who are interested in personal work. Classes should be organized to train these members.

The community should be covered in a well organized way, whether by the zone plan, the 3x5 card plan, or some other. Personal work is not something that can be done haphazardly and be successful. It must be well organized.

In a study of this kind, reference books should be consulted. Some of the best are:

1. Glory of the Ordinary — Jack Exum.
2. Let's Go Fishing for Men — Homer Hailey.
3. You Can Do Personal Work — Otis Gatewood.
4. My God and My Neighbor — Malcolm Hill.
5. From House to House — Ivan Stewart.

Many other books could be cited, but these are the ones recommended as best by the author. These give much profitable information in detail concerning the why, how, who, and what of

personal work. They have also been used profitably in personal work classes as textbooks. These can be found in most church libraries.

Failure to do our part as Christians in personal work and in personal evangelism causes us to lose our reward. Many today try to excuse themselves from this task by applying the Great Commission and the command "go" to the preacher or to some missionaries deep in the jungles of Africa. But it is a little closer home. This applies as much to me as it does the preacher. And the statement made sometimes - "If you can't go, you can send someone" - is out of order for most people. All can go! We can go, even if it is only across the street, down the road, across town, or across the ocean. Very few are in a position now to say they are unable to do personal work.

Reward for participation in this work can be received in this life as well as in the life to come. We can receive personal joy and happiness from the salvation of others. And will it not be wonderful to get to Heaven and someone say to us, "I'm glad you said what you did to me that day: If it were not for you, I would not have been here; I truly appreciate what you did!"?

Personal Work does work! Even during apostolic times, Christ, Ananias, Andrew, Philip, and others were successful. Today, in the Twentieth Century, this still holds true. This was brought to our attention the week of Dec. 5-12 during the Gospel Meeting at the Henderson Church of Christ in Henderson, Tenn. During that week there were 164 responses, of which about 18 were baptized. Most of these were college students, since Freed-Hardeman students attend services there. Of the 18 that were baptized, less than half were baptized at an actual service. Being somewhat involved, I can truthfully say that personal work was done by college students. This is indeed commendable of these youths. We need older people with the convictions of these.

Bro. Hogan, who worked in Pakistan for four years as a missionary, stated in a lecture at Freed-Hardeman College that during the time in which he worked 250 people were converted. Of this number, 248 were converted through personal work. Only 2 souls responded during a worship service. This means that 99.2% were converted by personal evangelism.

We cannot be pleasing to God and do no Personal Evangelism. Soul-winning is one of the basic aims of the Christian. Since this is an obligation to fulfill, why not get busy and "Get

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WORDS of TRUTH

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Are You A Mature Christian?

GUS NICHOLS

Growth is the order both of nature and grace. All in the vegetable kingdom grows. It may be a very slow process, but under normal conditions the farmer expects his crops to grow. If need be, he adds a side dressing of fertilizer and further cultivation to obtain proper growth. All nature seems to work toward a well fixed goal. Everything seems to aim at growth and maturity. Crops are not planted just for the sake of beautiful growing plants. Their value is not in their mere existence, but they are counted as important only because of the fruit they are to bear when matured. The whole process of farming is carried on at great cost and with much hard labor in expectation and hope of a harvest of fruit. The plant is of no value unless it bears fruit.

No informed farmer expects fruit from infant plants. But he does expect them to grow and rapidly go toward maturity so as to pay for their raising. With this ever in mind, the farmer exercises great patience with his growing crops. Great sums of money is invested in them with the expectation of receiving it all back with great profit. In the days of Christ and the apostles, this would have been called a parable.

SOME TRUTHS ILLUSTRATED

The church is a Divine farm, and every member is a plant to be cultivated and to grow to maturity so as to bear fruit. We are not in the church to merely be seen, nor to just fill up space. But God, who owns and operates this Divine farm, expects every member of the church to grow and bear fruit. Peter says, "But grow in grace, and in the knowledge of our Lord Jesus Christ." (2 Pet. 3:18.) Time and opportunity make a difference. With the passing of time, there comes a corresponding increase in responsibility. All are in rebellion against God, unless they are headed toward maturity and fruit-bearing. Paul reprovved members of the church who had had plenty of time to develop into teachers, but were only babes as at the beginning. (Heb. 5:12-14.) Those who remain babes in Christ are called "Carnal" and condemned. (1 Cor. 3:1-4.) A proper diet of regular feeding upon the sincere milk of the word of God would make all babes in the church grow and become mature Christians. (1 Pet. 2:2.)

THE PARABLE OF THE SOWER

One of the main lessons taught in the parable of the sower, (which Jesus used to teach great principles of truth), was that there can be no proper growth unless one is growing in the proper environment. "The seed is the word of God." (Lk. 8:11; Mk. 4:14.) The human heart is the soil. (Lk. 8:12.) And each one of us is

held responsible for the condition of his heart, or for the kind of soil he furnishes for the seed. "Purify your hearts, ye double minded." (Jas. 4:8.) "Make you a new heart, and a new Spirit; for why will ye die, O house of Israel?" (Ezek. 18:20-33.) Man is to prepare his heart for a great harvest. (2 Chron. 30:18-19.)

THE STONY GROUND SOIL

The seed which fell into shallow soil on a rock did not bear any fruit. It lacked moisture, and had no deepness of soil and no deep root in the soil. (Lk. 8:13.) These plants withered and died. They represent members of the church who lose faith and fall away. (Lk. 8:13; Heb. 6:4-6.) The seed was wasted on them. They represent surface religion -- shallow reception of the gospel. A deep and well fixed purpose is necessary to being faithful Christians. Surface plants are unable to endure the burning hot sun of the dry season. And shallow religion cannot get church members over the periods of trials and hardships which come upon Christians, sooner or later. Especially, will the little plants with no deep tap root, and with only shallow soil, as on a rock, not be able to stand against the burning persecutions which may come because of being Christians. They lack what it takes to succeed. They never mature, nor bear any fruit. (Mat. 13; Mk. 4; Lk. 8.) We should encourage all new members of the church to get off the rock, and into the deep soil, and to send the tap root down deep into the soil seeking strength and food for growth and for security against falling and failing in time of great temptation and trials. Surface religion is no better than no religion. There can be no maturity and fruit bearing in shallow religious teaching and influence, and with shallow purposes of heart. Surface religion seems to know no difference in shallow soil and deep soil, in having moisture and in being in dry soil, in religion that is only skin-deep, and in having our religion rooted in the depth of the soul. Such religion is nothing but vain religion, even if the adherents thereof do technically hold to the exact truth, they hold it in vain, they do not have the moral stamina -- do not have what it takes to be Christians. They have no deep and abiding convictions concerning right and wrong, good and evil. We fear that many church members are trying to grow unto maturity while living in the shallow soil on the rock.

ANOTHER CLASS OF FAILURES

But there are other members of the church who do have a deep rooted reception of the truth, and have great purposes of heart to do right, and yet they fail and bring forth no fruit. They are like wheat when the bushes grow up and choke and smother it down. (Lk. 8:14.) They are choked with the bushes of the pleasures of this life. They can sit a whole half day and watch the ball games, and never complain a moment, but if the church service is five minutes overtime, they threaten to quit the church. They are also choked with cares. They have to work, and their religion is on the shelf till they get the car payed out and the home paid for, or till the children are through college. Debts and cares and worries of living chokes them down, and they fall flat on the ground. Like wheat stalks under a bush, they swivel and wither and become flexible as a shoestring, turn pale and yellow and die. Another one of these bushes is the deceitfulness of riches. They must make a lot of money, religion or no religion. They have got to keep up with the Joneses whether they can do it and be Christians or not. Another bush which chokes the word out and prevents fruit-bearing is "The lust of other things entering in." You can just name it -- they are hindered by it. This thorny ground represents worldliness in the church. They are hindered by outside circumstances and are choked by things growing around them. Such thorn bushes prevent maturity and they are no better than the withered

and dead plant on the rock. In neither case was there any maturity and fruit. With both classes God, the divine farmer, was displeased. The seed was wasted in both cases. They are no better off than the wayside soil where the seed never did germinate and produce a new birth or a new life or stalk.

All the soil would have produced fruit if it had not been for the fact it was unprepared. The road or wayside soil was not broken up nor pulverized by cultivation. The seed was wasted on top of the ground. The birds devoured them. They never did believe and obey so as to be saved. (Lk. 8:11-12.) But they were at least as well off as those who later turned back into unbelief. (Lk. 8:13.) And were as well off as those who continued to believe but were choked with thorn bushes and bore no fruit.

Such people should prepare the soil of their hearts so as to be faithful unto death. (Rev. 2:10; Mt. 25:14-30.) They should plow up the road or wayside ground, and remove the flat rocks, and dig up the thorn bushes by the roots and get rid of all hindrances. Then they would have all been able to grow in good ground and reach maturity with a great harvest of good fruit.

THE GOOD GROUND HEARERS

In this case, there were no roads across the soil of their hearts to keep them from believing and obeying so as to be saved. And there were no rocks in the soil of their hearts to hinder a deep reception of the word in the depths of their hearts. Furthermore, there were no thorn grubs to sprout up and choke the little plants. The word was received into "Good ground" -- like it should be in all cases. And their hearts were honest. (Mat. 13:15-23; Lk. 8:11-15; Mk. 4.) They were honest with God, as well as in dealing with men. Hence, they brought forth fruit, thirty, sixty, and one hundred fold. This was a great harvest. This is the potential which we have in the church today. All the members could be thus fruitful, if they would make a total commitment to Christ, if they would get off the rock and out from under the thorn bushes and "Purify their hearts." (Jas. 4:8.) If all would do this we would be in GOOD FIX IN - 66!

Before Honor Is Humility

"Before destruction the heart of man is haughty, and before honor is humility." (Proverbs 17:20)

Almost everyone is ready to give honor to whom honor is due, but it is difficult indeed to honor that person who is haughty, arrogant, and overly in love with himself. A scholar once said, "The road up is down." This harmonized with the earlier teachings of Christ that whosoever exalts himself shall be abased, and whosoever humbles himself shall be exalted.

Godly men have always been humble men. Because humility filled their hearts, service filled their lives, and honors in abundance have been bestowed upon them. The egotist who constantly parades his learning, his accomplishments, his possessions will look in vain for honor from men and women who love the Bible. Though He was of all men divine, Jesus humbled Himself and because obedient unto death even the death of the cross. If we would be exalted by the Lord, then we must cultivate that characteristic which was predominately in the life of Christ--humility. James wrote: "Humble yourself in the sight of the Lord, and He shall lift you up." Only when we cast out arrogance and egotism is the Lord able to use us completely in His work.

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:5 and 6.)

Faith

By LEVI SIDES
Hatt Church of Christ

Faith is one of the greatest subjects mentioned in the Bible. In I Corinthians 13:13 the great Apostle Paul writes, "But now abideth faith, hope, love, these three; and the greatest of these is love." We know that LOVE is the greatest, but FAITH follows closely behind.

WHAT IS FAITH?

"Now faith is the assurance of things hoped for, the conviction of things not seen." (Heb. 11:1). Faith is here called "assurance" or a deep, well grounded confidence in God and in His Word. Faith is also here described as dealing with "things not seen."

Faith not merely an intellectual assent to some proposition apart from obedience, for in this sense, "even the demons believe-and shudder." (James 2:19). It is that personal confidence and trust placed in God which takes him at His word and acts upon his demands, realizing that God is faithful to perform his promises and "he never faileth."

Without this confidence or assurance in God, faith is little. While Jesus and his disciples were crossing the Sea of Galilee, Jesus fell asleep; "and there arose a great storm of wind and the waves beat into the boat insomuch that the boat was now filling." (Matt. 8:23-27; Mk. 4:35-41). In their distress the disciple awoke him and said, "Teacher carest thou not that we perish?" "Save, Lord, we perish." Jesus said to them: "Why are ye fearful, O ye of little faith." In what respect was their faith little? Their plea to Christ showed that they believed that he had power to save them from the fury of the storm. In this respect the disciples' faith was not small. Their language, however, shows that they had begun to doubt that He had sufficient interest in them to save them from perishing in that storm. "Carest thou not that we perish?" To doubt his love and his care for them was a serious defect in their faith - the disciples were lacking in confidence.

Every Christian should examine himself to see if there is a similar defect in his faith. Here is both a preventive and a cure for this sort of defective faith: "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, BECAUSE HE CARETH FOR YOU." (1 Pet. 5:6-7).

The meaning of faith is truly emphasized in the following story. The little girl had gone to her father's country store. There was a hole cut in the middle of the floor and the store keeper was down in the cellar. He saw the little girl as she stood on the edge of the hole in floor but she could not see her father down in the dark cellar. But she knew he was there. And he said to her, "Jump, and I will catch you." And although she could not see her father, she could hear his voice. She knew and believed he was there and she believed that he could catch her. So she just tumbled over into the dark hole. Now that is faith. This is what it means to believe in God. This is what Solomon meant when he said "Trust in the Lord with all thy heart, and lean not upon thine own understanding. In all thy way acknowledge him, and he will direct thy paths." (Prov. 3:56).

IS FAITH NECESSARY

If man were infinite - if he could see, know, and understand all things - there would be no need of faith. But man is finite. His vision is limited; and though he can understand many things, many other things are beyond his powers of comprehension. These we must accept by faith.

Faith is necessary in everyday life. Even the

infidel who scoffs at the Christian's faith exercises faith in someone or something every day. He must have faith in the train on which he rides or the engineer who drives the engine. He must have faith in his fellowman to accept a check in payment for a debt. He puts his money in a bank because he has faith in that institution.

Faith is necessary in religion. "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). Faith therefore is a prerequisite of approach to God - it must be present before one can draw nigh to him. One cannot be pleasing to God or do his will unless he believes that God is the being he says he is, and that he will do all that he has promised to do. (Heb. 11:6.)

The Christian must live and walk by faith. Not only must he believe in Christ before he comes to him, but having been inducted into the kingdom, he must live his life and perform his duties and tasks by faith. "As it is written, The just shall live by faith." (Rom. 1:17). Man cannot understand the ways of God, nor can he see into the future. All that he can do is trust and believe that God will lead him aright if he will do what God says he must do in order to receive promised blessings. "For we walk by faith, not by sight," (II Cor. 5:7). Man is not capable of directing his steps. Faith in Christ is necessary to the salvation of the soul.

HOW IS FAITH OBTAINED?

Much emphasis is placed upon prayer, and it should be; but faith is not thus secured. One must believe or already have faith before he can pray. If one has no faith, he is wavering and can receive nothing of the Lord. (James 1:5-7). Before one can approach God or come to him he must believe. (Heb. 11:6).

Then, how does faith come? By and through the Word of God, which contains the testimony concerning Christ. Not all of the events of the life of Christ are recorded, but enough of them are written to enable anyone who hears and believes to be saved. "Any many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but there are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have eternal life through his name." (John 20:30-31). "How shall they believe in him of whom they have not heard? . . . So then faith cometh by hearing and hearing by the Word of God." (Rom. 10:14-17).

When the jailor at Philippi asked what to do to be saved, Paul answered: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Any they speak unto him the Word of the Lord, and to all that were in his house." (Acts 16:30-32). Why did Paul speak unto them the "Word of the Lord"? It was because faith comes by hearing the Word of God.

OUR FAITH MUST EXPRESS ITSELF

God has told us through James, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Again he said, "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. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O Vain man, that FAITH WITHOUT WORKS is dead . . . Ye see then how that by works a man is justified, and not by faith only . . . For as the body without the spirit is dead, so faith without Works is dead also." (James 2:14-20, 24, 26).

Our faith in God must lead us to repent of our sins (Luke 13:3-5; Mark 9:12; Luke 24:47;

Acts 2:37-38; II Pet. 3:9; Acts 17:30-31; Luke 15:7, 10), to confess the name of Jesus before others, (Phil. 2:9-11; Rom. 10:10; Matt. 10:32-33), to be baptized. (Acts 2:38; Mark. 16:16; Rom. 6:3-4), and to live as Christians. (II Pet. 1:5-11; Rev. 2:10; Rom. 12:1-2).

What kind of faith do you have, my friends? Is it the faith that is based upon the New Testament? Is it the faith that will save you through obedience to the will of Christ?

The Fruit of The Spirit

M. NORVEL YOUNG

Before Christmas can expect to bear the fruit of the spirit they must let the Spirit dwell in them. Without the roots and the trunk we cannot expect the fruit. Many of us look at the fruit. Many of us look at the fruit of "love, joy, peace, patience, kindness, goodness, fidelity, gentleness, and self-control" (Gal. 5:22-23), and want them. But we do not want to open our hearts and let the Spirit dwell in our bodies through the Word of God. "Make no mistake about this: God is not to be fooled, a man reaps what he sows. If he sows seed in the field of his lower nature, he will reap from it a harvest of corruption, but if he sow in the field of the Spirit, the Spirit will bring him a harvest of eternal life." (Gal. 6:7,8)

The Bible clearly teaches that our bodies are temples of the Holy Spirit, if we are really Christians. We become Christians by yielding ourselves in faith in Jesus Christ as God's Son and letting this faith move us to repent from our evil ways and turn to God, to serve him as he guides us through the living words of Scripture. Our faith leads us to be buried with Christ in baptism for the remission of our sins, confessing our faith in Christ (Acts 2:38; Rom. 6:4). Just as the three thousand on Pentecost were promised "the gidget of the Holy Spirit," so all who receive the same gospel and obey it are promised this Spirit today.

But many who begin with God and Christ and the Holy Spirit dwelling within them do not bear much love and joy and peace. They forget their vital connection with God. They lose their sensitivity to spiritual things and soon the fruit of their lives includes anger and envy and impurity. They begin to trust in themselves and in their own power and possessions and the Spirit no longer dwells in them. (Psa. 51:11.) They may keep up many of the religious traditions they have learned, but the living power of God is gone from their lives. The positive proof of the absence of God's Spirit is their failure to show and joy and peace and patience and self-control.

The family prayer circle and the reading of the Bible together in the home are designed to nourish the life of the Spirit within us. We cannot save ourselves. We cannot manufacture the fruit of the Spirit out of our own natures. God must save us through Christ and God's Spirit must dwell in us through his living Word if we bear the genuine fruit of the Spirit.

"Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:20, 21).

Let us cultivate our souls. Harold Bell Wright said: "Eyes blinded with the fog of things cannot see truth. Ears deafened by the dim of things cannot hear truth. Brains bewildered by the whirl of things cannot understand truth. Hearts deadened by the weight of things cannot feel truth. Throats choked by the dust of things cannot speak truth."

Take time to be holy. Heighten your sensitivity to God's truth. "For a man's life consisteth not in the abundance of the things which he possesseth."

Reaching The Unreached

(Continued From Page 1)

on fire for the Lord?"

The church as a whole needs to be reaching the unreached. A soul-winning congregation is one that is convinced that we must reach the lost or go to perdition with them.

I challenge you to do personal work! It will bless you and God will bless you. It will reward you and you will honor Christ. Then, DO personal work! Do it now.

Be convinced and convicted, study, pray with all your might, then get out and work with all your capacities. You have Christ with you, be not afraid! (Mt. 28:20.)

Let us accept the challenge of Christ, and let us get busy reaching the unreached. Let it be resolved that our generation is going to convert the world to Christianity. May God bless us through our work as PERSONAL EVANGELISTS.

The Church In The New Testament

G. A. POSEY (NO. 1)

In a world of confusion and turmoil, the word 'church' has become a rather common expression, even among so-called religious people. There seems to be a growing tendency among many of the religious minded people to look at the church as simply a group of people who call themselves Christians. This has grown out of a lack of respect for God's word; what it teaches about the church and its origin. Let us consider some characteristics of the New Testament church.

1. THE CHURCH WAS BUILT BY CHRIST. It was not built by John the baptist, or Paul etc. John was beheaded before Jesus said, "Upon this rock I will build my church." (Matt. 16:18.) Thus John never was in the church. Christ did not build some denomination. The church was not built at the time Jesus spake these words in Matthew 16. The fact that Christ built His church makes it peculiar to all other institutions.

2. CHRIST DIED FOR HIS CHURCH. He did not die for some sect or religious group which is not of New Testament order, but rather for His church. Paul said, "Husbands, love your wives, even as Christ also loved the church, AND GAVE HIMSELF FOR IT." (Eph. 5:25.) Christ was so possessed with doing the will of God, that even death would not stop Him. Think what a tragedy it would have been, had Christ yielded to Satan three years prior to His death! You and I would not be privileged to be members (by obeying the gospel) of Christ's church.

3. CHRIST PURCHASED THE CHURCH 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.) If the church is not important and precious, why then, did it cost Christ his blood? Christ did not purchase some denomination, because denominations aren't of New Testament origin. Surely you would never say that the church is not important.

4. THE NEW TESTAMENT CHURCH IS CHRIST'S CHURCH. Jesus said, "And upon this rock I will build my church." (Matt. 16:18.) Notice, Christ did not say, 'a church', but rather, "My church", which certainly to the students of the Bible means "one" in number. Paul says, "The churches of Christ salute you." (Rom. 16:16.) This means congregations.

5. THE CHURCH IS THE BODY OF CHRIST. "Now ye are the body of Christ, and members in particular." (I Cor. 12:27.) Paul continues in the Colossian letter, "Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh

for his body's sake, which is the church." (Col. 1:24.) These passages dogmatically say that the church is Christ's body.

6. CHRIST IS THE HEAD OF THE BODY. We must admit that every body has a head. Thus the church is the body of Christ, "And he is the head of the body, the church." (Col. 1:18.) A head has only one body lest it be a monstrosity! Certainly a person would not be so naive as to say a human head could have two bodies. In reality that's what so many people are saying about the church in relation to Christ. Paul said, "There is one body." (Eph. 4:4.) Not ten, not twenty!

7. THE SAVED ARE IN THE CHURCH. Many people do not believe a person has to be a member of Christ's church to be saved. This idea has plagued the nations. In essence, these people are saying that the blood of Christ is not necessary, because it took His blood to purchase the church. On the day of Pentecost, Peter told the people what to do to be saved, then, they believed and obeyed, "And the Lord added to the church daily such as should be saved." (Acts 2:47.) Jesus had ten days prior to Pentecost said, "He that believeth and is baptized shall be saved." (Mark 16:16.) If you are an accountable person, you must be in the church to be saved.

8. BELIEVERS ARE BAPTIZED INTO THE CHURCH. There are just about as many ideas on how to get into the church as there are concerning the church itself. But Paul said, "For by one Spirit are we all baptized into one body." (I Cor. 12:13.) What is the Body? How do you get into the body? Certainly any person who had the ability to read could understand Paul's language. He said, "baptized into one body." Someone says, why did God want people to be immersed in water? Well, why did He require Naaman to dip seven time in the Jordan? (2 Kings 5:1-11) Or the blind man in John 9 to wash himself in the pool of Siloam? Friend, God commands, we obey. We aren't in the law making business. Obey God rather than men (Acts 5:29.)

Church Budgets

Many churches of Christ will be making plans for the year 1966 in a few days. Their plans to spend so much for this, and so much for that, and to do this and that as church work at the charge of the church will be a church budget, whether they call it that or not. The work planned for the church is so very important that this meeting should be a serious planning session indeed. The future should be faced with confidence and courage. And the church should not fail to take God Almighty in with the brethren as a Partner in the work. Paul says, "I can do all things through Christ who strengteneth me." (Phil. 4:13.) We should not plan only such work for the Lord as we can do by ourselves without the Lord. But we should remember that we are "Laborers together with God." (I Cor. 3:5-8.) If the congregation will count on God more and then work dilligently more work will be done and more souls will be saved.

In your planning I would suggest that you do not overlook the following:

1. Plan for the use of more needed teaching equipment, such as proper literature, visual aids, New Song books, if needed, more Bibles for the poor, and we modestly suggest that you could greatly bless every home in the congregation by sending "WORDS OF TRUTH" by mail directly to each family, and then let the elders be billed at only five cents per copy on the first of the following month.

2. Why not plan two gospel meetings, rather than one for 1966. There is not enough of teaching of the word being done in this time "When the days are evil." Remember, the gospel is still the only power to make this word and fit men and women, boys and girls for heaven at last.

(Rom. 1:16.) Don't depend upon riches, or education, or morality to do this. And don't forget that the word of God is like seed—it can produce no fruit or harvest unless sown into the hearts of the people. (Lk. 8:11-15.)

3. And don't forget mission work. Plan to reach the unreached with the gospel, both near home and in foreign lands. (Mk. 16:15; 1 Tim. 3:15.)

4. Don't overlook the recently discovered and wonder-working power of personal and individual work done by members of the congregation in soul winning. With proper training, members can take proper equipment and go out and convert more people in one year than the church has been convering in the meeting house in ten years. This power has been revealed in the Bible all these years since Pentecost, but is more recently being tested and tried. (Acts 5:42; Acts 20:20.) We have been slow to learn that the personal touch of a friend in soul winning is tremendously powerful.

5. You might consider having your congregation cooperate with some other congregation in putting on a radio program, or in an area-wide training program with trained talent brought in to do the teaching. All this can be done under the eldership of one congregation, while others share in the benefits, and perhaps, if they wish, they may also share in the experience of the effort. Such cooperation may not be needed. But the congregation can maintain its own autonomy and cooperate with another congregation or, if need be, with a plurality of congregations and aid a work of interest to all. (2 Cor. 11:8; 1 Cor. 16:1-3; 2 Cor. 8:1-5; Rom. 15:25-31; Acts 11:22-26, and 27-30.) One church may aid another in teaching and edification, as well as in benevolence. (Col. 4:16.) There is no need nor room for any Missionary Society. The only organization needed in this work is the church under its own elders and deacons, doing its own work, even when receiving aid from another church, or churches. Any organization tying the churches together under some centralized form of government is not scriptural, as we all know.

6. And this final point, if the leaders of the church will plan to give liberally, and as prospered, which would have to be at least a tenth-plus of their incomes, then the congregation would become liberal, and the church can do twice as much as with covetous leadership. Don't forget that we are to "Abound in the work of the Lord." (1 Cor. 15: 58.) Many congregations are merely trifling with their opportunities and potentials. God will hold us responsible for what we can do, and would want to do if not lukeworm. (Tit. 2:12-14.)

May God bless all the churches of Christ, and may we plan a great work for the new year—1966. Many of our congregations are largely like a sleeping giant, and all we need to do is to awake them. Let us operate at full capacity next year, and all this will depend upon plans made for the future. "The children of this world are in their generation wiser than the children of light." (Lk. 16:8.) This is to our shame. Business men plan their future operations in great dilligence. Let us not be "Slothful in business." (Rom. 12.)

TEN BAD CHURCH MANNERS

1. Writing notes and passing them back and forth.

2. Giggling and whispering.

3. Moving about unnecessarily.

4. Talking loud before and after services.

5. Putting on wraps during the closing song.

6. Talking during the first song.

7. Dropping the song book noisily during the closing song or prayer.

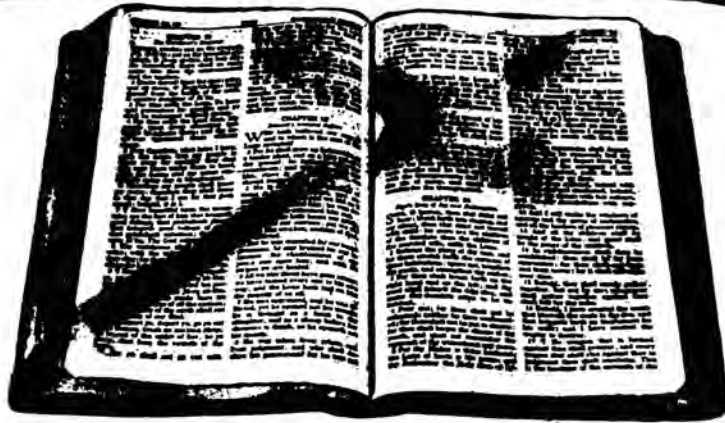
8. Manicuring your nails or powdering your nose during services.

9. Writing and cartooning on song books.

10. Chewing gum.

— Copied

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOL. 2

FRIDAY, JANUARY 14, 1966

NO. 52

THE ETERNAL GOD

WAYNE THOMAS

Macedonia Church of Christ

"Who made God?" Perhaps every child asks this question at one time or another. Of course we realize there are some things beyond our comprehension. For example, we cannot conceive of the Beginning of Time, nor the End of Time, nor the boundaries of space. Isn't it hard to comprehend the existence of the earth? Where did MIND, PERSONALLY, or INTELLIGENCE come from? Let us face the facts, which proclaim the existence of a powerful, supreme, eternal God, and accept them by faith.

Belief in the eternal God is the primary foundation of Christian faith. The writer of Hebrews declares, "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.) It is impossible to know God and be ignorant of his teachings. Hence we should earnestly seek to know God as He is revealed in the Bible. God is gradually made known to us in the Holy Scriptures. From the first verse to the last, we have a step by step account of the nature, power, wisdom, and mercy of God. . . .

GOD IS AN ETERNAL GOD

The child's question, "Who made God?" is a perfectly natural question, but the answer may not be such as the child would expect. Jesus said, "The Father hath life in himself." (Jn. 5:26.) This means that God is Creator and is not a created being. He owes His life to no other being or cause, and He is not dependent on anything for His own existence. The intelligent student of God's word is cognizant of two facts: First, God is not dependent upon any cause or being in this world. (Psa. 50:12) Second, He is the source of all that lives. (Acts 17:24-25; Rom. 11:36.) Let us look at it this way. Something cannot come from nothing. Therefore, something always was. That which an unbiased mind can most easily grasp is that the only eternal-existence which is consistent with reason is the eternal God.

GOD IS ETERNAL

Since God's existence had no beginning, it will have no ending. (Psa. 90:1-2.) God always was, always is, and always will be. Certainly this means that God is self-sustaining. Webster says, "Self-existence is existence entirely independent of any outside cause." Then, self-existence is simply existence wholly independent; as nothing has initiated it, so nothing can terminate it. It is not possible for us to properly portray the eternity of God. Paul said, "How unsearchable are his

judgements, and his ways past finding out. (Rom. 11:33.) Perhaps the main reason for this is because our minds are controlled and limited by time. We live in the duration of time. So we speak of yesterday, today, and tomorrow. This is not so with God for "one day is with the Lord as a thousand years, and a thousand years as one day." (II Pet. 3:8.) God is eternal, as many passages in the Bible affirm (See Deut. 33:27; Psa. 9:7; 90:1-2; 1 Time. 1:17). It follows that He is the author of eternal life. (Jn. 3:16; Heb. 5:8-9.)

GOD IS IMMUTABLE

The one who is eternal, cannot err, cannot change, but is eternally the same. The universe itself is mutable, for it has no independent existence, but hangs upon the power of a will not its own. From eternity to eternity God is the same. (Mal. 3:6.) James says, "With whom is no variableness, neither shadow of turning." (Jas. 1:17) Again the Bible says, "God is no man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. 23:19). The Psalmist made the firm declaration "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." (Psa. 33:11). His goodness will never be altered. From everlasting to everlasting He is the same in His character, infallible and immutable.

GOD'S WORD IS IMMUTABLE

God has promised to bless us, and he has sworn to bless us. His word and bare promise is immutable. And his oath is likewise immutable. These two—his word and his oath—make two immutable things concerning either of which God cannot lie. The Hebrew writer says, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:13-19.) The two immutable things, God's word, and his oath, are intended of God to give us the strongest

possible consolation, or divine assurance. What more could we ask?

Letter From The Devil's Fire

Dear Teen - Ager:

If I had to forsake all my other correspondence, I could still afford to neglect yours, for there is truth in the adage "as a twig is bent so grows the tree", and I sure do believe in bending the twig.

I've been watching your church habits lately and congratulate you that you are not fanatics about attending every service. (That kind is usually no good to me at all.) YOU'RE MY KIND. . . Even when you go, there is no need to pay attention — just sit back with the crowd and write notes or study homework. You've got sense enough to know that there's a lot of good things you can't afford to miss while the fanatics are at church. You're improving rapidly it seems as you used to not miss a service and to consider every word the preacher said, but I'm glad you found it unnecessary to do that now. Wait till you get older, if you just must become an idealist.

Go just enough to ease your conscience when it hurts just a bit, but gradually wean your conscience away by missing a little more and soon you'll find it won't ever bother you the least bit to miss the worship services.

Worshipping once on Sunday ought to be enough, too much maybe. But leave Sunday night open for dates, picture shows, TV parties, and going to other churches with your friends. Who knows? You may be missing something better in the other place anyway — where you worship is SO NARROW. The largest and liveliest church is just down the street, and believe me, they'd make it mighty pleasant for you. Really, the social side of life is one of the biggest things you get out of church and and a little error they each won't really hurt.

You and your date certainly looked graceful at the dance recently. Remember when so called Christians used to think it sinful to dance? Dancing is a regular feature in some churches of today, and did you know most folks laugh behind the back of that Church of Christ preacher for his Bible views?

"The Devil"

P. S.

If you are for me,
sign on the dotted line.

Your name
T. D.

WORDS of TRUTH

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Are You Freezing To Death?

By GUS NICHOLS

The story is told of a man who was making his way across a mountain in a terrible blizzard. Finally he became colder and weaker with each step. He ached, became numb, staggered, almost fell, but he struggled onward almost in a daze. Again he stumbled and this time he fell in spite of all he could do. He thought "This is the end. I shall freeze to death. I shall never be able to get up and get going again." But in falling, his hand struck the prostrate form of another man who had also fallen in the storm and blizzard.

He rose to his knees and began to rub the frozen man's hands and face to revive him. He worked harder and harder, until the man was revived. He had saved another life, but in doing so, he had saved his own life also! The exercise of reviving the other man had kept his own body warm and alive, so that both finally reached their destination.

Are you a member of the true church? Are you a true Christian? Or, are you freezing to death for a lack of spiritual exercise? Why not try to revive some one who has fallen, and to your surprise you may save yourself while saving another?

SPIRITUAL TEMPERATURE

Jesus told his disciples of a spiritual blizzard that was coming upon the disciples, and said, "Then shall many be offended, ('Stumble' - Am. Std. Ver.) and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Mat. 24: 10-12.) Here we learn that abounding iniquity means spiritual coldness. All men seem to be affected by environment more than by any other one thing. When a cold wave comes sweeping down out of the North all of us are more or less affected by it. It can block the roads and slow the wheels of progress.

Waves of wickedness often come sweeping from first one direction, and then another, and all are more or less affected thereby. The Lord says when iniquity "SHALL ABOUND, the love of many shall wax cold." (Mat. 24:12.). When one's very affection becomes chilled, he is sure to spiritually freeze into a stupor, and into inactivity. He is sure to stumble and fall.

LOSING ONE'S FIRST LOVE

Losing one's first love causes members of the church to fall. John wrote the "Church at Ephesus" and said the Lord had something against them. He said, "Thou hast left thy first love. 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. 2: 4-5.) Paul said unto the Corinthians, "Wherefore, let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.) Waves of wickedness often bring those who are self-confident down more readily than the weak and timid Christian who is afraid of sin and evil and always watches and prays lest he be led into temptation.

MANY HAVE STUMBLER AND FALLEN

There are many who have stumbled and fallen. Some of them are freezing to death, spiritually. They are too cold to attend the services of the church any more. (Heb. 10: 25; I Cor. 16:2; Acts 2:42.) They don't read the Bible any more. (Isa. 34:16.) They have become too busy to teach the children any more. (Eph. 6:4; Prov. 22:6; Deut. 6:5-9; 31: 12-13.) They are trying to plod along the way alone, but they are freezing. They are becoming colder and colder all the time. They are getting closer and closer to spiritual death. They will soon be gone — long, long gone — unless some one who stumbles upon them and knows about their condition warms them up and revives them back to a normal place in the work of the church.

BUT CAN ONE SAVE ANOTHER?

James says, Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (Jas. 5:19-20.) "He that winneth souls is wise." (Prov. 11:30.) Daniel says, "They that turn many to righteousness" shall shine "As the stars for ever and ever." (Dan. 12:3.)

CAN SAVE ALIEN SINNERS ALSO

In this same sense, Christians can save alien sinners also. Paul says, "To the weak became I as weak, that I might gain the weak: I am made ALL THINGS TO ALL MEN, that I might by all means save some." (I Cor. 9: 22.) Hence, the Christian never knows but that he may save another, if he will make the proper effort. One might save his own wife, or the wife might save the husband. If he should fail, he at least could save himself in the exercise of trying to save others. "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" (I Cor. 7: 16.) Who would dare deny that many a man has saved his own soul in saving his wife, and the same is true of many a woman? The spiritual exercise in trying to save the children has often saved the parents, etc. They had a twofold motive for living a devoted life in the service of God.

ONLY GOD CAN SAVE IN ANOTHER SENSE

Only God can save in the sense of pardoning and forgiving sinners. But this is after man has had a part in converting and bring the sinner to God. God uses men in saving men, even themselves. On Pentecost Peter told those who had heard the gospel and asked what to do, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:36-38.) Then in his exhortation, he said, "Save yourselves from this untoward generation." (Acts 2:40.) That is, they could, by obeying the gospel, and taking hold of God's life-line, save themselves.

HO WCAN WE SAVE OTHERS?

Some have contended that men are saved independently of all other men, and of everything which could be done for them by others. This is not true. God saves, but he saves through preaching. (I Cor. 1:21.) And one can not believe without preaching — at least one cannot believe without the preaching on record in the New Testament. We believe on Christ through the preaching of the apostles. (Jn. 17: 20-21.) The preachers and teachers of the word are necessary to the salvation of the lost, and essential to faith. (I Cor. 3:5.) We save others,

therefore, by teaching them, and influencing them to obey the gospel so as to be saved by the Lord.

AN INCONSISTENCY REFUTED

Our denominational friends argue that if baptism is a condition of salvation then the preacher to do the baptizing is necessary, and that such a doctrine puts the preacher — a man — between a human being and his God and makes another mediator out of the preacher. This is misleading, first of all, because Christ, the mediator, is the one who put the preacher in his plan when he gave the Great Commission to preach the gospel to every living creature, and had Paul teach that the gospel is the power of God unto salvation. (Mk. 16: 15-16; Rom. 1:16.) But if nothing can be a condition of salvation which is made to depend upon the preacher then faith cannot be necessary to salvation, for, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?... So then, faith cometh by hearing and hearing by the word of God." (Rom. 10:13-17.) "Who then is Paul, and who is apolos, but ministers by whom ye believed." (I Cor. 3:5.) Is faith not necessary to salvation because God put the preacher between the sinner and his salvation? "The gospel" is "The power of God unto salvation." (Rom. 1: 16.) And men are to preach the gospel. (Mk. 16:15.) Is the gospel a non-essential because it puts man between the sinner and his salvation? That which proves too much, proves nothing! The logic and quibbling of such debaters is as much against their doctrine that faith is necessary to salvation, as it is against the Bible doctrine that both faith and baptism are conditions of salvation. (Mk. 16:16.) If their argument excludes baptism, it also excludes faith. But if it does not exclude faith, for the same reason it does not exclude baptism. The preacher is no more a mediator when he is baptizing one in order to salvation than he was when he was teaching him the gospel in order to his salvation.

GOD PUT MEN IN HIS PLAN

God uses human agency and instrumentality in saving men. We need to recognize this fact and stay with it. The fact that the denominations only believe and teach it part of the time should not dampen our zeal to get the gospel to the whole world in our generation, if possible. Paul said, "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4: 3-4.)

WHAT WILL GOD DO WITH THE HEATHEN?

The question often comes, "What will God do with the heathen, if the preaching of the gospel is necessary to their salvation?" Well, there is no "If" about it. The gospel is the power of God unto salvation. (Rom. 1:16.) We are saved by the gospel. (I Cor. 15: 1-4.) We are begotten by the gospel. (I Cor. 4: 15.) Faith comes by the gospel. (Acts 15:7.) My question is not so much what will God do with the heathen if we fail to do all we can to get the gospel to the heathen? But what will God do with us if we fail to thus preach it, to every creature in all the world, as commanded in the Great Commission? We would be sinning against known truth and duty. We would also be showing no love for our fellow beings, and no interest in them. How could we act thus and be like Jesus who came to seek and to save the lost? (Lk. 19: 10; I Jn. 4:14.)

LET US NOT STUMBLE OVER THEM

Let us not, therefore, stumble over men who are down and frozen stiff without the gospel, and do nothing for them; but let us warm them up with the love of God and show them the milk of human kindness. Let us every one try to save his neighbor, for all are as much lost as ever without Jesus, and the whole world is still in a mighty bad fix in '66. Human tricks still cannot save in sixty-six. The world is in a mix in '66. We must have religious work, and do it, or we shall die for a lack of spiritual exercise. Let us

(Continued On Page 4)

The Church In The New Testament

G. A. POSEY (NO. 2)

In a previous study on the subject, "The Church in the New Testament." We pointed out that the Church was built by Christ. He Died for it; it was purchased with His own Blood; it is the Church of Christ; the body of Christ; Christ is the head of the body; the saved are in the church; and believers are baptized into the church. After learning these great truths, we shall now notice other characteristics of the New Testament Church.

Church Established on Pentecost

Jesus, in Matthew 16 said, "Upon this rock I will build my church." (Verse 18.) The church was not established at this time, because Jesus used the future tense verb "will" to denote sometime in the future. There are those who say that the kingdom has not yet been established. This idea is completely erroneous. It's erroneous, because Jesus said, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." (Mark 9:1.) If the kingdom has not been established, then, there are some of those disciples, to whom Jesus was speaking, still living. Do you know anyone who is over 1900 years old? I don't think so. Neither do I (Col 1:13; Heb. 10:28.).

In these passages, we can definitely see that the church was to be established. But when? On the day of Pentecost. "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.) To what did the Lord add these believers? The church! The church was established, in the year A. D. 33. Paul later affirms this great truth. "Unto the church of God which is at Corinth." (I Cor. 1:2.) So, the New Testament Church was established on the day of Pentecost, more than 1900 years ago, just as was prophesied by the prophet Daniel, "And in the days of these kings shall the God of heaven set up a kingdom." (Dan. 2:44.)

THE SEED SOWN ELSEWHERE

A sower must have seed to sow. Jesus said, "Now the parable is this: The seed is the word of God." (Luke 8:11.) He must be careful to sow the right kind of seed. The Psalmist said, "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." (Psa. 119:128.) God's word is the right kind of seed. "For the word of the Lord is right; and all his works are done in truth." (Psa. 33:4.)

After the church was established, those disciples went everywhere sowing the word. (Acts 8:1.) "Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5.) And, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

Creeds, Disciplines, Manuals, or Catechisms aren't the right kind of seed. These books teach contrary to the Bible. Don't sow anything except the right seed lest you should be guilty of teaching some other doctrine. Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8-9.) Heed this solom warning friend.

WORD DIDN'T MAKE PAULITES

When a person teaches God's word, that doesn't make him worthy of having followers of himself and to wear his own name. Paul didn't want people to become anything but Christians. "But he said, I am not mad most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from

him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26: 26-28.) Agrippa was almost persuaded to become a Christian, not a Paulite. Even though Paul was the one doing the teaching. Thomas and Alexander Campbell were ministers of the church of Christ in the formation of the Restoration Movement. They preached the simple, powerful gospel of our Jesus Christ, and in turn the people obeyed, and were called Christians.

THE WORD DIDN'T MAKE PHILIPITES

When Philip preached Jesus to the Samaritans, "They believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.) This did not make them Philipites! They became simply New Testament Christians. (Acts 11: 26; 1 Pet. 4: 16; Jos. 2:7.)

Philip was told, by an angel to, "Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Acts 8:26.) On that road he met a man from Ethiopia. The eunuch was reading from Isaiah, "and Philip began at the same scripture, and preached unto him Jesus." (Acts 8: 35.) The eunuch believed and obeyed. Did this make him a Philipite? No. He became a simple New Testament Christian. The seed was sown, and it produced a Christian.

THE WORD MADE CHRISTIANS

Isaiah said, "And the Gentiles shall see thy righteousness and all kings thy glory: And thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2.) Centuries later, "The disciples were called Christians first in Antioch." (Acts 11:26.) We marvel to see how everything works together to fulfill what God says. Believers are called Christians, when they obey.

CHURCHES OF CHRIST

While Jesus was on earth, He said, "Upon this rock I will build my church." (Matt. 16: 18.) It was to be His church, not John's or Paul's etc. Paul referred to, "Churches of Christ." Not churches of Paul, even though he was instrumental in establishing the church in various localities.

A modern theory or idea that's plaguing the minds of scores of people is, "There's nothing in a name." The church MUST be called what Christ desires for it to be called. We have noticed that He purchased it with His own blood, so, doesn't He have the right to say by what name it shall be called?

If there's nothing in a name, then, why do wives wear the name of their husbands? Why do you endorse a check? Why do you have the deed to your home and land in YOUR name? Even so, Christ is the head of His church, (Eph. 1:22 - 23; 5:23.), saviour of the Body, (Eph. 5: 23-27.) So, He has every right to say it MUST wear His name. Not some denominational name. Don't be ashamed of the name of Christ! (1 Pet. 4:14-16.)

The Voice Is Familiar ... But The Hands Are Strange!

W. RAY DUNCAN

Bible readers will not need to be reminded that the idea expressed in the above caption is expressed the story of Isaac being deceived by his son Jacob. (Gen. 27:22). No boy ever more deliberately lied to his father than did Jacob. Nor perhaps ever did any boy reap more bountifully of evil fruit from sowing evil deeds than did Jacob! Surely his reaping was near a hundred-fold! However, this case is not singular, for we all "must reap what we sow." Gal. 6:7.

The churches of our Lord make many wonderful and great claims of being the one and only true church of the Lord Jesus Christ. Sometimes

we have become so adamant in our claims that we lose prospective members and friends because of attitudes! It might help us all to keep in mind the sentiment expressed in the poem, "I'd rather see a sermon, than to hear one any day." Too often we seemingly make no allowances for anyone being strictly honest in their religion except members of the Church of Christ. On the other hand, those whom we would convert begin to look at the lives of members of the churches of Christ, and all too often they see less devotion, prayer, work, interest in lost souls and sympathetic help for the sick, the widows and orphans than others who make no such claims; so they conclude, "True enough the voice is according to the scriptures, but the works of the hands do not fit the voice!"

We must admit that there are apparent differences in some things and persons that pass for Christianity today and that which we read about in the New Testament. In the days of the early church all the members (at least the faithful ones) were converted to Christ. They all believed that Jesus was the Son of God. A recent survey indicates that many church-members are atheists! In the early church when one was baptized it was because he had already turned away from sin. (Rom. 6: 1-4). He understood that his baptism was "for the remission of sins," and not as some popularly proclaim — because he did not have any sins! (See Acts 2:38; 22:16 etc.)

Members of the early church "continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread and prayer." (Acts 2:42). Many members of the church today feel they have done their full Christian duty if they spend one hour in the morning worship! If asked to come back Sunday night or Wednesday night they disdainfully ask, "Where does the Bible say that I must come back to a night service?"

It happened once, it can happen again, that all Christians were "of one heart and one soul." (Acts 4:32). There was a time when all Christian claimed nothing more than to be members of the body or Church of Christ. Why then should we not do the same thing today? What advantage is there in attaching any name more than "a Christian" to anyone? Try to give a sensible answer — you may find it more difficult than you supposed!

Members of the early churches of Christ kept both their bodies and spirits pure and free from defilement! When the purity of either body or spirit was sacrificed they kept the church clean by "withdrawing" from the disorderly (I Thess. 3:6). It brings a reproach upon the body of Christ today for members to be allowed to walk in sin and at the same time be fellowshipped in the body of Christ. This may justify the topic, "The voice is familiar but the hands are stranger!" Why cannot everyone who is a member of the Lord's church clean up his life, straighten out his works, and live a dedicated and devoted life for Christ? Surely we could win multitudes to Christ if they could SEE what Christianity has done for us!

If you believe in Christ, then why not turn from sin by repentance; confess your faith before men, and be baptized into Christ in order that your sins may be forgiven. You can never live long enough to regret serving Christ!

Redeem the Time

Instead of wasting time through idleness, procrastination, UNWHOLESOME recreation, meditating over fanciful injuries, brooding over past mistakes, worry, and such like, we should redeem the time. (Eph. 6:16; Col. 4:5). "Redeeming the time" in Eph. 5:16 is rendered "buying up the opportunity" in the margin of the American Standard Version, and as "make the very most of your time" by Moffatt. "To be the man of the hour, first learn to make every minute count."

We may redeem our time — make the most
(Continued On Page 4)

Redeem The Time

(Continued From Page 3)

of it — by (1) studying the Bible, (2) seizing every opportunity of service, (3) praying, (4) examining self, (5) honestly toiling to support our family, (6) seeking the lost — “TIME LOST IN MENDING NETS IS GAINED IN CATCHING FISH” — and (7) by dedicating time and attention to our families, in training our children in the nature and admonition of the Lord.

“But I haven’t the time,” we hear. Then, you are too busy to go to Heaven! You need to learn to “TAKE TIME TO BE HOLY”. If your family physician told you to rest one hour each day or you would die in three months, you would find time. Why? Your physical life is at stake! But in the matters discussed in this article, your soul is at stake! FIND TIME? Surely you can.

Sir William Russell on his way to the scaffold to be executed handed his watch to a friend and said, “Will you kindly take my timepiece and keep it? I have no use for it. I am now dealing with eternity.” Where you spend eternity depends on how you spend your time.

Are You Freezing To Death?

(Continued From Page 2)

not freeze when there is so much to do which would warm us up and help us to thaw out from our years of hibernating. May God help us to become gospel addicts in -66!

A Scientific Alteration To Evolution

By THOMAS G. BARNES

EVOLUTIONARY HYPOTHESIS NEITHER NECESSARY NOR SUFFICIENT

One of my colleagues, a Ph.D. in philosophy, who has been reluctant to speak out publicly against evolution, privately expressed his concern. He said, “Evolution is a DOGMA and not a science.” This is a very serious charge because there are a great many disciples of Darwin in the scientific community. I believe, however, that a critical analysis of the literature on evolution justifies his statement.

A scientific fallacy in evolution may be seen by noting that its whole superstructure is built upon EXTRALOGICAL considerations. Extralogical considerations are the EXTENSIONS of a proposition beyond the scope of true logic. IN EVOLUTION AN EXTRALOGICAL ERROR OCCURS WHEN PHENOMENA WITH OBSERVABLE LIMITS ARE CITED AS EVIDENCE IN SUPPORT OF AN UNBOUNDED PROPOSITION.

A recent speaker on our campus defined evolution as a “change.” He then said “change is fact; therefore evolution is fact.” It soon became evident that the evolution he adheres to is far more than an observable change. He committed the extralogical error of defining evolution as an observable, and employing it as an unlimited, process. Fabrications upon that kind of premise are nothing more than figments of imagination.

The failure to give an adequate definition of evolution is a common fallacy among evolutionists; definitions implying observables are employed to frame speculative propositions. It is not uncommon, however, to find these same adherents to evolution charging that the remaining scientific community ignores the observable evidence.

No scientist questions the validity of VARIETY, CHANGE, and DEVELOPMENT WITHIN GROUPS OF LIVING THINGS. The works of Luther Burbank, Walter Lammerts, and others here in California have made it obvious that it is possible to breed new forms differing from parent forms. But it is also observable that this type of breeding is limited and invariably shows bounds beyond which it cannot go. One would say in mathematics that the curves of these

real processes have as asymptotes which never cross finite boundaries. EVOLUTION IGNORES THESE ASYMPTOTES.

After more than a hundred years of research in biology, evolution remains without a solid foundation. Dr. G. A. Kerkut states it this way, “The evidence which supports it (General Evolution) is not sufficiently strong to allow us to consider it anything more than a working hypothesis.” (G. A. Kerkut, “Implications of Evolution,” MacMillan, 1960.)

Isn’t it amazing that after all these decades of toil by scientists in numerous disciplines that evolution is still a mere hypothesis and not a law!

By now it should be clear that the evolutionary hypothesis is neither necessary nor sufficient. There are specific laws which are much more successful in specifying the processes of nature. These laws can be checked by experiment and may profitably be employed as guides to invention and progress.

I therefore invite your attention to a scientific alternative to evolution, an alternative that has present processes which follow the basic laws of science.

THREE BASIC LAWS

Let us consider three of the great laws of science which are included in the present processes of the alternative to evolution. These laws are: The FIRST LAW OF THERMODYNAMICS, the LAW OF BIOGENESIS, and the SECOND LAW OF THERMODYNAMICS.

The First Law of Thermodynamics is also known as the Law of Conservation of Mass-energy. It states that energy may have different forms (including mass)- that it is possible to change from one form to another, but the total energy remains constant.

The Law of Biogenesis states that life comes from life. Every living organism came from some other living organism.

The Second Law of Thermodynamics states that there is an irreversible tendency for processes in a self-contained system to go toward lower order. This means an increase in randomness, disorder, and decay if the whole system is taken into account. That is to say system run down hill, not up hill; they don’t wind themselves up; they tend to run down. Biologist Harold Blum says “One way of stating this law is to say that all real processes tend to go toward a condition of greater probability.” (Harold Blum, “Times Arrow and Evolution,” Torchbook Edition, P. 5, Harper and Brothers, New York, 1962.)

Please remember his statement of this law (that real processes tend to go toward a condition of greater probability) because he is an evolutionist and we shall see later he points out the improbability of major evolutionary events.

VALIDITY OF THE THREE BASIC LAWS

No laws of science are more firmly established than these three laws. They hold priority overall other laws of science. There are no known violations of these laws.

There was a 300-year debate on the Law of Biogenesis. During this period, maggots were claimed to be products of spontaneous generation of life. That was disproved. Then, after the invention of the microscope, micro-organisms were claimed to be evidence of spontaneous generation of life. In a series of beautiful experiments, Louis Pasteur showed that there was no such thing as spontaneous generation of life. His sealed vessels, which contain a yeast infusion and pure air from the top of the Alps, can be seen even now in the Pasteur Institute archives in Paris as a testimonial to that conclusion. After more than a century no life has appeared out of the inanimate. The Law of Biogenesis is accepted today by all reputable scientists.

Again I quote the aforementioned Dr. Blum in regard to the validity of the Law of Thermodynamics. He states, “For the second Law is in a sense an empirical and pragmatic law

which owes its acceptance to the fact that it has worked whenever it has been put to test.” (Ibid, P. 6.) Dr. Blum is one of the most scholarly evolutionists and as you see he agrees that there are no known violations of this law.

Pure Religion

By CLEON LYLES

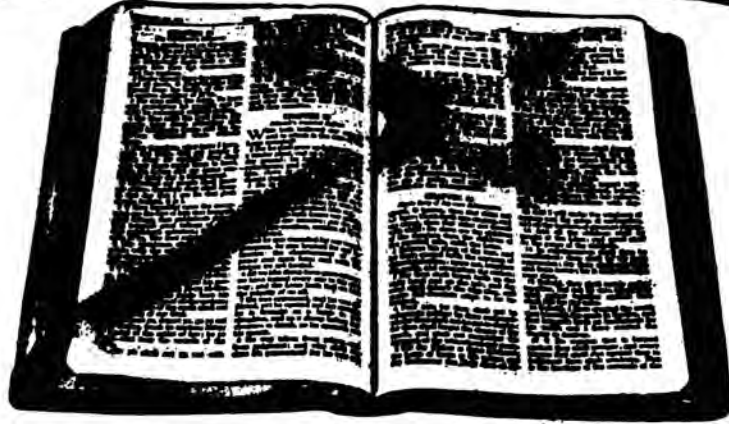
“PURE RELIGION AND UNDEFINED BEFORE GOD AND THE FATHER IS THIS, TO VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION, AND TO KEEP HIMSELF UNSPOTTED FROM THE WORLD.” (Jos. 1:27.)

I know of no statement in the Bible that has been more misunderstood and abused than this one. Those who claim that the church cannot engage in helping people say this applies to the individual only. Thus they take away from the church the privilege of practicing pure religion. Their arguments are so senseless that they are pathetic. A person is “hard put” to find something wrong with the Lord’s people when all he can find is that they are helping the helpless. The duty of helping others is neither confined to the individual nor the church. In writing to the churches in Galatia Paul said, “As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” (Gal. 6:10; 2 Cor. 9: 12-13.) These verses destroys two hobbies some men are prone to ride. First, they do away with the idea that the church cannot engage in benevolent work, and then they erase the foolish idea that the church can only help those who are members of the church.

The other part of this verse calls for a pure and holy life. Pure religion is not confined to helping the helpless. It also includes keeping ourselves unspotted from the world. It is interesting to note that those who have difficulty in believing that a Christian should help others usually have difficulty in living an unspotted life. This is not difficult to see when we realize that one who can shut those in need out of his life can also include evil of other sorts while believing he is doing right. While we so distort our thinking that we can receive error on one subject it is easy to receive error concerning another subject. In fact, if we can justify ourselves in our failure to have compassion for others we can find excuses to justify ourselves for wrong-doing that is of a worldly nature.

Religion is something that a person does, it is not something that he gets. The expression “get religion” comes from those who do not understand what religion really is. It is possible that some who use the expression understand more than the expression implies, but doing religion is what pleases God. It has to do with ourselves. We must be the kind of people the Lord will accept. We cannot allow ourselves to be soiled by the practices of people who do not know God. We must keep ourselves free from the lusts of the flesh. But just keeping ourselves from things that are worldly in their nature is not enough. God does not save us for being good. He wants us to do good. That is where the practice of benevolence comes in. If we are what God wants us to be we will not only keep ourselves pure but we will also practice the kind of religion that such purity calls for. If being good is all that will count we might hide ourselves away from other human beings and engage in no evil practices, but if we did that we would be good for nothing. Thus our lack of activity would become evil. We cannot expect to be saved on the basis of all the things we have not done because the judgment will be based on “the things done in the body.” “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL 2

FRIDAY, JANUARY 28, 1966

NO. 54

Preparing Youth For Today, Tomorrow, Eternity

LEVI SIDES

WEST BIRMINGHAM CHRISTIAN SCHOOL had its beginning in 1960 when it opened its doors to the first three grades in the building of the Sandusky Church of Christ. After one year of classes in this borrowed building the board of directors acquired a seven-acre tract of land at 1120 Apricot Street in the Forestdale area of Birmingham. For the next two years classes were conducted in an existing dwelling house on this property. During this time grades four, five, and six were added. In 1964 the seventh grade and a kindergarten was added. This year, 1965-66, the eighth grade was added.

The present building, which was crowded from the beginning, became more and more inadequate as the enrollment increased. Plans were then made to construct eight classrooms and an auditorium. In the summer of 1963 four of these rooms were constructed. In 1964 three additional classrooms were added which also serve as an auditorium. At present, more land is being acquired and a new building program is being planned.

HOW THE SCHOOL IS SUPPORTED

WEST BIRMINGHAM CHRISTIAN SCHOOL is a non-profit organization supported by members of the Church of Christ and individuals interested in Christian education. It receives no state or federal aid, and therefore must depend on contributions from those interested in Christian education. All contributions to the school are tax deductible.

MISCELLANEOUS INFORMATION

The WEST BIRMINGHAM CHRISTIAN SCHOOL is a private, undenominational organization. Its purpose is to build and maintain a Christian School from kindergarten through high school level and to provide a Christian environment, Christian teachers, associates, and activities. It is a school where each student is encouraged to develop mentally, physically, and spiritually. The School is approved by the State Board of Education and meets all the standards of the State. All teachers have a State certificate and each grade follows the same basic curriculum as that used in the Jefferson County schools, making use of the same text books. The school has been inspected by the State Department of Education and is approved according to the highest standards.

Christian education has as its first objective the training of better and true Christians who will dedicate their lives to the service of the Lord regardless of their profession, vocation, or station in life. Christian Education through the influence of the leadership, faculty, students and dedicated people will make a stronger America.

At WEST BIRMINGHAM CHRISTIAN SCHOOL, we work for efficient and economic management of the resources that have been and are being provided through the generosity and sacrifice of a host of dedicated men and women. West Birmingham Christian School can never be the work of any one man, but a body of able and sincerely consecrated people working together for the common cause of training our most prized possessions - our young people.

Brother James S. Eason began work with WEST BIRMINGHAM CHRISTIAN SCHOOL on July 1, 1963. He serves as President and teaches some courses in the upper grades. Brother Eason is well qualified for this position. He received his B. S. degree from Abilene Christian College, Abilene, Texas. He has done graduate work at Abilene Christian College and Auburn University. He has had eight years of experience teaching in public schools. Mr. Eason also has been a great gospel preacher for more than ten years. He has done local work with congregations in Laredo, Texas; Morris, Alabama, Talladega, Alabama; and Jay, Florida. He resigned the work at Jay, Florida to work full time with WEST BIRMINGHAM CHRISTIAN SCHOOL.

Applications for enrollment are accepted

on a first-come-first-served basis. A maximum of thirty students per teacher will be admitted.

Costs are as follows:

Enrollment Fees:

\$10.00 per child

Monthly tuition:

\$17.50 per child

\$30.00 per two children from same family

\$35.00 per three or more children from same family

Kindergarten enrollment fees:

\$5.00 per child

Monthly tuition:

\$10.00 per child.

WEST BIRMINGHAM CHRISTIAN SCHOOL is located seven miles from down-town Birmingham, Alabama on 78 Highway, West. Turn left on Chickasaw Drive between 78 Motel and Travelers Rest Motel, go three blocks, turn right on Apricot Street.

Brethren James S. Eason, President, and Eulan R. McCaleb, Chairman of the Board of Directors, give YOU a special invitation to visit the campus of WEST BIRMINGHAM CHRISTIAN SCHOOL this year. And, I, as a member of the faculty of West Birmingham School, would like also to invite YOU to visit our school in 1966.

G O D

FRANKLIN CAMP

The Agnostic says that he cannot tell whether there is a God or not. Without dogmatically affirming that there is no God, the Agnostic practically insinuates that whether there is a God or not, nobody can tell and it does not matter — that man with his powers of thought and reason cannot obtain reliable information concerning Him. The agnostic claims that all man can do is to build an imaginary picture or make a God in his own image without being sure there is any reality behind it. The Agnostic does not deny that behind the universe there may be a Power but whether that power is Force or a Person is something that cannot be known. The Agnostic leaves the question of God in the realm of speculation. While he says there may be a God he also says with equal force there may not be a God. He just does not know.

THE AGNOSTIC IGNORES THE SPIRITUAL FACTOR IN MAN'S NATURE. He denies the soul's existence altogether or views it merely as a function of the body. This is contradicted by both scripture and experience. It cannot be denied that man is conscious of being more than animated matter.

THE AGNOSTIC TAKES FOR GRANTED THAT THINGS CANNOT BE ADEQUATELY KNOWN UNLESS THEY ARE FULLY KNOWN. This proposition, however, cannot be sustained in Science or Philosophy. Science knows there are such things as life (vegetable and animal), and force (electricity) but confesses its ignorance of what life and force are as to their essence. All they understand about them is their properties and effects. Philosophy can expound the laws of thought but is baffled to unriddle the secret of thought itself. They do not know how thought is excited in the soul by nerve-movements caused by impression from without, and how it expresses itself by originating counter-movements in the body. In ordinary life men know each other adequately for all practical purposes while aware that in each other there are depths which the other cannot know. Man does not fully know himself. "Search me O God and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." (Ps. 139:23-24.)

The Bible does not say that man can fully know God. It does teach that man can know
(Continued On Page 4)

WORDS of TRUTH

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Just Ordinary Members

GUS NICHOLS

In one sense all Christians are just ordinary members of the church of the Lord. The most faithful are just ordinary members. Christ is the only head of his church. (Col 1:18; Eph. 5:22-23.) Christ is the only lawgiver and judge. (Jas. 4:12; Rom 8:1-2; Ga. 6:2.) Elders, preachers, deacons, with all others are only "Ordinary members of the church." (Phil. 1:1; 1 Tim. 3; Tit. 1) However, the members of the church do not all have the same talents. (Mat. 25:14-30.) Therefore, they do not all have the same responsibility. Neither do they all have the same degree of Bible knowledge, nor the same amount of wisdom and experience. Some are only babes in Christ. (1 Pet. 2:2; 1 Cor. 3:1-4.) And some of these are just newcomers, having recently obeyed the gospel of Christ. Others have been in the church for many years and had more time in which to grow in grace and in the knowledge of the truth. (2 Pet. 3:18) But all the members alike are just ordinary members of the church. They all have one common Lord, and hold the one common faith. They share the one common hope and their holy aspirations are one. They are equally precious in each other's sight. As true Christians, they love one another and share each others' mutual woes.

But all the members of the church cannot be equally prominent in the work of the church. By endowment and talent, by training and experience, some can accomplish more good than others. The other apostles were not made as prominent in the New Testament church as Peter and Paul. In fact, the work of some of the apostles is hardly mentioned in the book of Acts of the apostles. This does not mean they were not Christians, or that they did not do anything in the service of the Lord. Far from it, they were all, no doubt faithful Christians. They were just not all equally placed in the limelight. But they were all important in the Lord's church. There was a place and a work for every member of the church. While some were not so much out in the limelight as others, they, no doubt, worked just as hard behind the scenes. They were good men, faithful and true to the Lord, each doing what he could in his own field of opportunity. Perhaps they called themselves "Just ordinary members of the church." But this was just as true of the others. When they did their best, according to ability, they had done nothing to boast about. The "Ordinary" had done their best also, provided they were as faithful as those made more prominent by position or talents lavishly bestowed.

With the increase of ability there always comes a corresponding increase in responsibility. With every opportunity and challenge for greater service there comes an added obligation

to do more and better work, if possible.

But if it were not for those who think of themselves as "Just ordinary members of the church," the church could not grow as it is growing, and the gospel could not be carried unto a lost world. They may seem to be lost in the crowd, their names unmentioned and their praises unsung, but they are worthy in the sight of the Lord. And when Jesus comes they shall receive their honor and praise. (1 Pet. 1:7-8.)

The small and seemingly insignificant members of the human body are all important the same as the larger members, if the body is to properly function and do its work. The eye is not despised because of its size. All the members of the body are to be nourished and cherished. If one member suffers, all the members suffer with it. If one member rejoices, all the other members are to rejoice with it. (1 Cor. 12.) The body needs all its members. There is more room in a big machine for little cogs and wheels, small bolts and nuts, than for the big wheels, etc. The same is true in the church. Some of the members are small of talent, while some are more nearly grown and more efficient. But they all alike should cooperate and work together in unity for the common good of the whole body of Christ. (Rom. 12.)

All the members of the church are so "Ordinary" in the sight of the Lord, and in their own sight, that they should waste no time thinking of their size and number of their talents. They love the brotherhood, and are always ready to give honor to whom honor is due, and without that mean spirit of envy or dislike for others because of some advantage or success. (1 Pet. 2:17.) They are to rejoice in all the good being done, and never look down on others as inferior to themselves. If circumstances were reversed, the great might be small, and the small great.

So, if while being faithful and loyal to Christ, one is only what some might be tempted to call "Just an ordinary member of the church," he should not be unhappy, but go on doing the best he can to the glory of God. We are not going to be rewarded according to our success, but according to our faithfulness. (Mat. 25:14-30; Rev. 2:10.)

If each member of the church would do his best in the service of God and hope some one else would get the praise for it in this life, and look to God for his praise and honor and glory, the church would come into its own. But when members refuse to do anything unless they can do some big something, the church always suffers as a result of their unfaithfulness. (Lk. 16.) It seems that every member of the church could be "An ordinary member of the church", rather than live so far below the average.

Each member should seek to excel others in doing good rather than in making a show of talents and gifts. (1 Cor. 14:12.) Most of the members of the church are so richly endowed that they should do far more than others who know not the truth and have had less opportunities to know and grow. (Mat. 5:46 - 48.)

The members having only one talent can ruin the church if they bury their one talent. (Mat. 25:14-30.) Those of many talents are so few in the church that they can't do the work needing to be done. All of their talents are not equal to the work. Men of one talent must do their part and do it willingly and cheerfully or the work of the Lord will largely go undone. Since the most of the members of the church are "Just ordinary members" having one or two talents, if they are unfaithful the church fails because they have failed to do what they could.

The "Ordinary members of the church" must largely make up the great crowds to fill our auditoriums in the worship and teaching services of the church. (Heb. 10:25; Acts 11:26.) If they fail to invite their neighbors and friends to our services, they will not be invited. (Isa. 2:2-3.) If every ordinary member of the church does not sing, there will be no joyful noise made unto

the Lord. If they do not each give liberally of his small income, and in proportion as God has prospered him, the total contribution will not be half what it ought to be, and they will be blamed in the judgment for the failure of the church to do its God-given work. If the ordinary members do not live right and do their duty the church is ruined in the community. They can make or break the church. There are so many ordinary members of the church that they can either unite or divide the church. (Jn. 17:20-22.) Men of great talents can't get much of a following and divide the church unless they can get the "Ordinary members of the church" to line up with their hobbies and false teaching.

Of course, members of great talents are responsible in the church. They must do their big part or be lost, just as those of little ability would be lost if neglecting their bit. The man who can preach the gospel and will not is a wilful sinner, and if he has been blessed with liberal income and does not give more than the "Ordinary" he is sure to be lost for that neglect.

I once preached in a meeting where there was a brother who operated a very small garage business. Though he was a poor man, he was diligent in the work of the church. While there were several very wealthy men in that church who gave only \$5 or \$10 each Lord's day, this brother was reported to be giving every Lord's day \$55.00. No wonder I was told by those handling the money that this brother had more influence in the church than any ten men in it. I noted that he tape recorded my sermons and then took them out to play them for the sick and shut ins in the church. He was an ordinary member, and said he could not preach by mouth but could preach by means of his tape recorder. Yes, he was a little man in the sight of men, as far as talent and leadership are concerned, but he was a power man of the ordinary sort. We need more men in the "Churches of Christ" who will give and work in the church until it hurts and they get so used to it hurting that it no longer hurts. The crying need is for men and women of great faith and courage, men and women of God who will become adjusted to doing the will of God from the heart, who will become so adjusted that it BECOMES NATURAL for them to do their best for the Lord.

V. P. Black's Book On Giving

BY BOB DUNCAN

MY GOD AND MY MONEY, V. P. Black, is a book containing thirteen lessons on the subject of giving. It is designed for use in Bible classes, and it is recommended that it be taught on Sunday morning at every age level.

This book contains the very finest material on giving this writer has been. It proves to me that we have barely scratched the surface in teaching on this subject, and that most of our preaching on giving has been quite shallow and inadequate. The thirteen lessons in the book present a challenge to the congregation which it cannot ignore. Wherever these lessons have been taught in all of the classes on Sunday morning contributions have increased from twenty-five to one hundred per cent.

Contrary to what some may think, the subject of giving has been neglected. We need more teaching on the subject, not merely because the church needs more money, but because brethren are going to be lost unless they are taught the truth.

We have just finished studying the book at Adamsville, and I think it was the most profitable study in which we have ever engaged. Our teachers enjoyed teaching the material, and the congregation was surprisingly receptive. Not only has the contribution increased substantially, but general interest in the church seems to be at an all time high.

It would pay any congregation in more ways than one to make use of this valuable book written by a great preacher.

May The Guilty Party Remarry?

GUS NICHOLS

While visiting Alabama Christian College this week I received from our fine and beloved Brother Marvin Bryant a request to answer a question in WORDS OF TRUTH. The question was: "May the guilty person remarry who has broken up his home by committing fornication?"

In answering this question all of us are aware that the safest position is not to remarry at all during the life of a companion. This is the RULE presented in the New Testament in some passages where the exception to the rule is not mentioned. Let us read some of these passages where no mention is made of the exception to the rule.

"And the Pharisees came to him, and ask him, Is it lawful for a man to put away his wife? tempting him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he said unto them, whosoever shall put away his wife, and marry another committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (Mk. 10:2-12.)

The same principle is taught in Rom. 7:1-4; I Cor. 7:39. This is the rule. But most rules have exceptions to them. For example, it is a rule that all must die. (I Cor. 15:22; Gen. 3:19.) But those saints living when Jesus comes again will not die, but will be changed in a moment, etc. (I Cor. 15:51-53.) Then you will recall that Enoch did not die. (Heb. 11:4-5; Gen. 5:20-24.)

As another example proving that some rules have exceptions to them, the rule for the qualification of men for the apostleship was that they had to see the Lord during his personal ministry, before the cross. (Acts 1:15-26.) But Paul was an exception to the rule. He did not see Jesus until after his ascension and when he came back and appeared unto Paul at Damascus. (Acts 9:22; 26.) Paul says he was born out of "Due season" — after the time for qualifying for the apostleship. (I Cor. 15:1-8.)

The same is true of adultery and remarriage. The rule was that one who put away his companion and married another committed adultery. But there was one exception to this rule. This exception is stated in the following scripture:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, SAVING FOR THE CAUSE OF FORNICATION, causeth her to commit adultery." (Mat. 5:31-32.) Here Jesus made an exception to the rule when he said, "Saving for the cause of fornication."

Again he said, "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." (Mat. 19:9.) Here Jesus again mentions the exception to the rule when he said, "Except it be for fornication." This means that while it is safe to remain unmarried, even if the companion is guilty of adultery and one is separated because of that sin, it is also safe for the one putting away the fornicator to remarry. If this is not true, then the exceptions Jesus made to certain principles would not be

safe. Let us note some few of these and see if it is safe to rely on one of the Lord's exceptions.

"EXCEPT ye repent ye shall all likewise perish." (Lk. 13:3,5.) Does this mean that there is no exception — that they would perish any way even if they did repent? Again, "EXCEPT a man be born of water and of the Spirit, he cannot enter into the kingdom even if he were born of water and of the Spirit? Of course not. The rule is that sinners are going to perish — the exception is: "Except" they repent. The rule is that sinners cannot enter the kingdom of God, but the exception is "EXCEPT" they be born of water and of the Spirit.

So there is an exception to the rule that a man who puts away his wife and marries another committeth adultery — "SAVING FOR THE CAUSE OF FORNICATION", "EXCEPT IT BE FOR FORNICATION." (Mat. 5:31-32; Mat. 19:9.) No church should withdraw fellowship from one who put away his companion for fornication and married another, — not for that cause. Jesus made an exception to the rule of Mk. 10:3-12.)

When Jesus said one who puts away his companion and marries another committeth adultery, except it be for fornication, (Mat. 5:32; 19:9), it is plain that the one who does the putting away for the stated cause may marry another and not be guilty of adultery. Such an one is an exception to the rule. The rule is that men divorce for other reasons — as a rule. Hence, in the main they remarry into adultery. But not so if the man who put away for fornication, which is the exception to the rule.

But our question has to do with the guilty person, the one who committed fornication and was put away by the innocent companion. May this guilty person ever repent, obey the Lord and be forgiven of all sin? May he ever remarry during the lifetime of his former companion who is now the wife of another and is not in adultery? This is the real question. Again, we say it would be safe for either the guilty or innocent party to remain unmarried. But should the church withdraw its fellowship from the guilty person who for fornication was put away, and married another and not also withdraw from the innocent person who put away the guilty one and also remarried?

Why could the one remarry and not the other also? Is it because the two are still husband and wife in God's sight? If so, then the innocent person could not marry another for the reason she is already married, already has a companion or husband — is joined to another already. If the innocent one is loosed from the husband as though he were dead and can be married to another because no longer his wife, then IS HE ANY LONGER HER HUSBAND? How could he still be her husband if she is no longer his wife? But if he is no longer her husband, why could he not remarry another if she can?

To use James D. Bales' illustration, if two mules are put into a small pasture and one breaks out and goes off to run with another mule and the owner brings back the fence-breaker and ties him hard and fast to the mule which stays in the pasture, then how could the man later loose the fence-breaker so the innocent mule is no longer tied to him, but so as to leave the fence-breaker tied to the innocent mule? If one is untied from the other, are not both equally untied? If not, why not?

We are not recommending that either the guilty person or the innocent party remarry during the lifetime of the companion, and after a separation. But we are saying that it appears to us that if the one has a right to a second marriage before the death of his companion it seems the other would also. If the wife is the innocent party and has a right to a second marriage while the husband lives, why would not the husband also have such right?

Is he her husband still, but she no longer his wife? How could that be? And if she is no longer his wife so she could remarry, why is he not also no longer her husband so he could also remarry?

In a word, we are urging that the church not withdraw itself from a brother who commits fornication and is put away from his wife for that cause, but he later repents of his sin and is restored to the fellowship of the church then later marries again just as the former wife had done. Why should the church fellowship her but withdraw from him?

If he can't remarry then why? He has no wife. The other fellow has her. Those who defend her remarriage say she had a right to a second marriage on the ground she was loosed from her first husband and was no more his wife than before she married the first time. If this is so, how could she be loosed from him like that, and he not also be loosed from her. Where is the scripture that teaches she is no longer his wife, but he is still her husband?

Finally, if he repents and is restored, does the Lord forgive him? If so, is he still guilty after being forgiven so he cannot marry again? Or, is he unforgiven? Is fornication the unpardonable sin? (I Cor. 6:9-11.)

Gleanings

HOW DOES THE GOLDEN RULE WORK?

It works in love; "But I say unto you, love your enemies and do good to them that hate you." (Lk. 6:27.) It works in prayer; "Bless them that curse you, pray for them that despitefully use you." (Lk. 6:28.) It works in Patience; "To him that smiteth thee on the one cheek, offer also the other, and from him that taketh away the cloak withhold not thy coat also." (Lk. 6:29.) It works in philanthropy; "As ye would that men should do unto you, do ye also unto them likewise." (Lk. 6:31.) It works in character; "And if ye love them that love you, what thank have you? for even sinners do the same. And if you lend to them of whom ye have hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But love your enemies and do them good, and lend, never despairing, and your reward will be great, and ye shall be called the sons of the Most High; for he is kind toward the thankful and evil." (Lk. 3:35.) It works in judgment; "And judge not and ye shall not be judged, and condemn not and ye shall not be condemned; release and ye shall be released." (Lk. 6:37.)

The Golden Rule works: It is practical and is a key to well being and happiness in this world and in that to come. Give it a chance to do for you what the Savior intended it to do.

Our Happiest Day

JOSEPH F. NEWTON

JUST FOR TODAY: We can do most anything for one day. So just for today let us be unafraid of life, unafraid of death, which is the shadow of life; unafraid to be happy, to enjoy the beautiful, to believe the best. Just for today let us live one day only, forgetting yesterday and tomorrow, and not trying to solve the whole problem of life at once.

Lincoln said that a man is just as happy as he makes up his mind to be. We can adjust ourselves to what is -- our family, our business, our opportunities. To try to make the world over to suit us is a larger order. If we cannot have what we like, we can like what we have.

So, just for today, let us be agreeable, responsive, cheerful, charitable; be our best, dress our best, walk softly, praise people for what they do, not criticize them for what they cannot do. And if we find fault, let us pray, forgive -- and forget.

GOD

(Continued From Page 1)

God from the things he has made. "The heavens declare the glory of God: and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Ps. 19:1-3.) The Bible teaches that we can know God through Christ. "Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? (Jno. 14:8-9.) Thus the Bible teaches that the man that fails to know God is without excuse, (Rom. 1:18-25.)

The doctrine of the the Agnostic undermines the foundations of morality. If one cannot tell whether there is a God or not, how can he be sure there is such a thing as morality. Morality, like religion, cannot rest on uncertainties. If the Agnostic is right we have nothing certain. The Agnostic says:

We cannot know God fully.

What we cannot know fully cannot be known.

Therefore we do not know whether there is a God or not.

But we cannot know life fully.

What we cannot know fully cannot be known.

Therefore we cannot know whether there is life or not.

Thus according to his reasoning he does not know whether there is life or whether he exists.

Simon The Sorcerer

GUS NICHOLS

Simon the sorcerer was a very popular man in the city of Samaria. He "Used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries." (Acts 8:9-11.) of course, Simon did not perform any real miracles. He only deceived the people, or "BEWITCHED the people of Samaria." He claimed to be "SOME GREAT ONE," and they believed his claims true, for to him "THEY ALL gave heed, from the LEAST to THE GREATEST," and they said, "This man is the GREAT POWER OF GOD." The record also says, "AND TO HIM THEY HAD REGARD" because for "A LONG TIME" he had bewitched them.

FALSE CLAIMS DECEIVE PEOPLE

The people have always been easily deceived by religious leaders who make high-sounding claims for themselves, and are like Simon who gave "Out that himself was some great one." Nearly all fanatical sects claim to work miracles. They make great claims to miraculous power, but, like Simon, they are deceivers. The remind us of the following scripture: "Whoso boasteth himself of a false gift is like clouds and wind without rain." (Prov. 25:14.) "Clouds and wind without rain" deceive the people. They look for rain and there is no rain. There is a promise of rain, and the people expect it. The dark cloud has come up, and the wind is blowing. The people seek for shelter and run into their homes to enjoy a long needed rain. But it blows over, and they are disappointed. So of those claiming "A FALSE GIFT." They deceive the people, as did Simon the sorcerer. They are counterfeiters. And the pity of it all is: they are making unbelievers out of the people. They claim the same power possessed by the apostles and then in every fair and honorable test they fail to get the results the apostles obtained. But the people give "heed" unto them, and think they are "THE GREAT POWER OF GOD," notwithstanding the fact that they could not miraculously and instantly cure a

pin scratch on the best member they have.

THE APOSTLES HAD THE POWER

The apostles did not make empty claims, but under the great commission they did not fail in a single case. They healed the people, with no exceptions, raised the dead, did the same works that Jesus did (Jn. 14:12; Mk. 16:20; Heb. 2:3-4; Acts 14:1-2; 2 Cor. 12:12; Acts 3:1-6.) Modern day miracle-workers (?) can do nothing but use auto-suggestion or do mental cures, such as a quack doctor could do, and as one did with water, cake coloring and salt, dropped into the eyes of the patients. They threw away their crutches, and many that were lame walked. Of course, the results were only mental, and no real cures were effected. Like Simon the sorcerer, they work no real miracles. But like him, they do, however, deceive the people. They have no miraculous power, notwithstanding their high-sounding claims. They are like clouds and wind without rain.

MIRACLES TO CONFIRM THE WORD

Miracles were wrought in the days of the apostles to confirm the word. There was no denying the fact that they actually cured the lame, raised the dead, and wrought miracles among the people. (Acts 3:1-15; Acts 2:43; Acts 5:12; Mt. 10:8.) This was to "CONFIRM THE WORD". (Mk. 16:20; Heb. 2:3-4.) The word is now all revealed and confirmed, and needs no new revealed it was all confirmed. By that time the miracles that were wrought to confirm it ceased. 1 Cor. 13:8-13; Eph. 4:12-16.)

"Abraham, My Friend"

(Flavil Nichols, Mayfield, Ky.)

The inspired Moses gives us a concise survey of the beginning of human history. (Gen. 1 & 2.) Man sinned, and was expelled from Eden. (Gen. 3.) In ten generations (Gen. 5) the human family became so sinful that the Lord God destroyed all except eight souls (1 Pet. 3:20) with a great flood. (Gen. 6-9.) With the story of the tower of Babel, ten generations from thy country, and from thy father's sis 10 & 11. This "Abram" (or "Abraham," Gen. 17:5) is introduced to us in Genesis 11:2. Josh-7 ua (24:2) indicates that previously he had worshipped idols. However, of his conversion to the true God we have no divine account. We know that God commanded him to "Get thee nation." (Gen. 12:2.) From that chapter on-house," and go into "a land that I will show thee." (Gen. 12: 1-3.) We read of him further: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, now knowing whither he went." (Heb. 11: 8.)

Jehovah called Israel "The seed of Abraham, my friend." (Isa. 41:8; cf. 2 Chron. 20: 7; Jas. 2:23.) No other man in the Bible occupies the peculiar position of this great man. Abraham was a pivotal character marked with distinctiveness. Both the Old Testament, and the New, resulted from, or grew out of, the promises which God made to this "friend."

God promised, "I will make of thee a great "great nation which sprang from Abraham, ward, the rest of the Old Testament is the story of the birth, growth, and subsequent history of that "nation." Thus the Old Covenant resulted from the PHYSICAL promises of God to Abraham, while the New Testament grew out of the SPIRITUAL promises of God to that same man.

"In thee shall all families of the earth be blessed" (Gen. 12:3) was repeated in these words: "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18.) This "seed" of Abraham is "Jesus Christ." (Gal. 3:16.) So, while the Old Testament is the story of the der the gospel, Christians can say, "Abraham the New Testament is the story of the "seed" of Abraham which that nation ushered into the

world.

Under the Old Covenant, fleshly Israel could reach back to Abraham and boast, "I have the same FLESH as Abraham." But under the New, spiritual Israel (Rom. 3:28-29) can reach back to Abraham and say, "I have the same FAITH as Abraham." (Rom. 4:12.) Under the law, Jews could say, "Abraham is our father after the flesh." (Matt. 3:9; Jn. 8:33.) But under the gospel, Christians can say, "Abraham is our father after the faith." (Rom. 4:11, 16-17.) However, those who refuse to obey God (as Abraham obeyed do not "walk in the steps of that faith of our father Abraham." (Rom. 4:12.)

I love to read: "So Abram departed, as the Lord had spoken unto him." (Gen. 12:4.) God said, "Go." Abraham didn't know where he was going, but he launched out on FAITH. "By faith Abraham . . . obeyed; and he went out, not knowing whither he went." (Heb. 11:8.) But Abraham knew he was traveling with God! Around the desert, and into Canaan, "the holy land". (Zech 2:12), he came. Under Joshua, God later gave to his descendants this very country in which Abraham sojourned.

As physical offspring bear physical resemblance to their father. (1 Cor. 15:49), so our faith should resemble "the faith of Abraham, who is the father of us all." (Rom. 4:16.) This will make us God's "friends" too. (Isa. 41:8.) But remember: Abraham's faith "obeyed." (Heb. 11: 8.) Does your faith resemble his? Are you "the friend of God?" (Jn. 15:14; 14: 21.)

Do We Ignore The Symptoms?

The telephone rang in the minister's study. "Brother Doe, this is Mary Ann. I am about to marry Bill Jones whom you have not met. Bill is a wonderful person—the most wonderful person I have ever known. But he isn't a Christian. I know I can convert him after we are married. However, I don't want to pass the subject now. Could we come over and talk to you about performing the ceremony?"

Two evenings later, Mary Ann and Bill came by the office and discussed the impending marriage. The feeling was unanimous among the three that religious agreement was essential to a really happy home. Bill, however, was adamant in his decision to put off the subject until some vague, later date. Bill and Mary were soon husband and wife.

Bill did not attend services with Mary Ann, but, for six months she continued to attend with her former faithfulness. Then, she began to skip the mid-week service. Her explanation was "My husband is not a member, you know. He doesn't mind Sunday so much. But he feels I am being a fanatic to attend so many times each week. I guess I'll have to make some concession in order to keep peace at home." Shortly after this, Sunday night attendance went the same route.

About this time, the congregation was involved in a gospel meeting. Bill wouldn't go and it seemed so unfair for Mary Ann to do something that did not interest him that she missed many of the services.

Two years have passed now. It has been months since Mary Ann has attended a single service. But she is still filled with the conviction that some day, some way Bill will be converted. Then they will have a happy Christian home. Then she can attend faithfully and wholeheartedly support the work of the congregation.

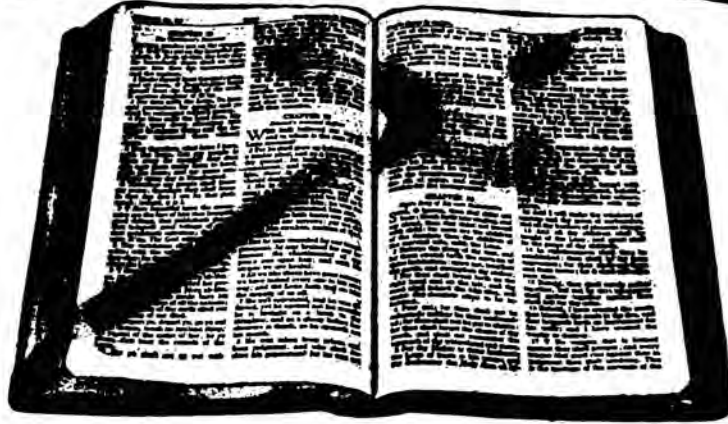
In the same congregation there were approximately twenty other young people of Mary's age. Of these, three married Christians of those who married non-Christians, there are three who still attend, although not as faithfully as before their marriage. This is a spiritual death rate of 70%.

—Firm Foundation, Sept. 7, 1965, p.569—

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

VOL. 2

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THE SIN OF GAMBLING

(Flavil Nichols, Mayfield, Ky.)

"Don't gamble; don't bet on cards; don't bet on horse races; don't throw dice." So advised John W. ('Bet-a-Million') Gates, a multi-millionaire, who at one time played bridge for \$1,000 a point, matched pennies for \$1,000 a turn, wagered \$50,000 on a poker hand — and bet hundreds of thousands of dollars on horse races. He died broke in 1911!

Gambling Is Wide-Spread

In 1954 it was estimated that 57 per cent of the American adults — more than 50 MILLION of them — gambled regularly on horse races, card games, athletic events, church and club raffles, office pools, slot machines, and betting. more recently, an NBC television program (The Tonight Show, 1-5-66) featured a famous gambler, John Skarney, who reported that "GAMBLING is the biggest business in the nation — bigger than the TEN LARGEST corporations (including General Motors and U. S. Steel) COMBINED!" GAMBLING in the U.S.A., he said, "handles \$500,000,000,000 a year! (That's \$500 BILLION — spelled with a "B"! He estimated the PROFIT at a minimum of 4 per cent, which amounts to \$20 BILLION annually! That sum would pay FOUR MILLION MISSIONARIES \$5,000 a year each! But remember: a thing WRONG within itself would still be WRONG regardless of the 'worthy causes' which may benefit from it! The Kentucky legislature currently in session will consider a bill to legalize a state lottery, and another to authorize the first such lottery to finance the Commonwealth's schools. But gambling is sinful and wrong, even for a worthy cause like education.

Some In Lord's Church

With more than half the adult population around us engaged in such activities, it is not surprising that some who have obeyed the gospel of Christ are also guilty. Some may stake money on cards, "match" for cold drinks or for money, bet on golf shots, baseball games, bowling frames, races, stock market, etc. Not realizing the sinfulness thereof, some failed to give up such practices at the time of their 'conversion.' Others "go along with the crowd" without questioning whether a thing is right or wrong. Such members need teaching for Paul said, "Reprove, rebuke, exhort, with all long-suffering and doctrine" or "teaching". (2 Tim. 4:2; cf. ASV.)

What Is Gambling?

The dictionary says GAMBLING means: "To play or game for money or other stake; to hazard; wager." It is "gaming or playing for money or prize which has been 'bet' on the result of the game." It is playing a game of chance or skill FOR STAKES.

Gambling is "getting — or trying to get — something for nothing, without rendering service, or exchanging goods." This makes gambling essentially STEALING, and a form of robbery. It is admittedly wrong to get, or try to get, another's money or goods by overpowering him, and taking it by physical strength. This is no different in principle from taking his money or goods from him by skill, talent, training, or trick.

In an effort to obtain something for nothing, gambling involves risking the loss of what one has, whether it be 1 cent or \$1,000,000. — And gamblers often have LOST what they had, and obtained NOTHING! Paying a fee to play a game of Bingo (for example) in the hope of winning a great deal more, is equivalent to "betting" the amount of your fee against the prize. While no goods are produced, and no service is rendered, a risk which did not exist is created. Gambling is betting on a "chance" at the expense of another or others.

There is a difference between "door prizes", etc., and gambling: the one who receives a prize for having the winning "ticket" is not gambling thereby. The merchant receives his publicity in the advertising scheme, in which no risk is created, and no risk taken. This is also true where one merely "registers," or where tickets are given with each purchase; but "BUYING a chance" is tantamount to 'betting' the price of the ticket — whether it be little or much — that the sub drawn will have your number on it! That is gambling.

Some Say: "Life Itself Is A Gamble"

In an effort to justify themselves, gamblers sometime quibble that "Life itself is a gamble." Of course, life involves the 'chance' of infection, disease, accident, and death; but this is not the original sinful meaning of the word "gamble." The sin of "gambling" is "staking money or property on a mere hazard or chance." Gambling is NOT just taking a 'chance,' but is BETTING on a 'chance'. For example: The outcome of a ball game or an election is a 'chance'; a WAGER placed on that 'Chance' is a gamble. Life is uncertain, and in that sense is a 'chance', but that within itself is NOT a gamble. A "bet" placed on the uncertainty of life is a GAMBLE. Gambling is BETTING on the outcome of a venture which depends entirely (or nearly so) on chance or accident, rather than depending upon investment of time, labor, skill, or money.

Is Farming "Gambling?"

Farmers face the risk of floods, drought, pests, hail, etc., when they invest capital and labor in their crops; do these large, calculated risks make farming gambling? No. (1) God

promises "seed time and harvest" shall not cease, although he did not say there would never be drought, flood, famine, etc. (Gen. 8:22.) (2) These risks are not "created", but are ever present, whether one farms or not. (3) Farmers do not seek something for nothing, but engage in productive labor. (4) When a farmer prospers, he does not do so at the expense of another; but when a gambler prospers, another goes home empty-handed.

Is Insurance "Gambling?"

No. The risk of loss, injury, illness, or death, is universal; hence these are not "created" risks. Insurance is a most effective means of lessening and distributing their effects. For giving certain guarantees of security and protection, the insurance company uses the insured's money ("Premium payment"), invests it, and under certain conditions returns it with profit. Neither the insurer nor the insured seeks something for nothing, but the insurer sells a service (protection), which does not violate the law of exchange of goods and services.

Ask These Questions

Bro. A. C. Pullias, President of David Lipscomb College, wrote: "The line between the wickedness of gambling and the hazards of investment is unmistakably clear. You can always tell the difference by asking a few simple questions: Is this an investment with reasonable prospects for productive results in goods or services? Will this action create a risk that did not exist, in the hope of obtaining something for nothing, and without the possibility of producing anything good?"

"Not Mentioned In Bible"

Some object to the condemnation of gambling by saying, "The word GAMBLE is not even in the Bible." If this proves GAMBLING should not be condemned, the same reasoning would exclude from condemnation "rape", "manslaughter," "suicide," "white slavery", "embezzlement," "bootlegging," "whiskey," "larceny," et al, — for these words aren't in the Bible, either! Note, however, that the evils identified by these terms ARE clearly condemned in many passages of scripture. I insist that the same thing is also true of GAMBLING! Let us see:

Destroys Incentive To Work

Toil and labor are honorable! God assigned to Adam the job of caring for the garden of Eden. (Gen. 2:15). After man sinned, God said to him: "In the sweat of thy face shalt thou eat bread..." (Gen. 3:19). Christians are taught to earn a livelihood by work: "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is

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WORDS of TRUTH

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Scriptural Prayer (No. 1)

The word "Prayer" is from the Latin "Prex" which means "A petition, a request, or an intreaty". In the scriptures it means an earnest desire of the heart properly expressed unto God. Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved." (Rom. unto God. Prayer grows out of a sense of our 10:1.) It often includes thanksgiving and praise unto God. Prayer grows out of a sense of our dependence upon God, and our great need of him in our deep appreciation of God's blessings.

PRAY UNTO GOD

Prayer should always be addressed unto God, and not unto departed saints, such as Mary, the mother of Jesus. Paul said, "My heart's desire, and prayer TO GOD for Israel is, that they might be saved." (Rom. 10:1) He prayed unto "God." He did not even address his prayer unto the Holy Spirit, nor unto Christ. Jesus taught his disciples to address their prayers unto: "Our Father who art in heaven." (Matt. 6:9-11; Lk. 11:1-4.) Paul said, "I bow my knees unto the Father of our Lord Jesus Christ," etc. (Eph. 3:14.)

IN THE NAME OF CHRIST

Instead of praying unto Christ, we should pray unto God in THE NAME OF 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." (Col. 3:17.) Of course, no one should pray to God in the name of God—IN HIS OWN NAME. Christ says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." (Jn. 14:6.)

PRAY IN FAITH

We must pray in faith, or our prayers are vain. "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.) Again, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. 1:6-7.) We must believe that if we do not receive the very thing prayed for that it will be because it was not best for us to have it. Hence we are to pray for all of our holy desires, and say "Not my will, but thine, be done." (Lk. 22:42.) God knows best. The parents may refuse the child's request for certain things, knowing that the child's best interest would not be advanced by them. What parent would give a child deadly poison with which to play, even if it were to earnestly plead for it? We do not always know what is best for us. It may not even be best for us to have health, or wealth. We may need to remain poor, or ill, in order to remain humble and

true. Even death may be best for us. I have no way of knowing that I would die faithful to the Lord if given twenty-five more years in which to live. If God sees best, I had rather die now and go to heaven than to live a thousand years and die in sin and be lost eternally. Let us, therefore pray and obey, then leave the results up to the will of God. True, this requires faith, but remember Christians are called "Believers." (I Tim. 4:12.) If we do not seem to have our prayers answered, let us believe that they were heard, and that with-holding the answer was equal to the Lord speaking back to us and saying, "The thing you prayed for is not best for you." or "You shall receive your request as soon as you are ready to receive it;" or "I am sending you something better than what you requested."

"TAKE YOUR BURDEN TO THE LORD"

Hence, in the words of the song: "Take your burden to the Lord, and leave it there." Take it off your heart and lay it at the Lord's feet, and "LEAVE IT THERE." Turn it over to God, resolve to do right about the problem, determine in your heart to serve and trust God, and swing out on his promises, regardless of how black the night, or how rough the sea of life may become. Our little barque may be tossing high, and the thunderings and lightnings of despair deafening in our ears, but let us remember to do our little part and leave it all with God. We do not have to live—can not live long at best. But we must serve and trust God. He will take care of us—whether we live or die. Though the stars of Heaven fall, the sun be blotted out and the moon turned to blood, and all nature cease to be, God still lives in his heaven and rules over his universe. (Heb. 1:1-2.)

WONDERFUL PEACE!

Such faith and trust, brings peace into our souls. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.) "Casting all your care upon him; for he careth for you." (I Pet. 5:7.) "Be anxious about nothing; but in everything, by prayer and supplication with thanks giving, let your request be made known to God." (Phil. 4:6.) Such faith destroys fear and anxiety, and makes every Christian unspeakably happy, regardless of his earthly circumstances. This is the true science of living. "Let your conversation (Manner of life. R. V.) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.)

ABLE AND WILLING

The God who made this world and holds it up in space, (Job 26:7), and controls the universe, can answer our prayers. He is able to do it, or else he is no more than an empty nothing. (Eph. 3:20.) He is not only able to hear us, but he is as good as he is great. His marvelous goodness is such that he will certainly hear our prayers, as promised in his blessed word. (Matt. 7:11; Jas. 5:16; Jas. 4:1-2.) His willingness to do all that is good for us was proved by giving his "only begotten Son." (Jn. 3:16.) If I did not believe God could hear me talk to him in prayer, and that he is able to do something about it, I should not be afraid to go out into the darkness of the night and look toward the heavens and curse God and blaspheme his name. If God could not hear my prayer, he could not hear my blasphemy. But he can hear both, and will do something about both. Some who do not believe God could hear them pray, are afraid to curse his name lest they be condemned for ever. If God can hear and condemn in the one case, he can hear and bless in the other. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

Christian Education Pays

W. A. BRADFIELD

In Luke 2:52, we read that, "Jesus advanced in WISDOM, in STATURE, and in FAVOR with God and man." Jesus grew MENTALLY, PHYSICALLY and SOCIALLY.

Education has always been important. It is probably more important today than ever before. Recent information indicates that the monetary value of a four year college education is worth about \$176,000. This means that to the average individual, thirty-six months in college which can be done in three calendar years, will add about \$176,000 to his life's income. To put it plainly, a college education will pay almost \$5,000 per month for every month that the student was in college. Therefore, from a business viewpoint a college education will pay tremendous dividends. It will cost not to go.

Of course, this is not the most important thing. A college education will help a person to prepare himself for greater service to his fellowman, his country, and God. This should be the real objective of every individual. In order to fulfill the purpose that God has for each of us, a college education should be a great asset.

A CHRISTIAN EDUCATION: A Christian education means a great deal more. In the Christian college, the Bible is a daily test. A Christian education provides a student with the best associations in the world. Many will meet their lifetime companion there. Such courses as mathematics, science, engineering are taught with a Christian viewpoint. Christian teachers of science emphasize the fact that the Bible and true science are in harmony. In this way the student's faith in God will be increased. There is a daily chapel service, a Bible class and a devotional in the dormitories. This will help the students to be better prepared not only for this life, but for eternity, as well. Where your son or daughter will be a million years from now is much more important, than where he will be and what he will be doing twenty-five years from now. Christian education pays big dividends.

Some Duties Bound In The Scriptures

It is our duty to "Exhort one another daily" (Heb. 3:13) "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." (Heb. 10:24-25.) "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." (I Thes. 5:14.) "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (I Thes. 3:12.) Let us be like the Jerusalem Christians who "Continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) Let us "Desire the sincere milk of the word that we may grow thereby." (I Pet. 2:2.) "Let us go on unto perfection." (Heb. 6:1.) "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1) And let us diligently practice the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matt. 7:12) "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (1 Thess. 5:22) "Work out your own salvation with fear and trembling." (Phil. 2:12) "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

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The Sin Of Gambling

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good, that he may have to give to him that needeth." (Eph. 4:28). Gambling does not produce goods or services, and violates the principle expressed by Paul: "These hands have ministered unto my necessities, and to them that were with me... I have showed you all things, how that so laboring ye ought to support the weak..." (Acts 20:34-34.) Gambling bears no good fruit, and "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:10.)

"Unjust Gain"

If a gambler wins, his gain is "unjust", concerning which God said: "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich... He that by usury and UNJUST GAIN increaseth his substance, he shall gather it for him that will nity the poor." (Prov. 28: 6-8.)

God rebuked the Jews, and sent them into Babylonian captivity, because they had (among other things) "taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten men, saith the Lord God. Behold, therefore, I have smitten mine hand at thy DISHONEST GAIN which thou hast made." (Ezek. 22: 12-13.) "Dishonest gain" describes gambling profits!

A Form Of Covetousness

In the decalogue God said, "Thou shalt not covet." (Ex. 20:17). Christ incorporated this command in His New Testament (Rom. 13:9), and with other sins Paul admonishes concerning "Covetousness, let it not be once named among you, as becometh saints." (Eph. 5:3.) COVET implies eager or inordinate longing for something that belongs to another. God said: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth not for his work." (Jer. 22:13). Against such this taunting 'proverb' was directed: "Woe to him that increaseth that which is not his." (Hab. 2:6.) Gambling stands indicated by these passages!

Love Of Money A "Root" Sin

Christians need to learn — and teach others — not to love MONEY, but to love WORK! For "Covetousness... is idolatry." (Col. 3:5). We are to "withdraw" ourselves from such as suppose "that gain is godliness," and should teach that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 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." (1 Tim. 6:5-10.)

Gambling does not thrive on honest work which either produces goods or renders services; but rather it nurtures the "get-something-for-nothing" philosophy. This encourages laziness and fosters indolence, thus making parasites of men and women who live off the productive labor of others.

The gambler's ideal of life ignores, and conflicts with, the Bible command: "Even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness, they work and eat their own bread." (2 Thess. 3:10-12.) Christians must labor in honest occupations "for necessary uses, that they be not unfruitful." (Tit. 3:8-14.)

Breaks Second Greatest Commandment

Jesus said the second greatest command is,

"Thou shalt love thy neighbor as thyself." (Matt. 22:37-39.) On this, and the command to love God with all the heart, "hang all the law and the prophets." (v. 40.) Paul wrote: "Love worketh no ill to his neighbor." (Rom. 13:10). But GAMBLING does! Therefore gambling is sinful.

Violates Golden Rule

Gambling tries by trickery and skill to take from another that which rightly belongs to him, without recompense in goods or services. This violates the golden rule (Matt. 7:12), and is sinful.

"Oh, But He Agrees To It"

Thus some would 'justify' their gambling! But it is sinful to wrong another, even with his consent! His 'Consent' would make it right to kill another in a duel, which is "a combat between two persons, fought with deadly weapons by agreement...." (-Webster.) Dueling is MURDER (or attempted murder) — with the opponent's 'consent' or 'agreement' thereto! But such agreement does not make it right! Neither does one's 'consent' make it honest or right for another to take, or try to take, from him his money or goods by skill or trickery for nothing in return. His 'agreement' does not remove the sin from gambling.

Robs His Family

Gambling is often a sin against one's family. Like strong drink, gambling takes from them wages which should support trusting wives and innocent children. Assuming the gambler is willing to GIVE his part of the family income, he has no right to steal his wife and children's portion and forfeit it for nothing in return. From this viewpoint gambling is sinful. "Let him that stole steal no more..." (Eph. 4:28).

Know Tree By Its Fruit

"A good tree cannot bring forth evil fruit." (Matt. 7:18-20.) A good tree does not produce POISON fruit — does not cross species. Similarly, CHRISTAINS can't 'cross species' can't live like sinners, and bear wicked 'fruit' in their lives. (1 Jn. 3:9.) "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2). After baptism, one is to "walk in newness of life." (Rom. 6:4-5.) Gambling is a "bad" or "evil" tree, because its fruit is corrupt and poison. Its influence is bad, and Christians must "come ye out from among them." (2 Cor. 6:14-18). Gambling is sowing to the flesh, not to the spirit (Gal. 6:7, and hinders Christian light and influence in the world. (Matt. 5:13-16.)

Does Not Glorify God

When one is "baptized into Jesus Christ" (Rom. 6:3-4) he becomes a "babe in Christ". (1 Cor. 3:1). As "a new creature" in Christ (2 Cor. 5:17), he must "Keep himself unspotted from the world." (Jas. 1:27.) It is "worldly" to gamble, and Christians must not be guilty. Gambling is "after the flesh," and we read: "If ye walk after the flesh ye shall die." (Rom. 8:13). The Holy Spirit directs Christians* "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) No one can glorify God by gambling.

Christ Our Example

Christ left "us" an example, that ye should follow in his steps. (1 Pet. 2:21). The apostle Paul wrote: "Be ye followers (ASV: 'imitators') of me, even as I also am of Christ." (1 Cor. 11:1). He said the Thessalonians "became followers of us, and of the Lord." (1 Thes. 1:6). And he required the Philippians to do "Those things which ye have both learned, and received, and heard, and seen in me," (Phil. 4:9). Would Christ, or his apostles, gamble if they were among us today? Can you — by the longest stretch of your imagination — conceive of Christ's wagering on a horse race? or a shooting match? or betting on a rooster fight? or on a 'crap' game? No! — a thousand times, No!!! Nor would you have any respect for a preacher who is guilty. Just suppose some elders and

their preacher play golf together, and 'bet' on their game! That would be the same, in principle, as their shooting craps, or bucking dice off a wall, high man for a \$1.00! And "matching for a cold drink" is not any less sinful. Christ, his apostles, dedicated preachers and godley elders should lead a better example than this.

Abstain From Gambling

"Abstain from all appearance of evil." (1 Thess. 5:22.) The Am. St. Version says, "Abstain from every form of evil." Surely this prohibits Christians from participation in any kind of gambling.

Need 'Spot Remover'

At his second coming Christ will present the church unto himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27). Gambling and other such "blemishes" ought to be "removed" by repentance; the "spots" ought to be "washed" out by the blood of Christ (Rev. 7:14; 1 Jn. 1:7-9); and the "wrinkles" ought to be "ironed" out of our lives by humble and strict compliance with the will of Christ.

Children Need Better Training

God placed upon parents the responsibility to Train up a child in the way he should go." (Prov. 22:6). Fathers are required to "provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4). Of course parents may employ "tutors and governors" (Gal. 4:2) to aid in training their children. But with the movies — and TELEVISION — popularizing gambling, parents need to redouble efforts to train aright their precious children.

"In a survey of 100 films, 22 displayed some form of gambling. In 12, the hero participated, and the heroine in 4. 5 showed gambling in large gambling houses with different kinds of devices; 5 showed gambling with cards, 3 at horse races, 3 at dice, 1 while playing pool, and 1 by matching coins. 9 pictures showed the hero or heroine winning big stakes at gambling — Such pictures are purposely and shrewdly designed to undermine convictions that gambling is wrong." (Herbert J. Miles, in MOVIES AND MORALS) Television extends the influence of gambling scenes into most of our homes! We must wage extensive teaching campaigns to counteract its powerful effect.

Just as dram-drinking precedes drunkenness and alcoholism, so gambling for SMALL stakes precedes LARGE wagers and professional gambling. Those guilty are little gamblers first, but the sin grows on them. (Jas. 1:13-15, ASV.) They may "MATCH" for cold drinks, or BUY "CHANCES" on a punchboard first; but later on they gamble for bigger and bigger prizes or stakes. A mother who wins a vase a bridge should not be surprised if her son wins (or loses!) \$1,000 at cards! SHE taught him to be a gambler.

Gambling Is Sinful

There are three legitimate means of transferring money (or its equivalent): (1) THE LAW OF LABOR — physical or mental — is where by time and energy expended in the production of goods or rendering of service, one actually earns the money he receives. (2) THE LAW OF EXCHANGE, in which a commodity is exchanged for its value in money. (3) THE LAW OF LOVE, in which something is GIVEN, without any desire or expectation of receiving anything in return. GAMBLING comes under NONE of these laws, but is a dishonest means of transferring money or its equivalent.

Summary

Betting on the "CHANCE" or probable outcome of an event is gambling. Gambling destroys incentives to honest toil and work. Its profits are "UNJUST GAIN." It is contrary to the
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spirit and letter of Christianity, encourages laziness, and is a manifestation of covetousness, which is idolatry. It fosters the "get-something-for-nothing" attitude. It ignores the second greatest commandment, and violates the GOLDEN RULE. It wrongs another — with his consent; but it is sinful nonetheless. Gambling robs one's family, and bears evil fruit. It does not glorify God, and rejects the example set by Christ and the apostles. At least, gambling has the "appearance of evil," from which Christians must abstain. It is a blemish in Christian character. "Little" gamblers become "big" gamblers. **GAMBLING IS A SIN!** — There can be no other conclusion.

Some Duties Bound In The Scripture

(Continued From Page 3)

(Heb. 4:11.) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and be at peace among yourselves." (1 Thes. 5:12-13) "Remember them which have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." (Heb. 13:17.) "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17.)

"Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10) "And let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14:19.) "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.)

Did Jesus Tell The Truth?

We have heard that Jesus was a conniving politician, an opportunist, an imposter, and many other uncomplimentary things, but we do not recollect him being called an outright LIAR! Of course if he were the other things mentioned above, we doubt not that he would also be a liar!

However, since our reading audience is not made up of pagans and unbelievers, we will assume that each of us believe Jesus to be a truthful person. Therefore, when he said, "Upon this rock I will build my church," we are assured of at least two things: viz., his church had not yet been built, and that he intended some time in the future to build his church.

Those acquainted with the original language of the Bible know from the words used that Jesus did not have in mind building His church on Peter. The original language has two words under consideration, one is "Petros," a masculine word; the other is "Petra," a feminine word. The word "Petra," — a rock, feminine gender, is the word used relating to the foundation of the church. In this instance the foundation referred to is the fact that "Jesus is the Christ, the Son of the Living God." If it could be successfully proven that Jesus Christ was not in a special sense the "only begotten son of God," then the church would lose its power and perhaps existence immediately.

However, we do not have to rely on language

alone to prove that the church was not and is not built on Peter. The apostle Paul made a direct statement to the church at Corinth that Jesus Christ himself is the one and only foundation of the church (See I Cor. 3:11). Again in the tenth chapter of I Corinthians he emphatically says that "Christ is the rock," of which the Israelites received their blessings in the wilderness (I Cor. 10:4.) Since the word church is used in the New Testament more than a hundred times, and since the larger number of times that it is used it refers to the church as an existing institution, it is very evident to even the casual reader that Jesus did what he said he would do — he built His church! In fairness to the subject and all concerned Jesus did not build his "denomination", any more than he built his "Baptist Church," or "Methodist Church," Etc. In the New Testament the church is singular (unless speaking of more than one congregation), and nearly always referred to only as "The church." If there were but one church today that would be all the description necessary to identify the church.

Recently a preacher was heard to refer to "old Peter" always popping up with the "keys of the kingdom," as if there might be some question about Peter's position in the church, or whether or not Peter had privileges that the other apostles did not have. The "keys" of the kingdom were not, of course, material keys, nor did Peter have any privileges that the other apostles did not have. It is true that we have a record of Peter's sermon on the day of the beginning of the church, but it is not true that Peter preached or said anything other than what was said or preached by the other apostles. The "keys" of the kingdom were simply the terms of admission into the church which was built by Christ. It has been suggested that Peter was honored by being the first apostle to announce the terms of pardon both to the Jews and the Gentiles. Nevertheless the same conditions or terms of pardon were preached by all the apostles immediately thereafter, and is still being preached by faithful servants of God today.

To become a member of the church built by Christ one must do exactly the same things today as they did almost twenty centuries ago. Only believers were baptized then, and only believers may qualify for membership now. (Mk. 16:15, 16.) Believers were told to repent (Acts 2:38), and the penitent were commanded to be baptized "for the remission of their sins." (Acts 2:38). The same thing that was required "for the remission of sins" in those days also made one fit to be a member of the church built by Christ. (Acts 2:47). Wouldn't you like to be a member of the body of Christ? Then why not today?

— Adapted —

It Cannot Be Denied

W. T. HAMILTON

Plainview, Texas

1. It cannot be successfully denied that most of those who do not attend Bible study, do not attend the other services faithfully either.

2. It cannot be successfully denied that most of those who do not attend Bible study, cannot be depended on to help in the work of the church.

3. It cannot be successfully denied that many who do not attend Bible study, make many excuses for their idleness.

4. It cannot be successfully denied that the greatest per cent of those who quit coming to worship, first dropped out of Bible study.

5. It cannot be successfully denied that those who do not attend a Bible study, usually do not study their Bibles at home.

6. It cannot be successfully denied that those who attend Bible study regularly, have a greater

knowledge of the Bible than those who do attend.

(— Via Plainview (Texas)

MINUTE MESSENGER)

Giving Occasion To The Enemy

DON McWHORTER

"By this deed thou has given great occasion to the enemies of the Lord to blaspheme. . ." (2 Sam. 12:14.)

When Christians fall into sin they do more than bring trouble and chastisement upon themselves; they also hurt the heart of God and cast a shadow on the name of Christ. David's gross sin diminished the respect of his family, weakened the authority of his government, resulted in the death of his infant child, and encouraged the prevalence of many disorders throughout his kingdom. Though he repented of this sin and was forgiven by God, yet his grievous conduct is still highlighted and ridiculed by those who would discredit God's children.

"David, a man after God's own heart!" said an infidel. "A pretty specimen he was! Look at him — a liar, an adulterer, and a murderer!" "You are a proof of the truth of God's word," quietly answered the one to whom the words were addressed, "For the Bible records that Nathan said to David, 'By this deed thou has given great occasion TO THE ENEMIES OF THE LORD TO BLASPHEME.'"

Many Christians by their lives give occasion to the enemy to discredit the grace of God. They seriously misrepresent Christ by not practicing what they preach! Who can say he is without guilt in this matter?

Remember, if the world finds our life to be inconsistent with our profession, the Devil will promptly give them this as an added excuse for rejecting Christ.

PAYMENT DUE!!

James W. Shockley

Minister Church of Christ, Farmington, Ky.

If you are sick the day of your car payment, or house payment, comes due, are you excused from making the payment because you missed a day's work on account of illness?

If you work all week, and have the headache Sunday morning so that you cannot go to church services, are you excused from giving as you prospered during the days God gave you health to work?

I have a friend who has been totally disabled for years (in fact, since World War I); he draws a good Government pension. He has not been able to attend worship for years, yet he sets aside a generous amount every Lord's day as his contribution. Every Sunday someone goes by and picks up his contribution. I have done it many times. He gives regularly (I Cor. 16:1-2) and generously (Acts II:29-30; Rom. 12:8, ASV) because he loves the Lord. (2 Cor. 8:24).

Absence, because of illness or otherwise, when the contribution is taken, does not relieve the Christian of his obligation to give as the Lord has prospered him.

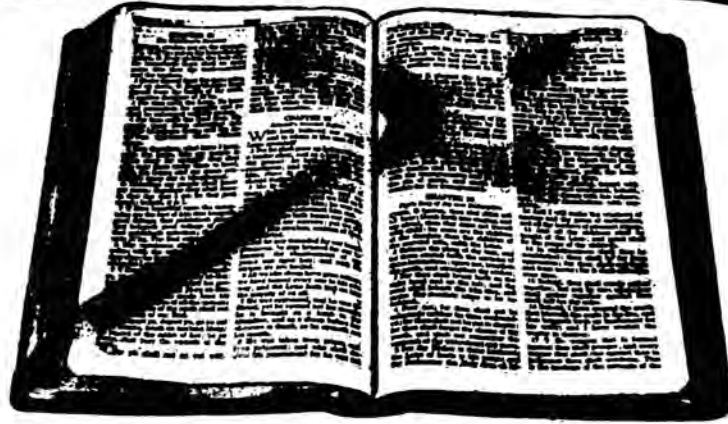
IS ONE AS GOOD AS ANOTHER?

If you are seeking a WIFE, is one woman as good as another? If you are calling a DOCTOR, is one as good as another? If you are buying a PRESCRIPTION, is one as good as another? If you are catching a BUS, is one as good as another? In computing FIGURES, is one as good as another?

Why be so particular in material matters, yet so careless and "broadminded" about spiritual matters? The Bible teaches that one church is NOT as good as another. (Acts 20:28; Matt. 15:13.)

-- Selected --

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

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NO. 56

"By Faith Abraham . . . Offered Up Isaac"

FLAVIL H. NICHOLS
Mayfield, Ky.

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." (Heb. 11:17.) This reference is to one of the greatest examples of faith in the Old Testament. This beloved story is told first, and more fully, in Genesis 22.

SEED PROMISED

God had promised Abraham, "I will make of thee a great nation." (Gen. 12:2.) The remainder of the Old Testament is the story of that nation which came from Abraham. God also promised, "in thee shall all families of the earth be blessed." (Gen. 12:3.) The New Testament is the story of how "every creature" in "all the world" can be blessed through Christ, the promised "seed" of Abraham. (Matt. 1:1; Mk. 16:15-16; Gal. 3:8.) This covenant with Abraham was clearly established through Isaac: "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Gen. 17:19; read verses 15-22.) That this refers to Christ, is clearly revealed: "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." (Gal. 3:16.)

COMMAND WAS PLAIN

God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2.) These directions are simple and clear. Abraham could not possibly misunderstand this command. (But it is expressed no more clearly than man's duty is in the New Testament: "He that believeth and is baptized shall be saved." "Repent and be baptized every one of you . . ." "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Mk. 16:15-16; Acts 2:38; 22:16.)

MAN PRONE TO OFFER EXCUSES

Adam himself 'justified' (?) his transgression by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12.) Eve's excuse was, "The serpent beguiled me, and I did eat." (Gen. 3:13) From that day till this, man has been prone to offer excuses for his faults or disobedience.

Unlike Adam, Abraham fully obeyed God. (Heb. 11:8, 17.) He made no attempt to do otherwise, nor to defend any other possible course of action. He sought no pretext upon which he could 'justify' disobedience and a refusal to fully

comply with God's requirements.

ALIBIS ABRAHAM COULD HAVE OFFERED

When God commanded him to offer Isaac, Abraham could have offered many excuses — but he didn't! To his eternal credit, Abraham obeyed God, rather than seeking some way to escape his responsibility. Here are some plausible (?) excuses he might have offered.

(1) Abraham might have protested, "It is wrong to kill any human being." God already had given these instructions: "Who so sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.) Later the command, "Thou shalt not kill," was incorporated into the Ten Commandments (Ex. 20:13); and it was much later put into the New Covenant. (Rom. 13:9.)

(2) Abraham might have argued that obedience to this command would subject him to the death penalty — for God had said, of a murderer, "by man shall his blood be shed." (Gen. 6:9.) This is an instance of where God took an act which would have been morally wrong, and made it religiously right. It would NOT have been right without God's command.

(3) Isaac's father could have insisted that it is contrary to human sympathies, and thus contrary to nature, for a man to offer his own son. One of less faith might have proposed to substitute his NEIGHBOR's son; — but not Abraham!

(4) "Why me?" he might have asked; "you never required any other man to offer HIS son — why pick on me?" Thus he might have objected on the basis of God's impartiality, concerning which we read under Christ: "there is no respect of persons with God!" (Rom. 2:11; Acts 10:34-35.)

(5) Abraham could have responded to the Lord's command by saying, "I will — later; but not now." He could have asked for a week or two to "think it over." — But that godly patriarch "rose up early in the morning" (Gen. 22:3) to obey God. What a contrast with some who have waited till they are half-a-century old, and still haven't obeyed God! "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1.)

ONE PROBLEM

I know of nothing in the Bible which indicates these five excuses or alibis came to Abraham's mind; but he DID THINK of this difficulty, which I shall give number (6): God promised to bless the whole world through Isaac's offspring. (Gen. 12:3; 17:15-22.) If Abraham slays him now, before he has any children, will it not thwart or defeat God's plan, and make him out

a 'liar'?

"Faithful Abraham" (Gal. 3:9) did not seek refuge behind this apparent problem, nor offer this excuse. Even this seeming difficulty was not great, because of Abraham's FAITH in God. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:17-19.)

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform." (Rom. 4:19-21.) If, in his old age, God could give him and barren Sarah a son — he could also raise him from the dead in order to fulfill His promise that through Isaac the whole world would be blessed!

Abraham is a glorious example of simple, trusting faith! He knew that God wants obedience, not excuses.

"Have I forgotten, or did I know
That man's excuses with God don't go?"
"Today if ye will hear his voice, harden not
your heart." (Heb. 3:7-8.)

The Baptism Of John

FRANKLIN CAMP

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them. O generation of vipers, who hath warned you to flee from the wrath to come? (Matt. 3:1, 5-7.)

The subject of baptism is one of the most discussed and debated subjects of the New Testament. There is no subject that is more opposed than this one. It is not that people are opposed to baptism in that it is completely rejected, but it is opposed as taught in the scriptures. It seems strange that most religious people want something called baptism but

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WORDS of TRUTH

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Scriptural Prayer

GUS NICHOLS

Some prayers are not acceptable to God. God even abominates the prayers of some people. "he that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9.) God will not hear the prayer of one who will not hear him. Those who reject his law, and refuse to heed his word, need not pray. All prayer must be according to the word or law of God, or it will not be answered. He who turns "Away his ear from hearing the law" may pray for God to ignore his law and bless on other terms than those in his law, but such a prayer will be "Abomination."

LEARN HIS WILL

Furthermore God's will is revealed in the Bible, and we must read and search to know his will, and do it. "Be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17.) A man is not honest of heart who will "Turn away his ear from hearing the law." (Prov. 28:9.) It may be some command that one does not specially see any good in, but if he turns his ear away from hearing it, and refuses to obey it, he may pray and do many good things, but it will be abomination unto God. The text does not say God abominates the prayer of one who is in error, and yet is seeking to hear and learn more about his law. Such a person is honest, while the one who "Turns away his ear from hearing the law" is dishonest of heart. He is prejudiced against the very will and law of the Lord. He is rebellious of heart, and cannot tolerate the very word of God. He cannot "endure should doctrine." (2 Tim. 4:1-5.) He may save his smarting conscience by praying, but if he is "Turning away his ear from hearing the law" he is a sinner. If he hates and dislikes any command of God he is a sinner. He may pray, and profess to be very religious but "Even his prayer shall be abomination." (Prov. 28:9.) No religion at all, would be as good as one that leads one away from the law of the Lord.

GOD WILL NOT HEAR SINNERS

God does not answer the prayer of sinners, whether they be in the church or out of the church, children of God or otherwise, He will not hear those who turn away their ears and refuse to hear him. He will not hear those who at the time are in rebellion against his law. (Prov. 28:9.) He will not hear the wicked. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." (Prov. 15:8.) "The Lord is far from the wicked: but he heareth the prayer of the righteous." (Prov. 15:29.) "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face

of the Lord is against them that do evil." (1 Pet. 3:12.) David, a child of God and a prophet, said, "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18.) He will not hear any one now, in his family or out of it, who has any "regard," or respect for "iniquity." One must fall out with sin and hate iniquity, even his own sins and those of his friends and relatives, or God will not hear his prayers. This is the meaning of the passage which says, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." (Jn. 9:31.) Yes, one must do "His will," and worship God, or his prayers are vain. Prayer is good as far as it goes, but it is no acceptable substitute for obedience to the law of the Lord. "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46.) "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

IN OBEDIENT SPIRIT

Hence, all prayers must be offered in an obedient spirit. Until one can say, "Thy will be done in earth, as it is in heaven," (Matt. 6:10), he need not pray at all. For this is a part of acceptable prayer. In fact, it is the very spirit of it. And no one who is at the time a sinner at heart can truly say, "Thy will be done in earth, as it is done in heaven." Such a prayer from the wicked is the climax in hypocrisy. He who refuses to do God's will is not fit to pray that God's will be done in the earth. Hence, no one in known rebellion against the will of God is fit to pray. When Jesus said, "Not my will, but thine, be done," (Lk. 22:42), he was praying in an obedient spirit. For he "Became obedient unto death, even the death of the cross." (Phil. 2:8.)

ACCORDING TO HIS WILL

God will not hear those who pray for things contrary to his revealed will." If we ask anything according to his will, he heareth us." (1 Jn. 5:14.) This is the same as saying we must pray for things in harmony with his divine law. (Prov. 28:9.) It is right for the farmer to pray: "Give us this day our daily bread." (Matt. 6:11.) But God will not hear such a prayer if not coupled with work. God's law says, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.) "We commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.) The man who prays for bread then works to have it has a million fold more faith in God than one who sits in the shade and prays for God to cause the harvest to spring up without seed, and mature without labor. Bread is a gift of God, but like salvation, it is a conditional gift. We must do our part, then pray for God to do the rest. It would be unscriptural for one to pray for God to send bread directly from heaven. We must work as well as pray. God has a "law" in keeping with which he gives us bread. He who turns away his ear from hearing this law for feeding the race, and prays for God to change his law and give bread in some other way, his prayer is abomination. (Prov. 28:9.) We must pray according to God's law—according to his will. (1 Jn. 5:14.)

PRAYING FOR THE SICK

It is proper to pray for ourselves and others when sick. If we are fit to pray, and do so according to God's will, he will hear us, and bless us. But if we refuse medicine, medical attention and proper nursing, and pray for health, we are praying for God to ignore his law for healing people. It is like praying for bread without sowing and working to obtain it. It is asking God to change his will, for he ordained that we should work and use the means he furnished, as well as pray. He says the sick, need a physician. (Lk. 5:30-32.) While praying for the sick, let us do all we can for their recovery. Man's extremity is God's opportunity. None of

us have the gift of miraculous healing. The manna which God gave Israel in the wilderness was miraculous, given contrary to the laws of nature known to us. But he gives us our daily bread without a miracle. Yet God uses the laws of nature through which to give us our bread. While miraculous healing has ceased, God will add his blessing to the means diligently used, if we properly pray. If one has malaria, let him use quinine, then pray for God to add his blessing. If he has a broken leg call the doctor and pray.

PRAYING FOR SALVATION

If one wants to be saved, let him not forget his own part in the plan. Let him learn and obey the truth, praying for the favor of God to be granted. If he wants to be saved, let him believe in Christ, for "He that believeth not shall be damned," (Mk. 16:16.), regardless of how much he prays. Let him repent, for in spite of his prayers he will perish if he does not repent. (Lk. 13:3.) If he is down praying, he should be told, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Then if he wants the lost to be saved, let him pray for them, but let him remember to preach the gospel to them, for it is "The power of God unto salvation." (Rom. 1:16.) Those for whose pardon Jesus prayed on the cross were not saved until they obeyed the gospel after Pentecost. (Acts 2:22 - 41; Lk. 23:34.) Paul prayed for the lost, (Rom. 10:1), then he endured all things that they might hear the gospel and be saved. (2 Tim. 2:10.) To pray for God to save us without obeying the gospel is to pray contrary to his will. (1 Jn. 5:14; Mk. 16:16; Prov. 28:9.) And to pray for God to save others unconditionally on their part, is to likewise pray an unscriptural prayer. Let us pray, but trust and obey as well.

Time Out!

Your life follows a set pattern, a routine. From the time you arise in the morning until you fall into the relief of sleep, you are busy. Life holds many things for you. The very pace of living is accelerated. Family and friends share the world you wake up to, each morning. You are full of hopes for the future; tomorrow is what you plan for.

In fact, tomorrow has assumed an all-important position, even crowding out today. Today you are dissatisfied, but you think tomorrow you will be content. Today you are poor, but tomorrow, perhaps not. Today you are indifferent, but tomorrow you will do something about it. Today you are sinful, but tomorrow you will change. If you were to die today, you would be lost; but tomorrow things will be different. To you, your life stretches indefinitely into time. You are too busy to think of God today. At night you are too tired to read your Bible and pray; in the morning you have overslept and don't have time; at noon, you can't concentrate because the television is on, or you have company.

You go on and on from day to day, assuming that you will always have tomorrow to do what you neglected today. And for a time, you are given several tomorrows.

But one day, and perhaps then it will be too late, you will have no tomorrow. In its place will be an eternity for you to realize your mistakes.

Yes, it takes an effort to make a place for God in your life. You owe Him much more than simply attending worship services three or four times a week. You owe Him service. You owe Him a portion of your time. You owe Him your talents. You owe Him complete devotion. You owe Him your life.

You may think you're too busy now, or that there is simply not enough time to spend a few moments a day talking to God or studying His word. But you must MAKE time.

Someday, you will be judged by your actions here.

— Copied —

"Let Us Go Into The House Of The Lord"

WAYNE THOMAS

Macedonia Church of Christ

In the fifth division of the book of Psalms chapter one-hundred and twenty-two, verse one, David said, "I was glad when they said unto me, let us go into the house of the Lord." We see in these words the pleasure which David took in approaching the house of the Lord and entering therein for worship unto his God. Again we may see the psalmist's joy and gladness when he said, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord . . . Blessed are they that dwell in thy house . . . For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." (Psa. 84:1-2, 4, 10.) This was a privilege which David was glad to experience. It is the command and will of God that we worship Him in public worship. (Acts 2:42, 46; 11:26; 20:7; Heb. 10:25.) We ought to worship God in our homes, but this is not enough; we must go into His house and do worship so justly due unto His Holy and majestic name. The Hebrew writer exhorts saying, "Let us consider one another to provoke unto love and to good works . . ." (Heb. 10:24.) We thus learn that we ought to encourage one another to worship.

THE CALL TO WORSHIP

"Let us go into the house of the Lord," is a plain summons to worship Jehovah. It is a natural and necessary thing for man to worship something. Man is a worshipping creature of religious instincts. Where ever he has made history he has worshipped something. The Greeks called man "anthropos" which means literally "the upward-looking one." Luke the inspired historian gives an account of Paul's visit in Athens. Paul stood in the midst of Mar's hill and marveled at the scene which lay before him. He began speaking to the men of Athens saying, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotion, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom ye ignorantly worship, him I declare unto you." (Acts 17:22-23.) It is plain to us that the Greeks were a worshipping people even though the object of worship was wrong. The word "worship" is found 190 times in the Bible, but in none of these passages in which the word is found, has God given man the direct command to worship. For example, while Jesus was in the wilderness being tempted of the devil, Satan "Thou shalt worship the Lord thy God, and him quoted a command from the decalogue saying, only shalt thou serve." (Matt. 4:10.) Again in the Revelation we read, "I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant . . ." (Rev. 22:8,9.) In these two passages we have just referred to there is not a direct command to worship, but a command to make God the true object of our worship.

THE PLACE OF WORSHIP

"Let us go into the HOUSE OF THE LORD," suggests the place of worship. God's house is the place where He dwells. God dwells in the church (Eph. 2:2); the church is God's house (1 Tim. 3:15.); and the church is a spiritual house. (1 Pet. 2:5.) Wherever Christians assemble for worship God dwells there. No longer does He dwell in "temples made with hands." Acts 17:24.)

THE SPIRIT OF WORSHIP

David was sure of one thing—that it did him good to "go into the house of Lord." He was "glad" to draw close to God. In public worship we draw closer to God. (Jas. 4:8.) The true spirit of worship demands reverence. In the book of Hebrews we read, "Wherefore we receiving which cannot be moved, let us have grace, where-

by we may serve God acceptably with reverence and godly fear." (Heb. 12:28.) Furthermore, "God is greatly to be feared in the assembly of the saints." (Psa. 89:7.) The worship of the apostolic Christians was truly an offering of the heart (See 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 10:22.)

BE FAITHFUL IN ASSEMBLING

In worship let us show our gratitude to Him, for He delights to see us do Him honor and homage in Christian worship. As a member of His family, in Christian worship we meet with His children. Let us enjoy the fellowship and association of those in God's family. If you are not there in the assemblage of the saints then you will fail to meet the Lord. The church is God's flock. One missing sheep would cause anxiety upon the part of the Chief Shepherd and His undershepherds, the elders. There is great value in being together. Our hearts go where we go. In the house of the Lord ship our faith will be made stronger, our hope our hearts can be fed and strengthened. At work will be increased, our lives will be broadened, our usefulness will be more effective and our joy will be more complete. Everyone might forsake the assembly without any loss if he had no soul to save, no friends to influence, no temptations to overcome, no hell to avoid and no heaven to gain. Won't you join in with David of old and say "Let us go into the house of the Lord." The church says in the words of Moses, "Come thou with us and we will do thee good."

Humility

The only use God ever made of proud boastful men was to show his power in bringing them low—such as Pharaoh and Nebuchadnezzar. A man does not have to be proud and haughty to be powerful. Moses was the meekest man of all the earth. (Num. 12:3.) And God used him.

When Saul was "little in his own eyes" God made him king over Israel. After forty years he became great in his own eyes and God could no longer use him.

David was a man after God's own heart. He sinned, it is true. But, unlike Saul, who blamed the people for his sin. David repented and sought the forgiveness of the Lord. Ever afterward David was of a "contrite heart". "My soul shall make her boast in the Lord: the humble shall hear and be glad." (Psalm 34:2.) Again he said: "The sacrifices of God are a broken spirit." (Psalm 51:17.) God used this humble man, made him Israel's greatest king and a type of Christ, our king. God used him.

There is much said and written today about "big thinking," "big programs," "big preachers" and worshipping in the high mountains. On the surface all this sounds big and wonderful. But when we begin to compare such ideas with the Bible we are made to wonder. The Jews brought the wrath of God upon them by trying to "like other people" and worshipping in "high places." Why do we think we can escape and do the same things? There is a strong tendency to trust in degrees and the wisdom of men. This all ends up in one thing—"pride". Christ was "meek and lowly in heart." Many preachers of today are proud and haughty. Jesus laboured mostly among the "common people." Today the, so called, "big preachers" cater to the rich and boast of "my big church," "my big program", and "I am in big demand for serving in high places," etc. Such big talk does not sound like the voice of Christ. It is nothing like Stephen's speech. (Acts 7.) I find nothing in the writings of Paul, Peter and John to justify such pride. Paul was the "ringleader" of the Pharisees before he was converted to Christ. Then wrote: "I am not meet to be called an apostle," "who am least of all saints." Yet God used this humble man. He gave him power to carry his name and gospel to the Gentiles and kings of earth. No proud man could ever do the work of this humble servant.

Resolutions

Pervie Nichols

We are beginning this year with good intentions, yet many of us will not have the courage and determination to carry them out. Those who do not will not only end the year but their lives in defeat. God does not judge a person by his good intentions only. He expects the life to be in harmony with their good intentions. Therefore, resolutions are of value only when kept or carried out.

Let us include the following resolutions in our list:

- (1) If unsaved I will obey the gospel and become a Christian at the first opportunity. (1 Pet. 4:17; Acts 2:36-41.)
- (2) If an unfaithful child of God, I will repent of all sins, and strive to do my duty as a member of the Lord's church.
- (3) I will read and study the Bible and pray each day.
- (4) I will quit all lustful habits I may have.
- (5) I will correct all known mistakes whenever they are made.
- (6) I will live by the LOVE OF LAW and by the LAW OF LOVE, and will hold no grudges.
- (7) I will permit no man to make me injure myself by hating him.
- (8) I will not be so intent upon finding the splinter in my brother's eye that I miss the plank in my own eye. (Mt. 7:1-6.)
- (9) Before passing a report about another I will apply these tests: Is it TRUE? Is it NECESSARY? Is it KIND? Is it HELPFUL?
- (10) I will endeavor to be worthy of the confidence my friends have in me, and will not betray any trust.
- (11) I will not be disagreeable at home and then try to appear like a bundle of sunshine in public.
- (12) I will try my very best to be a better father, mother, husband, wife, son, daughter.
- (13) I will return unto God a liberal portion of my time, talents, and income.
- (14) I will live as though this may be my last year on earth, for indeed it may be.
- (15) I will dig my part of the bait if I go fishing (bear my part of the duties and responsibilities of life).

If we want this to be a happy new year, let us do all that we can to make it so. Let us face the future—concentrate on our future duty. Whatever the new year holds, whether sorrow, grief and want, or joy, happiness and prosperity, regardless of our lot, let us make the most of it.

Did You Know . . .

1. That—you cannot be taught wrong and be baptized right? (Rom. 10:32; Jno. 8:32.)
2. That—you cannot be baptized wrong and worship right? (Jas. 2:10.)
3. That—you cannot worship wrong and live right? (Jno. 4:23-24.)
4. That—you cannot live wrong and die right? (Matt. 25:31-35.)
5. That—if you love the Lord, you will keep His commandments? (Jno. 14:15; 21-24.)
6. That—you cannot be saved out of Christ? (2 Tim. 2:10.)
7. That—there are only two verses in the New Testament that tell us how to get into Christ? (Rom. 6:3-4; Gal. 3:27.)
8. That—the crown of life is promised only to the faithful? (Rev. 2:10.)
9. That—only those who give diligence will have an abundant entrance into the everlasting kingdom? (2 Pet. 1:10.)
10. That—in order to be a Christian, one has to obey the Gospel? (Rom. 6:17-18; 2 Thess. 1:7-9.)
11. That—he that believeth and is baptized shall be saved? (Mk. 16:16.)

The Baptism Of John

(Continued From Page 1)

not as the scriptures authorize. If people are going to do something and call it baptism why not practice it in the way the Bible teaches?

A study of the preaching of John can help us in our study of this subject. It is introduced in the New Testament by John. This should be a good place to begin.

John's work is introduced by the phrase "in those days." The people of Israel had heard no voice of a living prophet for about 400 years. The very silence of these long and weary years was God's way of helping John obtain great audiences. Just the announcement that a living prophet of God now is preaching would create interest.

It is of further interest to notice that the first subject introduced after 400 years of silence was baptism for the remission of sins. (Mk. 1:4.) The introduction of this subject by John should indicate that it is of more importance than most people seem to believe. Many preachers of today never discuss it unless it is to try to discredit it. Yet the man that was to prepare the way for Christ and the coming kingdom included baptism in his preaching. This ought to create interest in us even as it did among those that heard John preach.

Again it is interesting to note that it is said that John came "PREACHING." This is a further departure from the prophets of the Old Testament. While there may be some similarity between this and the Old Testament prophets it also indicates a difference. Preaching was to have a distinctive place in Christianity and John was the one that introduced it. Preachers now could profit from studying preaching from John. The word "preach" is defined "to announce clearly and distinctly exactly what God orders in his word." Thus, John gives us one of the first fundamentals of preaching. Real preaching has as its purpose to say clearly and distinctly what God says. The man that makes any change by alteration, substitution or addition is not preaching according to what the scriptures means by this term. He may be talking, giving an address, giving an oration or making a speech but he is not preaching. If we used the Bible as our guide and called Bible things by Bible names how many sermons would have to be renamed. We would do well to follow John and preach or else use the right name for what we are doing. The man that introduces the subject of baptism suggest by the word "preaching" the importance of the subject and the necessity of finding what God orders concerning it. Anything less than this is dangerous. We need to find the truth on this subject and as any other and then abide by it.

The preaching of John was to Israel. These people had the law. Yet his baptism was one "of repentance for the remission of sins." The remission of sins shows that the law could not save. If the Jews could have been saved by the law they would not have needed the remission of sins. The preaching of John and the subject he used was designed to show the Jews that they could not be saved by the law.

The law could not save. The law could not bring the forgiveness of sins. The very fact that John was preaching baptism to a people that lived under a law that could not bring forgiveness of sins ought to the ample evidence that whatever else baptism may be it is for the forgiveness of sins. It is not possible for John's baptism to be "because of remission." Since the law could not save, and John preached to people living under the law, if his baptism was for anything it was for the remission of sins. Is it not significant that God saw fit to introduce baptism in a situation where in the very nature of the case it could not be because of remission of sins. Yet in spite of this men have been preaching — no not preaching — but speech mak-

ing that baptism is because of remission of sins.

Again John's baptism reminds us that it is not an act without any meaning. It seems that the Pharisees and Sadducees may have thought they could go through it simply as a form. But John reminded them that it was not an escape for people that did not understand it and who would try to use it to represent what was not so. John reminded them to either accept it as God gave it or leave it alone. Some of them did not like John's preaching on this subject but John did not change just to suit them. There are still people who do not like it the Bible way but I am not at liberty to change it just because some do not like it.

An Open Letter To Mothers And Fathers

Three months ago, I sat in a court and heard a judge say, "20 years!"

He was pronouncing sentence on my 21 year old son, a punishment for drinking, gambling and robbery, which ended in the shooting and near death of a man.

The sentence might have been less, but my son took a sneering, defiant attitude all through court, ridiculed every law officer who spoke to him.

But the crowning, shocking climax came when the judge sternly asked, "Young man, don't you believe in God?" He laughed loud and long, and then said, "God, who's that?" Every eye in the court room turned to look at me.

I went to Sunday School when I was small and learned about God. After I was married, I decided to go again and take my children. I could not persuade my husband to go, but the children and I went regularly for a year. Then I skipped two or three years and then we went on special days.

Soon, I joined a bowling team that competed on Sunday afternoons. I couldn't get to church and get ready to leave in time to bowl, and bowling was such fun.

If only I had those years to live over. Night after night, since that court trial, I have walked the floor with the words, "GOD? WHO'S THAT?" echoing in my ears.

When my son was 13, a policeman came as I was leaving with my bowling bag. I waited impatiently while he told me my son had been caught breaking a window the night before. I practically forgot it and went on my merry way. By now the church was a thing of the past. The years went by—and now to end up in a courtroom.

When I think of the wasted years of "having fun" instead of meeting God at his appointed place, I am sick with shame. I'm trying to make restitution by urging other people to go to church.

So many say they do not believe in making a child go to church if he does not want to go, but many would go to church if their parents would go. How many would go to school if they were not made to go? Ask any child that.

Mothers and fathers need to think about their failure to attend the services of the church. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6:7)

Juvenile delinquency is proving that parents are not getting at the seat of the matter.

-- By a mother who learned too late.

-- Taken from Hamilton Herald --

Let's Get Excited

"Lord, help us get excited about thy cause," a man said in his dismissal prayer. Our crying need is for someone to fill us with enthusiasm for Christ, for the church, and for sharing the good news of Christ with others. We need to get excited!

Why not! Unexcited football players would be boring to watch. All the successful salesmen I

have ever known were excited over their products, and that's why they were able to excite their prospects and make sales. We get excited over things not half as important. Why not get excited over sin, and about Christianity, the only cure for the world's ill.

Christ threatened to spue out the lukewarm members. (Rev. 3:16). When Christ cleansed the temple, his disciples were so impressed by His zeal that they remembered the prophecy, "The zeal for thine house has eaten me up." (Jn.) Paul exhorts us to follow the example of Christ by being "fervent in spirit."

Each time a blacksmith wants to change the shape of a piece of metal, he will stir up the fire to make it burn hotter and heat the metal. The metal will not yield to his will until the fire in his forge is stirred up to a white heat. We may know a great deal about the Bible and moral goodness, but we need someone to stir up the coals so we will be enthusiastic about the Kingdom of God.

- Norvel Young, President
George Pepperdine

Law Of Inclusion And Exclusion

God's commands are inclusive and exclusive — including the things commanded, and excluding things not commanded. For example: Jesus, in giving the Lord's Supper, named the elements to be used. The command to baptize believers (Mark 16:15, 16) excludes the baptism of unbelievers. God did not have to say, "thou shalt not baptize disbelievers." These were EXCLUDED by the specific command. The command to "sing" excludes any other kind of music, just as the command to baptize believers excludes the baptizing of unbelievers.

God nowhere says, "thou shalt not add ice cream to the Supper." It is not necessary that He do so for the naming of the elements being "specific" in nature settles the matter once for all. In the same way the matter of "singing" without addition of an instrument is settled by the specific command. It is no more necessary that God say, "that shalt not play upon an instrument in worship", than for Him to mention the ice cream with reference to the Lord's Supper.

WILL - WORSHIP PROHIBITED

Of certain pagan practices Paul wrote, "Which... indeed have a show of wisdom in will-worship, and humility..." (Col. 2:23.) The apostle had just pointed out the folly of submitting to the ordinances men prescribe. These doctrines, says the inspired man, have a show of wisdom in WILL - WORSHIP. This means self-chosen worship; that is, worship God which does not command, but man may adopt of his own-choosing. No command may be found for instrumental music in Christian worship; it is, therefore, self-chosen. Men authorize it, enjoy it and support it; but God nowhere endorses it for New Testament worship.

Even though the New Testament church went quickly into apostasy, Christians were so pronounced in their opposition to instruments of music, no church used it till almost 700 years after Christ. It was first used in the Catholic, not the true, Church.

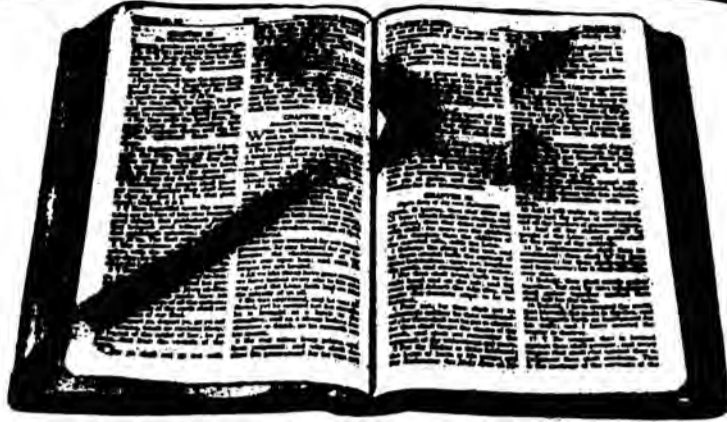
DO ALL IN THE NAME OF CHRIST

Whatever we do in "word or deed" is to be done in Christ's name. Col. 3:17. But we may not do a thing in the name of the Lord which the Lord has not commanded. Before a man can perform an act in the name of the Lord, there must be a law in His will authorizing some church to use instruments in worship; it cannot, therefore, be done in His name. To use them is to violate the injunction — "do all in the name of the Lord..." (Col. 3:16-17.)

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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Take Heed To What Ye Build

By CLIFTON ROGERS

Little wonder that the apostle Paul said, "According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed, and the fire itself shall prove each man's work of what sort it is" (1 Cor. 3:10-13). How very true — as true as "whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

CONVERTED TO CHRIST

Here is the starting point, of course, in each new convert. Involved here is not only what one is taught in order for him to become a Christian, but the entire teaching in the background. This determines to such a great extent whether or not one is converted to the Christ. OR ONLY TO THE CHURCH, whether he knows baptism as a likeness to the death of Christ or ONLY KNOWS BAPTISM as a burial in water for entrance into the church, whether he embraces Christianity or ONLY CHURCH-ANITY.

CALL TO REPENTANCE

The teaching by the church will ring out clearly and distinctly in a call to repentance. Men and women, boys and girls must be convicted of their sins, of their lost state, and of their need for redemption. (Rom. 3). This is not as easy an accomplishment as might be supposed — not with man's innate desire to avoid the consequences of his own conduct (as is evidenced by such theories as social conscience and neurotic behaviorism). Will this ever be achieved when the word of the Spirit is dulled by tact and blunted by diplomacy? Was there every a time in greater need of thundering denunciations against man's sin? Truly, this is a time demanding flaming messages, not harmless little sermons. This is a time for the gospel of repentance to be preached fearlessly by men of God who do not fear the consequences. Sin is there — godly sorrow must be aroused.

And when men are convicted of their sins, they will today, as in the first century say, "What shall we do?" (Acts 2:37). This is what our brother in Christ, Hugo McCord, had in mind when he wrote these impassioned words, "Unless the cross of Christ has broken a man's spirit, unless Calvary has crushed a man's heart, unless there is a trembling contrition in the re-

alization of one's own barrenness, then that man is not ready for baptism. The kingdom is not his nor ever shall be. He may be wet in baptism, but unless there is an inward burial in Christ's own death, that man is not in Christ, and Christ is not in him. If he is merely baptized to get in the same church with his wife, or because his mother wants him baptized, he is not in the body of Christ. The elders will put his name on the local church, roll but the Writer in the Lamb's book of life fails to write, because the man knew something besides Christ and him crucified when he was baptized. If he is baptized because somebody unwisely said, "You will be a help to the church. You need the church and the church needs you," then it was pride in self which motivated his coming. As long as any human pride remains, as long as one thinks he might be doing a favor to the church, that man does not receive the kingdom, neither can he go into its glorious realm."

May we extend the significance of that sobering thought by insisting that the joining of oneself to a movement or the aligning oneself in personal loyalty to a preacher is not equal to accepting Jesus as Saviour and King. And may we further urge that accepting him with reservations — apart from full surrender — is futile and meaningless. Hear: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple" (Luke 14:26, 33).

CALL BY CHRIST

Oh, please do not see this as a severe, harsh approach. Rather, the loving, forgiving Jesus is held forth as the Saviour and friend. Help men hear him — "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28); help them see his open arms. Lead them to understand that "in Christ" is a warm, personal relationship of companionship. Jesus is a personal Savior, every caring, ever present, ever interceding. Have men realize that repentance is meaningful not only in the sense of moral regeneration, but primarily in view of its relationship to Christ? Bring about the complete surrender of will, the embracing of the Lord and his way in which one says with the apostle Paul, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20). This is true sanctification. "Ye are an elect

race, a royal priesthood, a holy nation, a people for God's own possession" (1 Pet. 2:9); "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6:19-20).

This is, of course, to warn us as teachers of the word of the danger of preaching the will of Christ for man without preaching Christ to man. What tragedy when we do not succeed in having men believe in Christ, fall in love with Christ, surrender their lives to Christ, resolve with all their hearts to be like Christ, yearn longingly to go and be with Christ for all eternity. This is to warn, further, that the Hollywood type of advertising in many campaigns does not point the confidence of the workers to the power of Christ. This is, again, to insist that Americanism-sermons unusually depend for their effectiveness upon impulses other than love and devotion to Christ. Do you understand what I am saying? I am sure you do.

GROWING UP IN CHRIST

Exactly this same principle is involved in the continuing development of the Christian into the likeness of the Christ. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord in the Spirit," (2 Cor. 3:18). Christ — the real Christ, not a caricature — must be held up before them.

Are You Helping or Honking?

A woman driver was having difficulties getting her automobile started after it had stalled in traffic. The gentleman (?) in the car behind her insisted on expressing his impatience with her by blowing his horn every few seconds. Finally, the lady, worn out by his thoughtlessness, stepped out of her automobile walked back to the honker's car and said, "I'm having some difficulty in getting my car started. If you'll go and see if you can start it, I'll honk your horn for you."

A lot of folks in the church do more HONKING than helping! There are more TALKERS than workers, and more CRITICISM than labor. Those who do the most honking generally do the least working. They may have never preached a sermon, taught a class, led a song, or served as an elder, but they do know just how it should be done. (?) They are like the chronic objector who was asked for his suggestion on a project

(Continued On Page 4)

WORDS OF TRUTH

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How The Holy Spirit Converts Alien Sinners

GUS NICHOLS

The wonder-working power of the Holy Spirit was promised in the Great Commission. Jesus said unto his apostles, in commissioning them to preach in his name among all nations, "And ye are witnesses of these things, and behold, I send THE PROMISE OF MY FATHER until ye be endued with POWER FROM ON UPON YOU: but tarry ye in the city of Jerusalem, HIGH." (Lk. 24:48-49.)

In his address to the apostles before he ascended, Christ said, "John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:5.) Again he said, "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

These promises began to be fulfilled in the next chapter of Acts. The Holy Spirit came upon the apostles, (1:26; 2:1-4; and they began to preach the gospel "With the Holy Spirit sent down from heaven." (1 Pet. 1:12.) As promised before, the Spirit guided the apostles "Into all truth." (Jn. 16:13.) It taught them all things, and showed them things to come. (Jn. 14:26; 16:13.) This was to give unto mankind the gospel, at first as taught orally by inspired men, largely by the apostles, and then later, to give unto us the New Testament in written form. By the death of the last apostles, we had all truth that the world will ever need, or receive, as far as religious truth is concerned. We are to now "Earnestly contend for the faith once delivered unto the saints." (Jude 3.)

THE SPIRIT UPON INSPIRED MEN

While the holy Spirit was given in a miraculous measure unto inspired men, it was not to directly convert and save them—they were already God's people. But the Spirit was given unto them, that through them the gospel might be revealed and confirmed unto the masses of the people that they might be saved by the gospel. In other words, the Spirit was given unto the apostles to convert sinners. The Spirit guided the apostles to preach the gospel which is God's power to save a lost world.

WORD IS THE INSTRUMENT OF THE SPIRIT

Paul calls the word the sword of the Spirit. "And take the helmet of Salvation and the sword of the Spirit, which is the word of God." (Eph. 6:17.) The Spirit uses His word as His instrument in converting sinners, just as the soldier uses his sword with which to pierce the enemy in battle. Or, we may illustrate the point by saying the farmer cuts the trees with an ax. The

farmer operated on the tree, but not directly, but by means of the ax. The ax is the thing which actually contacted the tree, just as the sword contacted the enemy. The soldier killed the enemy, but did it with the sword. The Spirit converts sinners, but does this by his word which he has revealed and confirmed by inspired men, and this word is now in the Bible.

SCRIPTURES BY SPIRIT

New Testament writers quoted the Old Testament Scriptures as being the words of the Spirit. Peter refers to Psa. 41:9 as a "Scripture . . . which the Holy Spirit by the mouth of David spake." (Acts 1:16.) The Hebrew writer quotes Psa. 75:7-11 introducing it by, "As the holy Spirit saith." (Heb. 3:7-11.) Again, he quotes Jer. 31:34 and introduces it by saying "Whereof the Holy Spirit is a witness to us: for after that he had said before" then quotes the Spirit's words. Paul says, "Well spake the Holy Spirit by Esaias the prophet unto our fathers saying", then quotes from Isa. 6:9 as what the Holy Spirit said.

NEW TESTAMENT SCRIPTURES ARE THE WORDS OF THE SPIRIT

In the same way, we may quote the New Testament scriptures as being what the Holy Spirit says now to us in the New Covenant. New Testament writers spoke in words taught by the Spirit. (1 Cor. 2:13.) The Spirit did the preaching through the apostles. (1 Pet. 1:12.) They spake "As the Spirit gave them utterance." (Acts 2:4.) Any one converted by the gospel which they preached was converted by the Spirit that guided them in preaching the gospel. Any tree cut down by an ax was cut down by the man who wielded the ax. Any one killed by the sword is killed by the man that used the sword. To be converted by the word or gospel is to be converted by the Spirit which revealed and confirmed the word through inspired men.

WHAT THE SPIRIT DID BY THE GOSPEL

The sinner needs to be converted. (Mat. 18:1-4.) Instead of the Spirit doing this directly, the "Law of the Lord is perfect converting the soul." (Psa. 19:7.) The sinner needs to be quickened. (Eph. 2:1-5.) But instead of the Spirit doing this by a direct operation on the sinner, men are quickened by the words of the Spirit—"Thy word hath quickened me." (Psa. 119:50; Jn. 6:63.) The sinner must have the new birth. (Jn. 3:5.) Instead of the Spirit giving the new birth by a direct operation on the sinner, the Spirit does the work by his word. We are "Begotten through the gospel." (1 Cor. 4:15) "By the word of truth." (Jas. 1:18.) "Born again . . . by the word of God." (1 Pet. 1:23.) The Spirit gives faith by his word. (Rom. 10:17; Jn. 20:30-31.) The gospel is the power used by the Spirit unto salvation. (Rom. 1:16.) The Spirit gives light and understanding by the word, and not by a direct operation independent of the word. (Psa. 119:130.) Instead of being saved by a direct work of the Spirit the sinner must be told the words of truth by which to be saved. (Acts 11:13-14.) Instead of praying the Holy Spirit down upon a lost world that it may be saved, we are to preach the gospel to every creature, for the gospel is God's power unto salvation. (Rom. 1:16.)

WHAT IS IN THE GOSPEL?

The gospel is full of the love of God. (Jn. 3:16.) It is full of the grace of God. (Eph. 2:8.) It is full of the blood of Christ. (Mat. 26:28.) It is full of the mercy of God. (Tit. 3:5.) It is full of the goodness of God. (Rom. 2:4.) It is full of salvation. (Eph. 1:13.) It is full of hope. (Col. 1:5-6.) The word is light to direct us. (Psa. 119:105.) It is food for the soul. (Mt. 4:4.) It is the seed of the kingdom. (Lk. 8:11; Mt. 13:19; Mk. 4:14.) It is a healing medicine. (Psa. 107:20; Lk. 5:30-31; Mt. 13:15.) The Spirit converts, convicts, makes Christians by his word. Therefore, preach the word, as in the commission.

A Friend Of Jesus

BY NEALE PRYOR

Jesus came to show himself a friend to the world. How shameful it is that this would-be Friend, had so few friends! When Jesus was tried before Pilate, there was no friend to plead his cause. As he bore the cross to the site of crucifixion, there was no friend to help him. The soldiers had to compel a strange passer-by to help carry the cross.

Notice some marks of a real friend, and by these determine if you are truly a friend of Jesus:

1. FRIENDS LIKE TO BE TOGETHER. If you are really a friend of Jesus, you would enjoy being with him. You would look forward to opportunities to WORSHIP him, to TALK to him through prayer, and to LISTEN as he talks to you through his Word. If you dislike attendance to church services and can't wait until the last "amen" is said, certainly you are NO friend of Jesus.

2. FRIENDS SPEAK OFTEN TO EACH OTHER. A real friend of Jesus will tell others about him. He will want others to know about this wonderful Friend. He will not permit his Friend to be ridiculed in his presence.

3. FRIENDS ARE EAGER TO PLEASE EACH OTHER. If we do not keep our Saviour's commandments (Jn. 15:14), let us not be so hypocritical as to profess to be his friend. We can tell our true friends by their deeds, not by their words of flattery.

4. FRIENDS REMAIN LOYAL THROUGH ADVERSITY. A friend of Jesus will be faithful even in persecution, when others turn their back on him; in times of hardship, a man learns his real friends. Prov. 17:17. When our Lord was tried and condemned to die, he had no friends to stand by him. If the same happened today, do you suppose you would be a friend to stand by him?

If Jesus were living today would he have a friend in you?

Can you truthfully say that you are a friend of Jesus?

"Ye are my friends, if ye do whatsoever I command you" (Jn. 15:14).

Bible School Is Important

Once a man remarked to Samuel Coleridge, "I will not teach my child anything about religion. I will let him grow up, and when he is old enough to judge for himself, he can choose his own religion."

As the two men walked together, they paused in Mr. Coleridge's garden. "I thought I wanted to set out some strawberry plants here this spring," said Mr. Coleridge. "But you have given me a new idea. I think I will wait until next August. Then I will see whether it would rather have weeds in it."

"But, Mr. Coleridge, the weeds will take over the place by then," the man quickly replied.

"My friend, the weeds will also grow unbidden in the heart of your child," answered the poet.

The Lord places a great responsibility upon a parent. "Train up a child in the way he should go and when he is old, he will not depart from it." Parents must nourish their children in the fear and discipline of the Lord. And if any provide not for his own, he has denied the faith and is worse than an infidel. The supreme tragedy of our times is that too many parents make no effort to influence their children for truth and righteousness. You may rest assured that the liquor and movie industry will seek to influence them. The time is here when each parent needs to take this responsibility seriously. Bring your children to Bible School and stay with them for worship. More crying babies in our nursery will mean fewer crying parents at the Judgment.

-- Selected --

What If Jesus Were To Come During An Extra Service?

G. N.

There is no doubt about the fact that Christians should assemble themselves together for the regular worship every Lord's day in the year, as long as they are able to do so. (1 Cor. 16:2; Heb. 10:25; Rev. 1:10; Acts 2:42; 20:7.) One who would not desire to thus worship the Lord who bought him with her precious blood could hardly be classed as a "faithful" Christian.

There is also no doubt about the fact that the proper work of the church requires Christians to meet at other times than at the regular time for the appointed worship of the Lord's day. The members of the Jerusalem church assembled "DAILY" in the temple for some time after Pentecost. (Acts 2:46.) This may account for the fact that they had "DAILY" additions to the church. (Acts 2:47.) It may also be the reason for their having "DAILY MINISTRATIONS" to the poor. (Acts 6:1-7.) It seems that for a "WHOLE YEAR" the Antioch church assembled often, in which time "much people" were taught. (Acts 11:26.) A congregation may have as many extra services as it may deem fitting and expedient, even to having a plurality of services daily, as in our protracted meetings. Brother T. B. Lairimore once preached in such a meeting with daily services for six months. One church in California conducted a gospel meeting daily for twelve months, and more than doubled its membership. The frequency of extra services is purely a matter of human judgment, and the members are to back up the elders in their decisions as to how many extra services to have, and as to what time they are to be had. (1 Thess. 5:12-13; Heb. 13:7, 17.)

Futhermore, there are very few "spiritual" members of the church who would deny that it is the duty of the members to do all they can to make all church services as successful as possible. Loyalty to Christ and his church would compell them to do this. (Matt. 16:24; 1 Cor. 16:22; Eph. 5:25; Rom. 8:9.) A recognition of their own need to grow in grace and knowledge of the truth would also be a deciding factor in the matter. (2 Pet. 3:18; 1 Cor. 3:1; Heb. 5:12-14.) Responsibility to attend extra services would also depend upon the general principle that each Christian is to perform his duty in the church, "As we therefore have opportunity." (Gal. 6:10; Phil. 4:14-18.) "To him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) The church is the vineyard of the Lord into which all are to enter "AND WORK." (Matt. 20:1-16.) One who buries his talent is called a "Wicked and slothful servant," and will be cast "Into outer darkness." (Matt. 25:14-30.)

All Christians alike have had a new birth and are new creatures in Christ. (Jn. 3:5; 1 Pet. 1:22-23; 2 Cor. 5:17.) All the faithful alike have the "Spirit of Christ," and are responsible for the work of the church. It takes all the members to make the church. Every member is responsible for what ever he can do for the glory of God and the good of the church. Even the smallest little wheel or part in your watch is expected to do its part. (1 Cor. 12.) Any member not interested in the church and its work and influence in the community is not a true Christian. (Matt. 5:14-16; 13:33.)

The cause of absentee-ism from extra church services lies more deeply buried than appears on the surface. It is usually a lack of spirituality, a lack of consecration to the Lord's service, a lack of faith. Such members are usually lacking in Christian love and zeal. (Rev. 2:4-5; Rev. 3:15-19; Tit. 2:11-14.)

We need the spiritual help offered in extra services to keep us from being too wordly to be real Christians. (1 Jn. 2:15-17; Jas. 4:4.) They help us to combat the influence of Satan who is working hard all the time, every day in the week,

to ruin our children, our homes and our own souls Satan wants to, somehow, get more and more of our time and attention away from the Lord and the church. He knows if he can do this, he will choke the word out of our hearts eventually and cause us to become unfruitful and to be lost. (Lk. 8:11-15.)

This is a serious matter! Would Jesus miss these extra services of the church? (Matt. 18:20.) Would the apostles? And again, how about the faithful members of the Jerusalem church who assembled "Daily" in the temple? If they were in our places, what sort of a church would our congregation be? And if Jesus were to come some Sunday night, or on Wednesday night, or at the time of the Sunday morning Bible classes, where would he find each of us? (2 Pet. 3:9-15.) What would we be doing, and where would we like to be found if Jesus were to come during an extra church service? The following little poem by an unknown author drives our lesson home to the hearts of all thoughtful readers:

"SHOULD HE COME ON PRAYER MEETING NIGHT"

Where would you be on prayer meeting night
If your Lord should suddenly come?
At church in your place, or out with the crowd,
Just having some innocent fun?

Where would you be? At your Father's right hand,
Or hearing a program of mirth?
Or out to a show on prayer-meeting night
If Jesus should come back to this earth?

Where would you be? Getting food for your soul,
And praying for those who are lost?
Or absent again—forgetting the ONE
Who bought you at an infinite cost?

WHERE WOULD YOU BE? You've excuses enough,
But how will they look in HIS sight?
Where would you want HIM to find you at last
Should he come some extra "church night"?

"Sitting Where They Sat"

By PAUL DuBOIS
(Ezek. 3:15)

Each week as I begin to prepare Sunday's lesson, I pause to leaf through the membership directory, trying to picture in my mind the various circumstances of each family as best I can. Such a period of meditation puts me in the shoes of the people to whom I expect to be preaching on Sunday.

"Here is a bundle of human needs," I say to myself as I scan the directory. "What can I say that will lift the burden, deepen faith, and enrich life for those who come each Sunday to worship?" Here is a widow, for example. She does not complain, but I know her loneliness is real. On the next page I see the names of a young couple whose interest is lagging. Another, with marital adjustments and difficulties. I pause to pray. There is an older couple whose children are now grown, married, and some of them have departed from the Lord. I happen to know something of the heaviness on their hearts. What will lift the veil, and allow some sunshine in this week? Here is a youth whose educational environment is producing an almost unending stream of questions. For him the pulpit needs to sound a note of certainty, faith, and confidence as it provides meaningful answers.

I close the booklet and pray. Concentrated study follows, and the week drones on. Sunday comes, and with it mixed feelings. Some don't come. Some do, but apply the lesson to others. Some are oblivious. But, thank God, some aren't. Some just clasp my hand warmly, and say nothing. They don't have to. There is no colossal change in the congregation, but God has become more real to at least one more person. It's been a good week.

Ain't It Good To Give?

When a feller's feelin' friendly
'Cause he's got a bit ahead,
And he sees some little person
With a heart that feels like lead,
(Perhaps a helpless babe, or cripple,
Crying for the right to live).

Ain't it good to have a nest egg?
Tell me . . . Ain't it good to give?

Little babies, pale and helpless,
Older youngsters, bent and grey,
Folks like you and me with fellin's
Hurt by pranks that fate can play.
They're a lookin' and a hopin'
For a better chance to live.

When so much help costs so little,
Tell me . . . Ain't it good to give?

When you see a youngster stumble
When by stretchin' out your hand
You can get him past the rough spot,
And help him straight to stand?
Can you take the chance of leavin'
Helpless tots in pain to live?

When at night you face your conscience,
Tell me . . . Ain't it good to give?

A Meeting And Invitation

All high school students who might be interested in attending a Christian school are invited to come to the Sixth Avenue Church of Christ, Jasper, Ala. Monday night, February 28, at Seven O'Clock. A potluck dinner will be furnished and served free by the ladies of this county and of our congregation. A quartet from Alabama Christian College will do several sacred numbers, and colored slides picturing the school on its new campus and in its new buildings will be shown. There will be a fifteen minute speech about the great advantage of having a Christian education, and of attending a Christian school. Questions will be answered about loans, scholarships and available help for young men and young ladies desiring to attend ALABAMA CHRISTIAN COLLEGE. Students are expected from Walker, Winston, Fayette, Marion and Lamar counties. We hope to have at least seventy five prospective students to be with us. We believe it is a good work to get young people into our Christian colleges. We suggest that the preachers contact, and bring these students to this meeting. We will deeply appreciate whatever you do toward this end.

Gus Nichols and Glen A. Posey

"Do You Choose Wisely?"

By WAYNE ANDERSON

The Queen of the home goes to the grocery store. She shops for that which is the wisest selection of nutrients for the physical well-being of her family. In the selection of clothing for the family she strives for wise choices in keeping with the budget and family needs as well as desires.

Moses in the long ago chose "to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." Thereby saving both himself and a nation (Heb. 11:25).

Elijah chose God instead of Baal. Saving self and a nation also. (1 Kings 18:21).

Daniel chose the lion's den rather than pray to Darius. Thus, leading Darius to acknowledge God and issue a decree that all the "dominion of my kingdom . . . tremble and fear before the God of Daniel; for he is the living God." (Dan. 6:26).

Three Hebrew youths chose the fiery furnace instead of denying their God! (Dan. 3: (Continued On Page 4)

Let Us Examine Ourselves

FRANKLIN CAMP

One of the characteristics of our age is hurry. The pressure of so many things leaves us with little time for reflection. This is the age of "go" but we are not sure where we are going. Our society is one of movement and restlessness. The restlessness of our day is a sign of insecurity. The insecurity is evidence of the lack of assurance of the anchor of our hope.

Paul told the Corinthians to examine themselves and see if they were in the faith (2 Cor. 13:5) His admonition to the Corinthians needs to be applied to our situation. A pause to examine ourselves and see where we are and where we are going could save us many heartaches and help to stop some trends that have enabled us to appeal to a world that has lost its way. A refusal to examine our ways and methods in the light of the scriptures is to close our eyes to the pages of history as well as the Bible. The men of Christ's day refused to examine themselves in spite of all of his pleadings and plunged head long into ruin. Paul saw the trends of his day and warned of the dangers of the drift but men refused to listen and the age of apostasy and darkness followed. (Acts 20:29-32; 1 Tim. 4:1-4; 2 Thess. 2).

A LOOK INTO THE PAST

The Protestant Reformation threw off many of the shackles of the apostasy, but it never found its way back to Jerusalem. It held on to many of the doctrines of the apostasy. These human doctrines to which it held was like poison within its own bosom. It was doomed to failure from the start. Beginning without a pure gospel only time was needed for the addition of other doctrines of human wisdom and the Bible was covered with human creeds and used only as a book in which to find a text. The result was the multiplication of creeds and human churches.

In the midst of division and tired of human wisdom God's providence gave the world some unassuming men who dedicated themselves to finding God's way and following it. They started their weary way back through all the human wisdom that has been added to the Bible toward the city where Christianity was born. They were ridiculed, mocked and spit upon, but like the wise men who sought the Christ, they refused to stop in Rome and continued to Jerusalem. A love for truth that would not be satisfied with anything less and endless hours of Bible study led them back to the city of Jerusalem and the truth unhampered by human wisdom. History records the results. A period of Bible searching started, like the world had not known since the Bereans "searched the scriptures to see if these things were so." (Acts 17:11). There was again in the world a people dedicated to knowing and following the Bible. Human opinion counted for nothing. Their cry was "To the law and the testimony if they speak not according to this word it is because there is no light in them." (Isa. 8:20.) Love for truth and a knowledge of it created an inward compulsion that caused them to preach it in open fields, under trees or wherever they could find men who would listen. Those converted by the truth knew it as well as those who preached it, for they refused to believe until they had searched for themselves. The church was made up of those who knew what they believed and why they believed it. This meant that truth had to be preached from the pulpit because it was in the pew. In such an atmosphere error was sure to be detected and rejected. Truth could once more rule the hearts and lives of men.

A LOOK AT THE PRESENT

How well does the present compare with the past! What about our preachers of today? How does their knowledge compare with that of the "John Smiths" and the "J.D.

Tants," and a host of others who knew little about the inside of a school but knew the Bible inside and out? We have a host of organizers, pushers and promoters but what about the Bible students? Schemes and plans are multiplied but what about simple gospel sermons? Do we still believe the gospel is the power of God unto salvation or have we gone to Rome to find ways of "getting them in"? Has "what I think" taken the place of "it's not what I think but what the Bible says?" How often is "my opinion" made the rule by which all are to walk, rather than let all walk by the same rule? (Phil. 3:16) How much difference is there in a "spoken opinion" that is made a creed and an opinion that is written into a creed? How often are lines of fellowship drawn on the basis of matters of expediency rather than matters of faith? Is it not only giving lip service when we talk of "local autonomy" and then use high pressure methods to produce conformity to "our plans and programs?" To deny that we are no longer a Bible loving, Bible searching, Bible preaching people, is to close our eyes to realities.

A LOOK INTO THE FUTURE

It does not take a prophet to see the future, if we continue our drift away from Bible principles. If we shake loose from the moorings of the past that has hammered out on the anvil of Bible truth that was able to stand triumphant in every battle with error, we are sure to lose our way and end with no respect for the Bible. All of our labor and "marching" will produce only leaves that will wither and die beneath the scorching wrath of God on a people that betrayed their trust and marched away from the only principles that gave them the right to exist.

What Others Say About This Thrilling, New Opportunity

NOTE: Some individuals are giving money to buy equipment and set up short wave radio stations in foreign countries through which to reach millions with the gospel. Each Christian is asked to give, if he can, and as much as he can, over and above his regular contribution to his home congregation. Then churches will cooperate in supporting the preachers, teachers, and workers needed for the actual work to be done in reaching the lost with the saving gospel of Christ.

Send your individual contribution to:

WORLD RADIO STATION FUND
P. O. BOX 1177
WEST MONROE, LOUISIANA 71291

— Editor —

REUEL LEMMONS — Editor of FIRM FOUNDATION

"It isn't every day you have an opportunity to buy an entire radio network and it isn't every day that such a network, if owned, would be dedicated to the preaching of the gospel. Here are 28 radio stations with capacities up to 50,000 watts suddenly made available in a land where we have dared to think big with respect to preaching the gospel. It is also a land that holds the key to Latin America's 180,000,000 people. The Lord would not hold us blameless if we did not take advantage of this opportunity. He will aid the success of our efforts if we dare to try!"

MAURICE HALL — Missionary to Vietnam

"Within twelve miles of my home in Viet Nam the Communists are fighting to overthrow the things you and I hold dear. We must take the Gospel of Christ to these people. It cannot be taken personally at this time because of the Bamboo Curtain. The only way to reach beyond that curtain is by radio. The only group in our great brotherhood today trying to reach beyond that curtain is World Radio. I urge brethren everywhere to support this means of carrying the gospel into all nations . . . to each in his own

language."

JAMES W. NICHOLS

"The challenge is great — the harvest is waiting — and there is no better means of communicating the message than by the use of the air waves. Support of this effort by Christians everywhere is imperative — and a special privilege — the first time in history a generation has been accorded such a privilege."

OTIS GATEWOOD — Former missionary to Germany, and World Traveler.

"I think Brazil offers one of the greatest opportunities for spreading the gospel of Christ in our generation. People are literally starving for the truth. The work of the Lord in Germany is years ahead because we struck when the iron was hot. The iron is now hot in Brazil. Radio is the quickest means of reaching them. We all need to cooperate in giving to the effort. We hope to use these short wave stations as a means of preaching the gospel of Christ even behind the Iron Curtain."

JOHN ALLEN CHALK — Preacher, for HEAR-ALD OF TRUTH Radio Broadcasts

"This Brazilian radio offer presents New Testament Christians with a unique and realistic opportunity to evangelize South America and far beyond. I am personally convinced that the approach being made by our brethren to this open door is proper and will prove vastly effective. We must all feel the immediate impact of this peculiar situation and react promptly and generously with our prayer and financial support."

CLINE PADEN — Former missionary to Italy,

"I urge brethren everywhere to rally to the plea of these faithful brethren that the use of these powerful instruments will be an immediate reality. This will be a giant step forward in our unfinished task of making Christ known to all men."

CLIFF GANUS — President of Harding College.

"This is a wonderful opportunity to reach people in an area to which we have gone with too little and too late. This use of the radio system will certainly facilitate our efforts to carry the gospel to millions who have never heard it before. We cannot let this fail."

EXCERPTS FROM THE TELEPHONE CONVERSATION WITH MAURICE HALL:

"Praise God from whom all blessings flow! . . . Tremendous! . . . I don't know anything good enough to say . . . If you can just register my heartbeat and the tears of gratitude and emotion in my voice, that is how I feel . . . We will do everything we can, Marie and I will, we will be willing to borrow everything that is needed . . . Please use it wisely and any way that you can . . . Just look how God is working in all directions."

"Do You Choose Wisely?"

(Continued From Page 3)

16-18). Hence, saving their integrity toward God and leading Nebuchadnezzar to acknowledge God. (Dan. 3:16).

Are we as wise as these in making our choices? Do we chose to love God, obey God, worship God, serve God and live for God?

Are You Helping or Honking?"

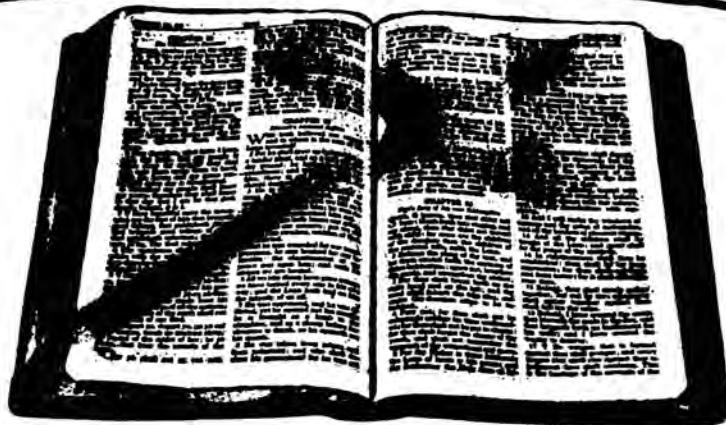
(Continued From Page 1)

being discussed in a business meeting. He said, "You go ahead and make the plans, and I'll tell you what's wrong with them!" It is much easier to criticize than to do the work.

Of course, anyone who drives much is going to be honked at now and then. Don't lose your temper. Maybe you need waking up. And, anyone who tries to accomplish something for the Lord is going to find a good many hornhonkers!

-- Selected --

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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Studying the Issues – Affirmatively and Negatively

W. DOUGLASS HARRIS
1116 Thomason Ave.,
Birmingham, Alabama

Under the above caption an article written by Bro. Roy Cogdill has appeared in nearly all the Anti papers and bulletins throughout the country. It seems that it has almost become the written creed of these brethren. Because it contains so many fallacies, inconsistencies, and false conclusions, we feel duty-bound to answer it, and we do so without any rancor but because of our love for the truth.

"AFFIRMATIVELY:"

Since the writer's points are listed numerically, we shall quote them in the order he has, with our answers interspersed.

"1. Each congregation made up its own funds by the contributions of its individual members. (I Cor. 16:1-4; Acts 11:27-30)"

It is regrettable that the brother here uses a method that is used so often by denominationalists — that of starting with a correct premise and sliding into a wrong conclusion. Denominationalists affirm that salvation is by faith, which is a correct premise, but they jump to the conclusion that it is by faith only. So the writer's proposition above is correct, but it is misleading because it draws a false conclusion. Although it is a correct premise, it does not state all the truth. Only the giving churches are contemplated in his affirmation, and he completely ignores the receiving churches. When the churches of Judea received these funds, for whom they were donated, did they make up their own funds from individual members or use funds donated by other churches? The answer is obvious that the affirmation above could only apply to the giving churches and does not state all the facts.

Furthermore, there is no disagreement as to how each church is to collect its funds, as the premise implies. I know of no congregation which collects funds in any other way. But the point at issue is how these funds may be distributed. May funds that are collected from individuals be distributed in cooperation with other congregations? His premise is designed to deny that funds collected from individuals can be distributed cooperatively. It dodges the very point at issue.

This assertion and the references cited also demonstrate the arbitrary way that these brethren handle scripture. He uses I Cor. 16:1, 2 as his authority to use money from the church treasury for evangelism. But the contribution in I Cor. 16:1, 2 was not for evangelism but for benevolence. How can he consistently use a passage to authorize the use of money from the treasury in evangelism when the passage refers to benev-

olence? He contends that II Cor. 8 and 9 is an example of cooperation in benevolence, not in evangelism. If this is true, since I Cor. 16:1, 2 is an example of a collection for benevolence, it cannot be used as an example for evangelism. Both of these contributions were for the same purpose. If an example of cooperation in benevolence cannot be used for cooperation in evangelism, then an example of a weekly collection for benevolence cannot be used to justify a weekly collection for evangelism.

"2. Each church selected its own messengers to entrust with the delivery of this fund to those for whom it was contributed. (Acts 11:27-30; II Cor. 8:19; I Cor. 16:3)"

In this premise he again assumes too much. There is no proof that each church had its own messenger. He should have read more than verse 19 of II Cor. 8. In verse 17 Paul does not say that Titus was sent by any church, but that he went "of his own accord." And in verses 18, 19 Paul mentions the other brother "who was also appointed by the churches." He was the messenger of several churches, showing that each church did not have its own messenger.

Furthermore, does he mean that this is a pattern that must be rigidly followed today, and that no church can send funds to another church without selecting a messenger by whom to send it? Because they had no mail service in those days, letters and gifts had to be sent by individual messengers. How does he know HOW the church at Philippi sent "once and again" unto Paul's necessity? (Phil. 4:15, 16) Paul makes it clear that he was not giving a binding law in this arrangement, but that it was an expedient to prevent any accusation of dishonesty's being made against him. (Verse 20).

"3. Each church sent its own contribution by its own messenger directly to the church being assisted without any intermediate agency or centralized agency being used."

This assertion assumes the very thing that he needs to prove. Let him prove that each church selected its own messenger. As we have shown above, this was not the case. How does he know that all their funds were sent "directly?" Isn't this another unwarranted assumption? His assumption is based on Phil. 4:15, 16, but let him prove that this was sent "directly." He says the funds were sent "directly to the church," but the funds of Phil. 4:15, 16 were sent to Paul. Again, he runs into conflict with the scriptures. From Rom. 15:25-29 we learn that the churches of Macedonia and Achaia sent their contributions

for the poor saints in Jerusalem by Paul. Which church appointed Paul as its messenger? And if each church appointed its own messenger, how did all these churches send their funds by Paul?

"4. This contribution was received and distributed to its needy by the elders of the church being assisted. (Acts 11:27-30)"

This is more unwarranted assumption. He assumes that all the churches in Judea had elders, and where does the New Testament state how the funds were distributed? (Scripture?) Let him prove that each church selected their own messenger and the church that was to receive their help, or that the messengers they selected visited the congregations in Judea and distributed the aid that was sent.

"5. When churches contributed to the support of the preacher — cooperated with a preacher or in support of a preacher — they sent directly to the preacher, thus sustaining a direct relationship with the preacher being supported. (II Cor. 11:7, 8; Phil. 2:25; 4:15, 16)"

According to this logic, if a congregation were sending support to a preacher of another congregation with elders and they sent the support to the preacher and not the elders, they are guilty of by-passing the elders. Furthermore, this assertion is in conflict with his previous position assumed in his third premise. There he said the funds were sent "directly" to the "church," but here he switches and says the funds were sent directly to the "preacher." Which does he believe? Still further, I would like to ask: Under whose oversight will the preacher be - the church that sends support to him or the elders of the church where he preaches? And if neither the supporting church or the church where he preaches has elders, under whose oversight will the preacher be?

There is another fallacy in the brother's position here. Paul was an apostle and cannot be used as a parallel to a preacher. As an apostle, Paul's authority extended to all of the churches and as such he was over the elders, rather than being under the elders. When a preacher is employed by a congregation, he is under the elders of that congregation, but as an apostle, Paul was over the elders.

"NEGATIVELY"

"1. No church solicited and raised the money it contributed to anything from other churches. (Scripture?)"

This is nothing more than a quibble and a wrong conclusion. Paul solicited and raised
(Continued On Page 4)

WORDS of TRUTH

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Are You 'Chicken'?

By GUS NICHOLS

Although used infrequently among adults, many times young people are tantalized to the point of giving in to sin by this word. When they refuse to damage another's property, the crowd hollers "chicken;" when they insist on being law-abiding citizens, the crowd calls them "chicken." This word when used in its slang sense means "cowardly" and in many cases is properly applied; but when applied to young people who refuse to participate in questionable activities, it is a gross misnomer. However, this is easily understood when we note that it is just like Satan, to mislabel things. (Isa. 5:20.)

It is a gross misnomer to label youths as "chicken" when they refuse to violate God's Law, because it takes MORE STRENGTH AND COURAGE to serve God than it does to fall in line with the crowd. It is no sign of cowardice to follow the righteous up the narrow way, but is rather a sign of cowardice to follow the crowds the broad way which leads to destruction. (Matt. 7:13, 14.) In fact, Joshua admonished the children of Israel to keep the Law of Moses, by telling them to have courage. Why? He realized that courage was necessary to do the will of God. (Joshua 1:7.) The martyrs were not chicken when they refused to renounce God. They persevered even in the face of more than just criticism, for many of them were put to death for their faith. In FOX'S BOOK OF MARTYRS we have the record of the martyrdom of Ignatius in the third persecution under Trajan A. D. 108. On his way to Rome, having been apprehended in Antioch in Syria, he admonished Christians to be strong. Having come to Smyrna he wrote to the Church at Rome, exhorting them not to use means for his deliverance from martyrdom, lest they should deprive him of that which he most longed and hoped for. He said, "Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may but win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil, come upon me; be it so, only may I win Christ Jesus!"

And even when he was sentenced to be thrown to the beasts, such was the burning desire that he had to suffer, that he spake, what time he heard the lions roaring, saying: "I am the wheat of Christ: I am going to be ground with the teeth of wild beasts, that I may be found pure bread." Surely one would not label the Christian martyrs as "Chicken!"

One is himself the chicken who fears what men may slurlingly say about him when he does what is right. (Matt. 5:10 - 12.) Jesus even went so far as to say, "Woe unto you, when all men shall speak well of you! for so did their fathers

to the false prophets." (Lk. 6:26.)

Christ is himself our example, and we should be strong enough to follow him. (1 Pet. 2:21.) Since Peter says that Christ is our example, we should just as sternly strive to resist the advances of the wicked one. (Matt. 4:1-11.) Instead of letting the world overcome us, we must overcome the world. (1 John 2:14; 5:4; Rev. 5:5.) Rather than to become conformed to the world and to the evil thereof, we must become "transformed by the renewing of our minds, that we may prove what is that good and acceptable, and perfect, will of God." (Rom. 12:2.)

If we follow the crowd (Ex. 23:2), let us remember that we will reap what we sow. (Gal. 6:7.) The jails and penitentiaries are filled today with people who could not stand to be called "chicken." Adam brought ruin on himself and all his posterity because he was not able to say "no" to the temptation to eat of the forbidden fruit. Eve probably taunted Adam into eating the forbidden fruit.

Let us not let the mere fear of the word "chicken" cause us to give in to sin. However let us not be classed as "chicken" with respect to our lack of faith in living the Christian life. We must not be like Peter when he denied Christ three times prior to the crowing of the cock before our Lord was crucified. We must rather be like Daniel when he refused to quit praying to God even in the face of the decree that had been signed by Darius stating that anyone caught petitioning a foreign power would be cast into a den of lions. We must be like Vashti when she refused to obey the King and parade herself before his guests in an indecent manner, even though it meant the losing of her position as queen. We must be like Esther when she went into the King's chamber uninvited, at the risk of her life, to use her influence to aid the Israelites who were about to be killed because of the evil conspiracy of Haman. We must be like the saints in Caesar's household who were brave enough to be faithful even when it could very easily have meant the giving up of their lives. Are you a "chicken?"

Scrambled Wisdom

A man should remember to deal gently with his enemies — because he made them... A chip on the shoulder is a more dangerous piece of wood than a club in the hand.

Your excuses for not being a faithful Christian are so small that you cannot hide behind them...

"The laws of nature cannot be changed by public opinion. Neither can the law of salvation. It is still true that "He that believeth and is baptized shall be saved." (Mark 16:16.)

"You can't be a howling success by simply howling"... The best angle at which to approach a difficult problem is the TRY-ANGLE.

One who marries a child of the devil may expect to have trouble with his father-in-law.

All things would be shocking indeed if all men were to preach what they practice!

Flying rumors have no trouble making a landing!... True religion does not lead a man to stand for nothing and fall for everything.

"You can possibly tell more about a person by his expression than by all the other things he wears."

"You'll never get what you are itching for unless you are willing to get out and scratch for it."

"When the meek inherit the earth will they continue to be meek?"

True wisdom is to do what you can where you are with what you have.

The man of cheerfulness and goodwill is a man of power and influence for good... Opportunity rarely ever knocks at the door of the knocker...

When mud and slime are by some vandal thrown against a snow white wall, some of it

is sure to stick; this is why Jesus promises to reward those who are persecuted for righteousness sake. (Matt. 5)...

Reputation is what men think you are: It is your market value. But Character is what God knows you to be: It is your real value. Character is also a coat of steel for your protection and for the admiration of your friends. Reputation is largely what a man is supposed to be while character is what one really is... "I Don't want you to be a Christian because you are going to die today, but because you may be living tomorrow — and next year."

A Word of Exhortation

By G. N.

It is scriptural and right to exhort others to love and serve the Lord. (Acts 2:40.) Many know the truth who do not obey it. Perhaps they intend to do so some time. However, many wait until it is too late. Death comes unexpectedly and they are gone — gone to meet God! Once they walked and talked as we are walking and talking now, but they are here no more! We feel that we can almost hear their voices and see their forms — but they are gone! They were busy. They worked. They had their problems, as we have ours. They did not have time to die, but they died anyway! They are gone — gone into eternity! Many of them took no time out for God and for the soul, but they left us — left never to return unto their earthly opportunities again. They made a terrible mistake! But they are gone! Gone to meet God! And many others are following their bad examples. They also reject the word of the Lord. (Jn. 12:48.) They also have not obeyed the gospel. (1 Pet. 4:17.) God will not accept excuses — he wants loving service, not excuses. (Lk. 14.) There is no reason for a ny one living on in willful rebellion against God, as the sinner is doing so long as he refuses to repent. (Acts 3:19; Matt. 9:13; Lk. 13:3; Acts 17:30-31.) There is no reason to deny the Son of God before men. (Rom. 10:9-10; Phil. 2:11; Jn. 12:42-43; Acts 8:35-39.) And we cannot understand why any one would deliberately refuse to be baptized, seeing Christ commanded this of all who would be saved. (Mk. 16:15-16; Acts 2:36-38; 22:16.) And there is no reason why anyone should be a backslider in the church. (2 Pet. 2:20-22; Rev. 2:1-5.) All the promises of the Lord are unto the faithful. (Rev. 2:10; 2 Pet. 1:5-11.)

Why should any one want to live in sin a single day? All admit that "The way of transgressors is hard." (Prov. 13:15.) All admit that we have no certainty of living another day. (Prov. 27:1.) In one short moment death might come and then all possibility of every being saved would be cut off forever! Then you would be gone from your opportunities — gone from earth, gone to God, gone into eternity! Friend why wait? Why delay another day? (Acts 22:16.) "Now is the day of salvation." (2 Cor. 6:1-3.)

THE DOLLAR AND THE CENT

A big silver dollar and a little brown cent,
Rolling along, together they went:
Rolling along the smooth sidewalk,

When the dollar remarked (for the dollar can talk),

"You poor little cent, you cheap little mite!

I'm bigger than you and twice as bright.

"I'm worth more than you a hundred fold,

And written on me in letters bold

Is the motto drawn from the pious creed,

"In God we trust, which all can read."

"Yes, I know," cried the cent, "I'm a cheap little mite,

And I know I'm not big, nor good, nor bright.

"And yet," breathed the cent, with a meek little sigh,

"You don't go to church half as often as I!"

RELIGIOUS PREJUDICE

By **PERVIE NICHOLS**
Jackson, Mississippi

The word "prejudice" is found one time in the Bible, 1 Timothy 5:21, Revised Version: "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality." It means "preconceived judgment or opinion; an opinion or leaning adverse to anything with just grounds or before sufficient knowledge"; to pre-judge; to judge without facts. It is founded upon ignorance and can only exist in ignorance, wilful or otherwise.

In a court trial fairness and justice demand that all witnesses and jurors be free from prejudice. Likewise, in religious matters the Christ-like spirit of fairness and candor demands freedom from this sinful attitude.

Religious Prejudice at Work

Prejudice caused the mock trial and crucifixion of Christ (Matthew 27.) Those who judged Him to be an imposter and demanded His crucifixion should have known better, but were blinded to the indisputable evidence of His Sonship. Hence, they opposed Him "without just grounds."

This sinful attitude led the chief priests and elders to falsify about the resurrection of Christ. (Matthew 28.) And it leads people to falsify now.

The murder of Stephen was the work of prejudice. (Acts 7.) Not only did that howling mob reject the word of God, it showed its contempt for it by stoning the teacher, just as if silencing the preacher would destroy the truths he uttered. And that same attitude exists today. Some who reject the gospel will also become angry with the teacher. Others go so far as to use their influence to try to stop radio and television programs and newspaper articles from teaching the truth. And, regrettable as it is, sometimes they succeed. The ones with such an attitude are in the same spiritual condition as those prejudiced, frenzied rebels who silenced Stephen because he taught things contrary to their false notions, and pointed up their errors.

Prejudice produces ignorance of the truth and spiritual blindness. This unjust spirit caused some to stop their ears and close their eyes to the teaching of Christ; they refused to hear and understand the truth. (Matthew 13:15). Paul said the God of this world (Satan) blinds the minds of them that believe not. (II Corinthians 4:3) He also spoke of some as "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." (Ephesians 4:18). Hence, prejudice is a work of the devil. It will cause people to remain in ignorance of God's will, for the truth cannot shine through the windows of such blinded souls.

Another work of prejudice is unjust and untrue accusations. This was evidenced by those who accused Jesus of performing miracles by the power of the devil (Matthew 12), and by others who said Jesus had a devil (John 7). Some falsely accused the apostles of teaching that we may do evil that good may result. (Romans 3:7).

Modern Examples of Prejudice

Let us consider a few modern examples of prejudice at work.

1. Referring to members of the Church of Christ as "Campbellites." The commands one must obey to be saved and inducted into the Lord's church will not make him a "Campbellite," Baptist, Methodist, Catholic, Lutheran, or anything other than a Christian and a member of the Church of Christ. (Acts 11:26; 26:28; I Peter 4:14-16, R. V.). Members of the Church of Christ reject human religious names (1 Corinthians 1). Being married to Christ (Romans 76), they are content to wear His name. To call

them by any other name is to misrepresent them.

2. "Members of the Church of Christ do not believe in salvation by grace." Yes we do. But we teach the whole truth on the subject of salvation. We teach (like the Bible teaches) that salvation is by grace through an obedient faith, that man must obey to be saved by grace. (Ephesians 2:6; Mark 16:16; Acts 2:38). But we do not teach the false doctrine of salvation by grace alone.

3. When we teach that penitent believers must be baptized in water to be saved (Mark 16:16; Acts 2:38; 22:16; 1 Peter 3:21), some say, "You folk deny the power of the blood and trust in water for salvation." Salvation is "in" Christ (2 Timothy 2:10; Acts 4:12). One reaches the blood when he gets into Christ (Colossians 1:14). The only way to get into Christ and reach the benefits of His blood is to be "baptized into" Him. (Romans 6:3; Galatians 3:27). Naaman did not trust in water to cure his leprosy (2 Kings 5). He trusted in God who said go dip in Jordan and be healed. Those scripturally baptized do not trust in water; they trust in the Lord who said, "He that believeth and is baptized shall be saved." (Mark 16:16.)

4. Because we believe and teach that the Holy Spirit operated through His word in conversion of sinners (Luke 8:11; Romans 1:16; Acts 2:1-10), and not directly upon the sinner separate from His word, they say "You do not believe in the word of the Holy Spirit."

Truths Often Ignored Because of Prejudice

Jesus built but one church; He established but one kingdom. (Matthew 16:18; Acts 2:47; 20:28; Mark 9:1). That church is His body. (Eph. 1:22-23; Col. 1:18). There is but one body or church of Christ. (Rom 12:4-5; 1 Cor. 12:20; Eph. 4:3-5). This one body contains all the saved. (Eph. 2:12-16; 5:23; Acts 2:47). Yet these truths are of ten ignored because of preconceived notions or

prejudice.

In spite of the fact that God chose a new name for His people (Isa. 56:5; 62:2; 65:15; thus giving them the name "Christian" (Acts 9:1-5; 11:22-26; 26:28), and declared that this is the name through which to glorify Him (1 Peter 4:14-16, R. V.), many ignore these facts and affirm that "There is nothing in a name." Prejudice blinds them to the fact that God condemns as sinful all human religious names. (1 Cor. 1:10-14; 3:1-10).

Opinions formed in the absence of Biblical facts cause many to ignore some conditions of pardon and suppose that sinners are saved by faith alone. But believers are commanded to repent of sins (Luke 13:3; Acts 2:38; 3:19; 17:30), confess faith in Christ" (Rom. 6:3-4) "for the remission of sins" (Acts 2:38; 22-16; Mark 16:16; 1 Peter 3:21). Prejudiced people will not accept all of God's word. Their attitude was demonstrated by one woman who boastfully declared that Mark 16:16 is not in her Bible for she said she cut out the page containing that scripture.

In giving us information regarding baptism God says it is the form of a burial and resurrection (Romans 6:3-6; Col. 2:12; Acts 8:36-39). But some people ignore these facts and suppose that sprinkling or pouring is baptism and will be acceptable to God. Open-minded people can readily see that sprinkling or pouring does not correspond to the Lord's description of baptism. Immersion is the only act that fills the meaning of the passage. Hence, their supposing is without Biblical facts.

Consequences of Religious Prejudice

1. It is sinful. (1 Timothy 5:21, Revised Version).
2. It hinders obedience to the truth (John 5:40; Matthew 13:15; 2 Thessalonians 1:7-9).
3. It will keep its victims out of heaven. (John 12:48).

The Joy of Accomplishment

FOSTER RAMSEY

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." Matt. 25:20.

The servant who had gained five other talents besides the ones that had been entrusted to his stewardship was rewarded with the words: "Enter thou into the joy of thy Lord." This was a joy that was to be added to the joy of accomplishment which he had already experienced. Too few people find happiness in accomplishing that which is worthwhile. They are content to do just enough to "get by." That which is true vocationally is also true in the church.

Too many church members never experience the joy of accomplishment. They do little more than sit in a building during a worship period, and they seldom enjoy that. They never win a soul to Christ. They never reach a goal in giving. They never have 100% attendance in a Bible class for a year's time. They never have the contentment that comes from teaching God's Word in a Bible class.

Have you lost the joy of accomplishment? Why not set an individual goal, and then work to reach it? The Lord demands workers, not shirkers, as citizens of His kingdom. Without the joy of Christian accomplishment, the joy of heaven cannot be gained.

- Selected

Three Ways of Giving

By G. N.

One has said, "There are three kinds of giving: grudge giving, duty giving and thanksgiving. Grudge says, "I hate to;" duty giving says, "I ought to." Thanksgiving says, "I want to." The first comes from constraint, the second from the sense of obligation, the third from a full heart. Nothing is conveyed in grudge giving since the gift without the giver is bare. Something more happens in duty giving, but there is no song in it. Thanksgiving is an open gate into the love of God. Out of a heart filled with gratitude, David asked: "What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12.) Furthermore, he exhorts "Bless the Lord, O my soul, and forget not all his benefits." (Ps. 103:2.) It was his grateful heart that led the sweet singer of Israel to refuse to offer what cost him nothing for what God had done for him. His gratitude would not permit him to offer the lame and cheap to his God. Paul asked the Corinthians, "What has thou that thou didst not receive." (1 Cor. 4:7.) Every Christian needs to search his heart with this probing question and be impressed with every perfect gift that is from above, and cometh down from the Father of lights." (Jas. 1:17.) Does your giving to the Lord reflect your gratitude to Him for all His benefits? What do you have that your did not receive? A good home? Good health? Loving children? A good congregation to be associated with Faithful brethren: Let us realize the real source of these blessings, and give our time, money, talents, and influence to him in such a way that he may see we are trying to say "Thanks!"

Studying the Issues - Affirmatively and Negatively

(Continued From Page 1)

money from churches for the poor saints in Judea (2 Cor. 8.) Was it right for Paul to do this, but wrong for a congregation? Can a church never ask the help of another congregation in any good work? If not, I see this violated very often in the papers and bulletins of these brethren by their appeals to churches to help another church build a building or support a preacher.

"2 No Church contributed to another church unless it was in need. There is no exception in the scripture to this. (Scripture?)"

What he is trying to infer is that no church ever helped another church in evangelism, which is another of his unwarranted assumptions. Did not the church in Jerusalem send Barnabas to Antioch for evangelistic purposes? (Acts 11:22). What is the difference in principle in one church's sending a preacher to assist another congregation in evangelism and in sending money to support evangelism? So the very thing which he asserts is that which he needs to prove. Furthermore, Rom. 15:25-29 indicates that Paul was not only anxious that the Gentile Christians of Macedonia and Achaia contribute to the saints in Judea because there was a need, but in order that it might foster better relations between Gentile and Jewish Christians. And what makes a principle right in an emergency that would be wrong when there is no emergency? According to his own argument, no collection can ever be taken unless there is an emergency, and yet he uses I Cor. 16:1,2 for authority for regular weekly contributions. But I remind you that the collection of I Cor. 16:1-2 was to meet an emergency.

"3. No church made another church its agent in forwarding, delivering, handling, or distributing its contributions to anything. (Scripture ?)"

If this is true, why is it wrong? But does it state the right conclusion? Did not the churches of Judea receive and distribute funds that were contributed by other churches? (I Cor. 16:1-4) On the basis of this argument, there can be no cooperation at all between churches. Suppose a congregation in the States should send a shipment of Bibles to Nigeria. Are we to conclude that no congregation in Nigeria could have anything to do with their distribution?

"4. No church delegated its responsibility to another either in caring for the needy or preaching the gospel. (Scripture?)"

This is nothing more than begging the question, because there is no congregation in our brotherhood that is doing this. Were the churches of Macedonia and Achaia delegating their responsibility to the churches in Judea, simply because they sent funds to the churches in Judea? Since it is the responsibility of every congregation to help preach the gospel to all the world, do they not have a joint responsibility? So when one congregation contributes to another in evangelism, are they not recognizing their joint responsibility?

"5. No congregation became a centralized agency through which other churches cooperated in doing any work. (Scripture?)"

How does he know this? When a congregation in Judea received funds from Macedonia and Achaia, does he know from how many churches those funds were received? When Philippi had fellowship with Paul in "giving and receiving", how does he know how many churches were involved in the "giving and receiving"? Paul does say that "when he departed from Macedonia," Philippi was the only church involved, because Philippi was the only church in Macedonia at that time. From Acts 17 we learn that Paul, after establishing the church at Philippi, came to Thessalonica. At the beginning of his work

in Thessalonica, Philippi being the only church in Macedonia, sent "once and again" unto Paul's necessity. But Paul does not say this continued to be the case as other churches were established in Macedonia and Achaia. After other churches had been established in Achaia, he later wrote to the church at Corinth and said, "I robbed other churches, taking wages of them, to do you service." (2 Cor. 11:8.) Note that there was a plurality of churches supporting Paul while he preached at Corinth, and the New Testament does not say how they sent this support.

"6. There was no pooling of funds by the churches of the New Testament."

This is an argument made on the silence of the scriptures. He will have to prove that the funds of 2 Cor. 8 and 9 were not pooled. This is nothing more than naked assumption.

"7. No eldership of any congregation exercised any control over the members, discipline, fellowship, resources, or activity of another congregation. (Scripture?)"

This is in direct conflict with his fifth affirmative. There he states that when the church contributed support to a preacher (and he means in mission work), the preacher sustains "a direct relationship" to the supporting church while he preaches for another church. The unavoidable conclusion from his own logic is that the preacher of another congregation could be under the oversight of the supporting church. He cannot have it both ways and be consistent. Which horn of his dilemma will he take?

Furthermore, he groups too many things together here which are not parallel situations. Discipline, for example, is not parallel to the other situations suggested. When one congregation scripturally disfellowships a member, it is the duty of other congregations to recognize and support the action taken. This writer falls into the same trap that many of his own brethren do — of confusing cooperation with control. Simply because a congregation accepts funds from other congregations for earmarked purposes does not mean that it exercises control over the contributing churches. "Centralized control and oversight" is a loaded expression to make it appear that churches which receive help from other congregations are violating the autonomy of the cooperating congregations. When the churches of Judea received funds from Macedonia and Achaia, were they exercising control over the churches in Macedonia and Achaia? This would have to be the case, if the brother's argument is correct.

"CONCLUSION"

"It cannot be denied successfully that the above are being practiced both in the Herald of Truth and the sponsoring type of evangelism carried on by many of the churches today, as well as in the orphan homes which propose to be under an eldership. Until scripture of some kind; command, example, or inference, specific or generic can be produced to authorize such practices, they are sinful and presumptive, because they are without scriptural authority."

Having examined all of his premises which involved so much assumption, this closing indictment of presumption is more begging the question. And to think that brethren have divided the church on all this assumption is one of the saddest things in the history of the church.

The sum and substance of the whole fallacy in this writer's position, and those that agree with him, is the confusion of cooperation and control. According to their position, it boils down to the fact that there cannot be any cooperation, because it involves control. But this position places them in conflict with the New Testament and with their own practice. In the New Testament, the churches of Macedonia and Achaia cooperated with the churches in Judea and there was no control. And examples can

be cited where these brethren cooperate with one another today in building meeting houses, etc. Why is it that they cannot see this fallacy in their position and their practice?

'Hobo-ing' In The Church

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

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

The Empire State Building doesn't collapse because each brick in it bears its own weight. We are "lively stones" building up a spiritual house. (1 Peter 2:5.)

As such, may "every man bear his own burden". (Gal. 6:5.) Yes, let each and every member at every local church resolve that he is going to dedicate his time, talent, and money to its growth and development. Let us resolve to give of our time to its visitation program. Let us resolve to give liberally of our money so that its benevolent and evangelist — talents may be used in comforting, encouraging, teaching, etc. In other words, let's get all wrapped up in the Lord's church, in the local congregation!

— Selected —

Eleven Givers of the Bible

The Willing Giver — Abraham, who offered his only son.

The Big Little Giver — The widow, who in giving two mites, gave all her living.

The Stingy Giver — Saul, who wanted to offer of the spoils of the Amalekites.

The Sacrificial Giver — David, who refused to give that which had cost him nothing.

The Covetous Givers — Ananias and Sapphira, who held back part of what they pretended to give.

The Consecrated Givers — The Macedonians, who first of all, gave themselves to the Lord.

The Voluntary Giver — Zacchaeus, who had given half of his goods to the poor, without being commanded to.

The Poverty- Stricken Givers — Peter and John, who had neither silver or gold, yet gave their lives.

The Unpretentious Givers — The Samaritan, who made no show.

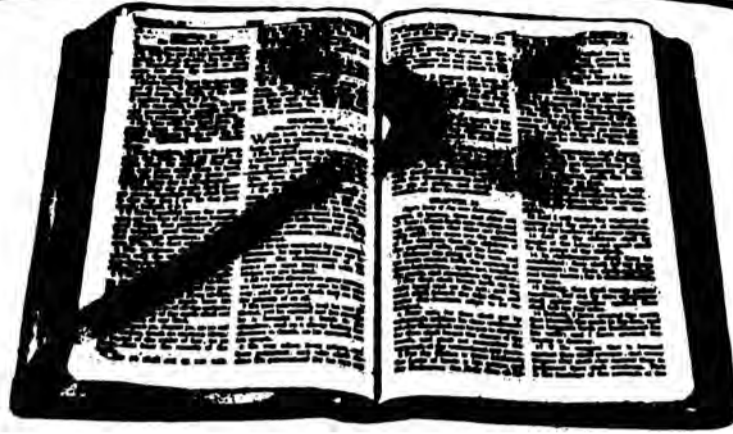
The Perfumed Givers — The Philippians, whose gift Paul called "an odor of a sweet smell."

The Greatest Giver — God, "Thanks be to God for his unspeakable gift." (2 Cor. 9:15.)

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25
"Grace and truth came by Jesus
Christ" Jn. 1.17

The Word of God Grew

By FRANKLIN CAMP

This is the second time that Luke states that the word of God grew or increased. He mentions it in 6:7 and again in 12:24. In order to understand the significance of this statement it is necessary to look at it against the background of the chapter. In chapter 12 Jerusalem ceases to be the center of the operation of the church. Beginning in chapter 13 Antioch becomes the center of interest.

The story in this chapter is simple but filled with timely principles that need careful consideration. In order to understand it we need to consider it against the background of the Old Testament. The nation of Israel was created by God to be governed by God, not man. Then came the hour in the history of Israel when they said, "Give us a king like the nations around us." God said through Samuel that they had rejected Him. From this time on the history of Israel is one of decline. Israel's rejection of God and its decline has reached its ultimate end when Luke refers to Herod as king. Here is their picture of decline. This is the result of their rejecting God.

In contrast with the nation of Israel that had rejected God we have the church — another nation. (1 Pet. 2:9). Peter calls the church a "holy nation." A nation consists of those who live under one authority and designed by God to be a light in a sin-darkened world. Thus in Acts 12 we have the picture of the church — nation, with no earthly king, with no parliament and with Christ as King. These two forces come into conflict in Acts 12.

Luke tells us that Herod put forth his hand to vex certain of the church. (Acts 12:1) when he saw that this pleased the Jews he put Peter in prison. This was nothing but a political move by Herod. The nation of Israel that was created by God as a religious people has now degenerated to political emphasis. Religious principles have been forgotten. This is the ultimate end when religion refused to fulfill its mission. It becomes a tool of evil men instead of a light to shine in the darkness of sin.

Now look at the other side. James has been beheaded and Peter is in prison. What is the reaction of the church? "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." (Acts 12:5). Here we have these two forces in contrast — the carnal and spiritual. Peter kept in prison by Herod and the church praying for him. The empty prison tells the story of the power of spiritual forces. The church at prayer may seem to most people extremely weak against the strong arm of Herod. But is that really so? Watch Herod and see the results. The prison is not only empty but Herod is on the road to ruin. He makes a speech

and the people look upon him as a God. Herod accepts their plaudits only to learn that he is sadly mistaken. When men reject God they make themselves God. When God does not occupy the throne in our hearts we assume the functions of God. The end is ruin. What happened to Herod is but a symbol of the rottenness of the nation of Israel and the destruction that awaits it. Note carefully Luke's statement, "And immediately an angel of the Lord smote him, because he gave not God the glory; he was eaten of worms, and gave up the ghost. BUT THE WORD OF GOD GREW AND MULTIPLIED." (Acts 12:23, 24.)

Then the chapter ends with a touch of beauty. "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark." (Acts 12:25.) Herod is dead and these men are on their way to Antioch to carry the gospel around the world!

The lessons of this chapter need long and careful consideration for our day. The forces that look weak in the eyes of men are the strongest forces on earth. The church needs to learn that "the weapons of our warfare are not carnal" and that includes politics. The seeming weakness of spiritual forces has led the religious world down the road to ruin. Their rejection of God has caused them to turn to Washington as their God. The denominational world has produced a generation of politicians instead of preachers. They have repudiated the Bible and can conceive of evil only in terms of social and economical problems. Preachers need to get out of politics and get back to preaching the gospel. Preachers and churches need to go to God instead of Washington. The National Council of Churches spend their time and the money contributed by churches in trying to influence politics. It has as surely rejected God as Israel had. The National Council of Churches offer as much light to a sin-cursed world as the nation of Israel did under Herod. Unless religious people reject it they are doomed to failure.

It is also significant that the church met in prayer behind closed doors. This is a lesson needed by many preachers of our day. Too many pulpits have been forsaken for a prayer meeting ON THE STREETS in defiance of law and order. Regardless of the wrongs that may be involved God and prayer should not be dragged out on the streets IN REBELLION AGAINST LAW. The prayer meetings held in such places and under such circumstances is mockery in the sight of God. Romans 13 teaches that Christians are to be law-abiding. This includes preachers. The only time any Christian is justified in disobeying the law is when the law interferes with their

worship and service to God. To defy law and in the midst of such defiance pretend to have a prayer meeting is about like the Pharisees standing on the street corners praying to be seen of men. Read Matthew 6 and see what God thinks of such prayers.

Forsake Not

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25).

This passage is negatively stated, but in a positive frame of reference it would be: "Forsake not the assembling together." Some in the first century had already fallen into the "custom" or "habit" of abandoning the worship. There are some who have done so today. It is a dangerous practice now, as it was then.

The verse is plain, yet often misapplied. Notice that it does NOT say:

- (1) Forsake not the assembly on the Lord's day.
- (2) Forsake not the taking of the Lord's supper.
- (3) Forsake not the Sunday morning worship.

Rather, it states simply: "Not forsaking the assembling of ourselves together." When? Just on Lord's day? Just on Lord's day morning? No, but whenever we assemble together as the church. That constitutes as "assembling together."

The assembly, is a place where we may be exhorted and strengthened for days of trial and times of stress. It is vastly important that Christians not forsake each other's assemblies. To do so leaves them open to temptation and weakness.

Now, what constitutes "forsaking"? The word means, literally: "To abandon, desert, forsake." The same word is also found in Matt. 27:46 and II Tim. 4:10. Another definition is "to leave behind." Have you ever abandoned or left behind the assembly? What about those weekenders in the church who plan their schedules to be on the road during the assembly of the church? Have they not left it behind?

A person who is sick or unavoidably detained has not "abandoned" the assembly. But what about those who deliberately desert meetings of the church? How would YOU answer, applying the principles set forth in Heb. 10:25?

The late G. C. Brewer used to say, "If the Lord returns on Sunday night, he will certainly surprise a lot of my brethren!" The same could be said of any service of the church!!

WORDS of TRUTH

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The Virgin Birth of Christ

By GUS NICHOLS

Jesus Christ, claimed to be the Son of God, and claimed that God was his Father. He said in giving the commission, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of THE FATHER, and of THE SON, and of the HOLY SPIRIT." (Matt. 28:18-19.) Here Jesus classifies himself as one of the Godhead — as one with the "Father" and "The Holy Spirit." He called himself "The Son" of the Father — the Son of God. He claimed that baptism introduces one into the name of the THREE; the Father, Son, and Spirit.

CALLED EMMANUEL (GOD WITH US.)

The fact that Christ was "Emmanuel," or "God with us," proves he was not a mere man, but was God, or Deity. The prophet said, "Therefore, the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel." (Isa. 7:14.) After his birth the record says, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us." (Matt. 1:22-23.) As sure as this is true, Christ is the Son of God, is "God with us," and is not a mere man. How could the prophet have known 600 years before Christ's birth that he would be called "Emmanuel"? Only by inspiration of the Holy Spirit. (2 Pet. 1:20-21.)

BECAUSE OF HIS VIRGIN BIRTH

The Lord foretold his virgin birth 600 years before hand. (Isa. 7:14.) This is applied to Christ. (Matt. 1:22-23.) Christ fulfilled the scripture of the prophets which said he would be "The seed of the woman," and he was born of a woman. (Gen. 3:15; Gal. 4:4; Rev. 12:5.) He did not come from heaven as a full grown man, or even as an angel. But he came by means of a virgin birth. Joseph was not his literal fleshly father. In tracing the genealogy of Jesus from Abraham on down the line to the birth of Christ, the record tells us 39 times these men had begotten children, and they had begotten others on and on to Joseph, and then there is an abrupt change. Joseph did not beget Jesus of Mary. But the record says, "And Jacob BEGAT JOSEPH THE HUSBAND OF MARY, of whom was born Jesus, who is called Christ." (Matt. 1:16.) Here would have been the place to say JOSEPH "begat" Jesus, but it NO WHERE TEACHES SUCH A DOCTRINE.

FOLLOWING REASONS CONVINCING

The following reasons are sufficient to convince the honest and sincere student that Jesus was not a mere man.

1. No mere man was in the beginning with God before the world was, as was Jesus Christ.

(Jn. 1:1-3, 14-15; Gen. 1:26; Heb. 1:1-3; Jn. 17:5.)

2. No mere man first existed up in heaven as Jesus Christ did, and then came down from heaven to earth. (Jan. 6:62; Phil. 2:5-8; Jn. 3:16-17; Jn. 6:38.)

3. No mere man was with the Father in heaven before the world was brought into existence, as Jesus was. (Jn. 17:5, 24; Heb. 1:1-3.)

4. God never prepared any other an earthly body in which to live, as he did the virgin-born body for Jesus. "A body hast thou prepared me." (Heb. 10:5; Heb. 2:14-18.)

5. No one other than Christ was called the Son of God because of the miraculous operation of the Holy Spirit upon a virgin in his being begotten of God, so as to have a virgin birth. (Lk. 1:26-35.)

6. No one other than Christ was born of a woman who had ever known a man, as Mary had not. (Lk. 1:30-35.)

7. Mary was found with child of the Holy Ghost, before she and Joseph ever lived together as husband and wife — before they came together. This was never true of any mere man. (Matt. 1:18.) The angel said the child was of the Holy Ghost, and that Mary had not sinned with any man. (Matt. 1:20.) Joseph accepted this, and married Mary, but knew her not till she brought forth the child. (Matt. 1:18-25.)

8. The Bible tells us Joseph was a "Just man," while this would not have been true if he had begotten a child out of wedlock. (Matt. 1:19-25.) Therefore, Jesus was not Joseph's child.

9. Unless Christ was born of a virgin, as begotten of God, he never would have been called "The only begotten of the Father" and God's "only begotten Son." (Jn. 1:14; Jn. 3:16.) All such passages are teaching the fact of the virgin birth of the Son of God.

10. The signs and miracles which were done by Christ are given as proof that he "Is the Son of God." (Jn. 20:30-31.) Note: "THE Son of God," not merely "A" Son of God.

11. At the baptism of Jesus, God spoke from heaven and said, "This is my beloved Son in whom I am well pleased." (Matt. 3:16-17.) Remember, he was the Son of God because he was begotten of the Holy Spirit — begotten of God — begotten to be born of the virgin Mary.

12. Christ was also "Declared to be the Son of God . . . by the resurrection from the dead." (Rom. 1:4.) In other words, the resurrection of Christ proved his virgin birth — proved he is the Son of God, rather than the literal son of Joseph, or of some human father.

13. Peter, James and John, three good witnesses heard God testify that Jesus is God's beloved Son, and that they should hear him. (Matt. 17:1-5; 2 Pet. 1:16-18.)

14. One of the purposes of John's baptism was to make Jesus manifest unto Israel. God had given John a sign that when he should baptize the Son of God the Spirit in the form of a dove would descend and rest upon him. John says he saw this take place when he baptized Jesus. John says, "I saw, and bare record that THIS IS THE SON OF GOD." (Jn. 1:29-34.)

WHOSE SON WAS JESUS?

After all that can be said of Christianity, the one answer which can settle all questions is: whose Son was Jesus? Was he a mere man? Or was he the Son of God? Jesus propounded this question near the end of his earthly life. He said, "What think ye of Christ? Whose son is he?" (Matt. 22:42.) Peter had answered this question on another occasion, by confessing, "Thou art the Christ, the Son of the Living God." (Matt. 16:16.) Jesus complimented Peter for confessing this greatest of all facts, and said His Father in heaven had revealed this unto Peter. (Matt. 16:16-18.)

THE COLLOSSAL MAN OF ALL AGES

Mr. H. G. Wells listed Jesus as the greatest man in all history. We could not account for such greatness while holding him to be a mere

man. We are two thousand years more capable of producing great men now than when Jesus grew up and became a man. Since he towers up mountain high, above all the little mole hills of men having both a father and a mother, and being mere human beings, how do you account for his greatness? You cannot do it by saying he had greater educational advantages, or that he came from some great city, etc. We have two thousand years advantage over the first century, and have been trying to produce great men all these centuries, but the greatest of them would blush with shame to be compared with Jesus of Nazareth. If we, with all our advantages, cannot equal Jesus but must confess that we are failing to must be because he is no mere man, but is the "Son of the Living God." (Matt. 16:16.) All of this means He was not the actual son of Joseph, or of any other man.

OUR MEDIATOR

Jesus Christ is called our mediator, between us and God. (1 Tim. 2:5-6.) He is imminently qualified to serve in this important capacity. He could, as it were, reach up and take God by the hand and say, "God is my Father," and I am his "Only begotten Son, I have no earthly father. Joseph was only my foster father." Then he could, as it were, reach down and take humanity by the hand and say, "I am the Son of man, my mother was a woman." Being the Son of God he loved his heavenly Father, and being the son of man, he loved humanity.

NOTHING IMPOSSIBLE WITH GOD

One man who believed that God made Adam in a miraculous manner out of the dead and lifeless dust, and Eve from one of Adam's ribs, said he could not believe in the virgin birth of Christ. He thought it impossible. But when we pointed out the fact that it was not as great a miracle to bring Christ into the world BY MEANS OF A MOTHER ONLY, as to bring Adam into the world WITHOUT EITHER FATHER OR MOTHER. He accepted the truth and was baptized in obedience to Christ that same hour of the night. He had also argued that a virgin birth was contrary to nature, but felt embarrassed when we pointed out the fact that the creation of Eve from Adam's rib was also contrary to nature, but he had said he believed it despite that fact. If one believes in the Almighty God he should have no difficulty in also believing in the virgin birth of Jesus. Why should one doubt that a great giant can lift a ten pound weight while admitting that He could lift 500 pounds? If there is a God who created all things why quibble at a little thing like the virgin birth?

The virgin birth, and all other signs and miracles connected with the establishment of Christianity, support and strengthen each others' testimony. All of them combined prove the Sonship and Deity of Jesus, and point to the great salvation provided for mankind through Christ, and offered to all men.

A lady was getting ready to move to a place where no congregation of the church existed. She went to Bro. J. D. Tant to get his advice on what to do. She said that she had about decided to unite with some other group until a Church of Christ was established there.

Bro. Tant had learned that her husband intended to precede her in the move, so he suggested that her husband take another wife to be his companion until the time of the arrival of his wife, and then he could return to her. The lady was insulted and horrified at the suggestion. She had some convictions about marriage that rendered repulsive any suggestion of infidelity and any indication of unfaithfulness but her connection with the church was obviously more superficial — certainly not characterized by such depth of conviction. She could move in and live with nearly anybody.

Are you faithful to the Bridegroom? (Jn. 3:20; Eph. 5:22-32; Rom. 7:1-4.)

***From the Pillar of Truth

THE DOCTRINE OF REPENTANCE

By LEVI SIDES
Hatt Church of Christ

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." (Matt. 11:20).

"And they went out, and preached that men should repent." (Mark 6:12).

"Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." (Luke 24:46,47).

Jesus during his personal ministry was seeking to lead men to repentance. We note that he found fault with the cities wherein he had done "most of his mighty works" because they repented not. John the Baptist preached repentance, and when the Master sent out his disciples he charged them to preach repentance. In the world-wide and age-lasting commission, under which we live and work, Jesus told his disciples to preach repentance. Since repentance is a command of such tremendous importance in the plan of salvation, it is worth while to pause and to inquire about repentance.

WHAT IS REPENTANCE?

It is obvious to all that one cannot truly repent until he fully understands just what repentance is. In this many have stumbled and been led astray, thinking they have repented, when as a matter of fact, they have not repented.

Some are ready to suggest that repentance is sorrow or despair over sin. Though there can be no repentance without sorrow — godly sorrow — for sin, yet one may sorrow for sin along time and never repent. One may shed many tears of remorse and regret and feel the awful sting of a guilty conscience because of wrongdoings, and yet not repent.

It must not be forgotten that there are clearly two distinct types of sorrow. First, there is worldly sorrow. If you want to know the full meaning of this kind of sorrow read the accounts of Judas Iscariot, (Matt. 26:14, 47; Acts 1:16-20), whose sorrow led him to commit suicide; and read of the rich young ruler (Matt. 19:16-22), who went away sorrowful because to follow Christ would mean departing from his possessions.

But there is godly sorrow that Paul says "Worketh repentance unto salvation." (II Cor. 7:10). Godly sorrow, then, is not repentance, but is necessary to and precedes repentance.

Some regard repentance as a reformation of life, a change in conduct, or quitting sin. However the Bible teaches that reformation of life, a change in conduct, or quitting sin are fruits of repentance (John 3:7-8). In Acts 26:20, Paul said, "...Repent and turn to God, and do works meet for repentance." From this passage, it is evident that a change of life is not repentance and that a reformation of life must of necessity follow repentance.

A man may quit sin and yet not repent toward God. He may quit because that particular sin renders him unpopular in his business or among his associates. A man may quit drinking intoxicants, not because he wants to please God, but because it injures his health or ruins his business. Thus man may quit any sin because of selfish reasons. God does not call, upon man to quit sin for a selfish reason, but rather to "repent or perish." (Luke 13:3,5).

Repentance is not fear. Emotional stories that are calculated to put people in suspense and fear do not bring about repentance. Because one is in a state of mental shock does not mean that he is repenting. Thousands may experience this emotion and yet never repent.

What, then, is repentance? When we look

into the etymology of the word "repentance," we learn that it is a compound word, one part of the word means the mind, the other denotes a change. So by its very etymology, the word "repentance" means a change of mind.

Repentance is something that man can and must do to be saved. (Acts 2:38; 3:19; 17:30-31; Lk. 13; 3,5). It is not something that God does for man. It is a privilege that God grants to the sinner. "When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles GRANTED REPENTANCE UNTO LIFE." (Acts 11:18).

Repentance is the change of a man's will. It is produced by godly sorrow and results in a reformation of life. The Lord tells us about a father who had two sons and to one he said, "Son, go work today in the vineyard, and he answered and said, I will not; but afterward he repented himself and went." (Matt. 21:28). When we learn what the boy did we will have the answer to our question. We will know what is repentance. He simply changed his mind. Jesus said he repented. As he later reflected over his attitude toward his father and realized how disrespectful he had been in his refusal to obey his father, he changed his mind, turned and went to work in the vineyard. His love and respect for the Father's authority caused him to change his mind, he repented, and the fruit of repentance is seen as he goes to work in the vineyard.

And so it is when one sins against God and later reflects over his disobedience to God, and is reminded of the "goodness of God" toward him. (Rom. 2:4). He determines to turn from sins and devote his life to the service of God. This would be repentance.

THE IMPORTANCE OF REPENTANCE

We believe that many have failed to repent because they have failed to realize and to understand its necessity and importance. Let us, then, see what God has said concerning the importance of repentance.

There never has been a time since man was driven out of the beautiful Garden of Eden because of sin, (Gen. 3:1-19), that God has not commanded, and held out inducements to, man to repent.

What was the message of Amos, Jonah, and Jeremiah? (Amos 4:12; Jonah 3:1-10; Jer. 18:8; 26:13). It was a message of repentance to the rebellious, sinful Children of Israel. But Israel as a nation failed to heed these pleadings and warnings, and she suffered greatly because of this failure.

After the prophets, John the Baptist finally came on the scene and what was his message? It was also a message of repentance. We hear him say, "Repent ye: for the kingdom of heaven is at hand... O generation of vipers... Bring forth therefore fruits meet for repentance." (Matt. 3:2, 7,8). Truly did John "preach the baptism of repentance for the remission of sins," (Mark 1:4). Thus preparing the way for the coming of Jesus. Many received the teachings of John, and "were all baptized of him in the River Jordan, confessing their sins." (Mark 1:5). Many rejected John and his message.

To erase any doubt whatsoever concerning the necessity and importance of repentance Christ said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3,5). There can be, will be, no hope of eternal life beyond the grave except we repent. It is well here, too, to mention the fact that repentance is a continuous process. It is not something that we do one time, never to repent again, thus becoming immune from sin. One

must repent as long as he lives and just as often as he sins — be that as many times as it may. For never can we enter the portals of glory stained with sin.

'Tis not enough to say, "I'm sorry and repent"

And then go on from day to day, just as we always went.

Repentance is to leave the sins loved before, And show that we plan to do them no more. (Author of Poem — Unknown-)

God's Economy

By MAC LAYTON

Are you one of those people who feels you just don't have enough money to go around? You just can't pay all those bills and still give to the Lord's work as generously as you know you should — and as you would like to?

The Lord has promised a solution to your problem. (Luke 6:38, 39.) He says, "Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the measure that ye mete withal shall it be measured to you again."

This Christian principle applies to every facet of our existence here on earth. The employee who gives his employers more than is expected, is rewarded better than those who do only what they must. The one who gives others more love is himself loved most by others. The person who puts the Lord first and does more for the Lord is himself more blessed.

Yes, this principle also applies to material things — put the Lord first in using your money and other material blessings and you in turn will be more richly blessed, able to do more for Lord and also able to do more for your family, your community and yourself.

Matthew 6:33; "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you..."

If you have problems, perhaps you should seriously ask yourself these questions: (1) Am I seeking the kingdom of God's righteousness? (2) Are my problems caused by my receiving only to the extent that I am giving? Don't blame the Lord for the problems, just thank Him for having shown the solution and pray that you may have the FAITH and STRENGTH and DESIRE to put into daily practice the solution He has provided.

THE VALUE OF ADULT BIBLE CLASSES

JOHN G. HOLLINGSWORTH

1. More than 50% of the people in the U. S. are above the age of 24.
2. Adults have the highest capacity and deepest need.
3. Psychologists prove that adults can learn more easily than children.
4. The greatest challenge to Bible school is its adult constituency.
5. The destination of pupils in every other department of the Bible school is the adult department.
6. Every adult not enrolled in Bible school is usually lost to the remaining aspects of the church program, with a few exceptions.
7. Adults not attending Bible study rarely ever do much Bible studying.
8. Our boys and girls will be what our adults are.
9. When we enroll adults, we gain children. When adults come, children come.
10. No Bible school will ever be great without those who are mature members of the church. (- Via Minute Messenger, Plainview, Texas)

Youth In A Den of Lions

(First of three articles on this subject)
(Flavil Nichols)

Daniel was but a youth when he was taken "prisoner of war" and carried to Babylon. (Dan. 1:1-6.) When tempted to violate the will of God, he could have sighed, "I am a prisoner; they may kill me if I refuse." Or, "I can't possibly be 'elected' President if I don't. . ." Or he might have reasoned, "I'm a long way from home; nobody 'back home' will ever know. . ." Or he could have excused himself on the basis that "everybody else does. . ." But no Daniel! he didn't think like that! Instead, he "purposed in his heart that he would not defile himself." (Dan. 1:8.) Later the king made Daniel ruler over all Babylon (Dan. 2:48), and still later he was chosen the first of three presidents over 120 princes, and "the king thought to set him over the whole realm" (Dan. 6:1-3.)

DANIEL TO THE LIONS

The princes and other presidents conspired against Daniel, and by flattery persuaded king Darius to issue a law forbidding any citizen to "ask a petition of any God or man for 30 days" — except of king Darius! (Dan. 6:7.) (Sounds like the Supreme Court ban of prayer from schools, eh?) The penalty for violating this was: "Be cast into the den of lions." (Dan. 6:7.) With full knowledge of this new law, Daniel continued to pray and give thanks to God three times a day "as he did aforesaid." (Dan. 6:10.) Much later this same spirit prompted Peter to announce, "We ought to obey God rather than men." (Acts 5:29.) Darius the king "was so displeased with himself, and set his heart on Daniel to deliver him" from the penalty, and "labored till the going down of the sun to deliver him." (Dan. 6:14.) But his enemies would not consent to clemency for Daniel, so the king had no alternative! Casting Daniel into the den of lions, he said, "Thy God — will deliver thee!" (Dan. 6:16.) Early the next morning, after a sleepless night, King Darius hastened to the den, and fearfully called Daniel — and was "exceeding glad" to learn that God's angel had shut the lions' mouths so they had not harmed Daniel. (Dan. 6:22 - 23.)

DANIEL AND OUR YOUTH

TEEN-AGE has been described as the period between the time when one stops eating PABLUM and before he begins drinking METRECAL! What a pity that all life's problems couldn't come when you are 17 years old — for at that age you know (?) (1) the answers! Part of the Bible is directed to young people. (1 Jn. 5:14; Eph. 6:1-2; etc.) Some YOUNG PEOPLE in the Bible were powerful instruments in Jehovah's hands. Let us consider some comparisons between Daniel and our youth, noting some "Lions" which yap at their heels.

NOT DANIEL'S CHOICE

Daniel was not in the Lion's den by his own choice. They did not ask to be born, did not select their parents, nor ask to live in their respective localities. Neither did they choose to be born at this time — in the 20th century — when America has surpluses so great that our farmers have retired from productive service 20%-40% of their acreage, and the government pays them NOT to raise crops! Economists tell us that ALL the surplus milk, potatoes, butter, and eggs, in the USA would not feed the hungry population of the world for ONE WEEK! Our population last August hit 195 million; but there are FOUR TIMES THAT MANY people in the world who have NEVER eaten at one sitting all they wanted! (Yet the average congregation spends more money annually for UTILITIES than for relief of widows and orphans!) Economists predict there will be 800 MILLION in dire need by 1980! But our government encourages idleness, and subsidizes immorality! No, our YOUTH did not ask to be born; these problems are being "dumped" into their laps!

RELIGIOUS "LIONS"

But social, political, and economic problems

are not the only "Lions which leap out at our youth. Religious errors "claw" at them. Since many sermons are preached against false doctrines, I shall not here discuss them. But remember: "heresies" are "damnable" (2 Pet. 2:1), and must be refuted. (Tit. 1:9-11.) This includes atheism, modernism, Catholicism, denominationalism, and every other "ism." (Jude 3; 2 Jn. 9-11.) Watch out for these vicious "Lions."

"LION" OF INCOMPETENT PARENTS

Tcen-agers, because YOU raised their ambitions and the standard of their living, your parents are chasing money to provide more and more conveniences and advantages for you. So, be patient, and co-operate with them. (Eph. 6:1-4.) Not only Dad, but Mother, too, is employed. Family TOGETHERNESS is neglected. It has been estimated that the average Dad in America spends five (5) minutes per day with his family! Every Monday morning another grade school is 'dedicated' in Los Angeles County alone, which reflects our population explosion. No longer can most children play base-ball in their own yards which have shrunk to the axle of postage-stamps! nor swing across the creek on a muscadine vine, nor vault across it on a pole! The garden is so small that Mother alone can work it in two hours! And children may think eggs grow on vines, peanuts on trees, and that a "litter" is a certain number of pigs!

All of us, as parents, have room for self-improvement. We must be SURE we love our children (Tit. 2:4) — and be just as SURE that they KNOW it! Designate a certain hour every day, or take off a day (or an evening) each week, and spend some happy time together! Leave the phone off the hook, unplug the 'idiot tube,' and get re-acquainted with each other. Do something together: — shovel the snow, rake the leaves, work the lawn, paint the garage, visit the zoo, have a Bible contest, or read a good book aloud! But do something together!

Parents have practically turned over to the church and the Christian College the teaching of the Bible. Surely it is right for parents to supplement their efforts with those of a "tutor," or "governor." (Gal. 4:2.) But why not ask your own precious child, "Have you thought about being baptized?" Have him read to you such passages as Mk. 16:16; Acts 2:38; 8:26-39; 22:16; Rom. 6:3-5; Gal. 3:26-29; and 1 Pet. 3:18 - 21. Warn him not to smoke, and never to take the first drink of alcoholic beverages. Don't just 'imagine' that he knows how you feel about these bad habits.

Parents who neglect the discipline of their children, put the child to a disadvantage! (Eph. 6:4; Col. 3:21.) God said, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 13:24.) Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18; note also Prov. 22:6, 15; 23:13-14; 29:15.)

In the New Testament we read: "Fathers, provoke not your children to anger, lest they be discouraged." (Col. 3:21.) Yes, incompetent parents are "Lions" which yap at the heels of our Youth today.

(To be continued)

Catholics Disturb Religious Worship

By BOYD PARSONS

NOTE: The following report from the West Hill Messenger, Pensacola, Fla. is proof that the Catholics would even now, take away our religious liberty if they could. Brethren, we may live to see the day when Communists, Catholics, hoodlums, and mobs will run our country and freedom of worship be taken away. But read the report.

— Editor.

LECTURES ON ROMAN CATHOLICISM

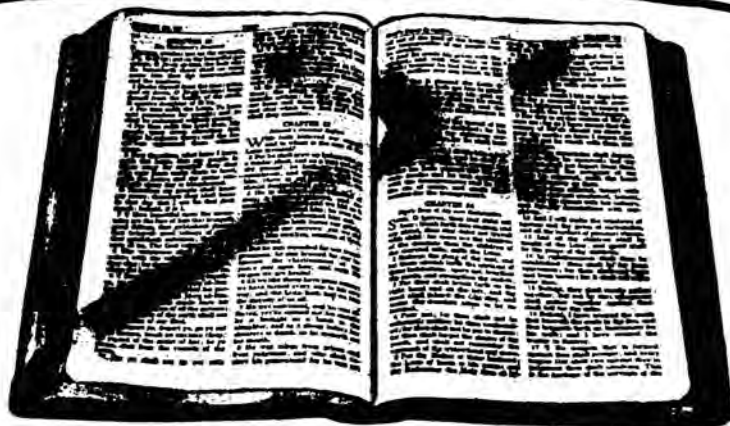
It was our privilege to have Bro. O. C. Lam-

bert with us last week for two nights, at West Hill Church of Christ, Pensacola, Fla. A remark or two is in order regarding the "outbursts" that marred our services on Monday night. Six men of the Roman Catholic faith attended the services on Monday night and interrupted Bro. Lambert, repeatedly, until police were summoned and order could be restored. Yes this happened in Pensacola, Florida, in the United States of America. The only defense that some have is to try and foment confusion and chaos. Catholicism that these men represent has been challenged repeatedly for open debate on these matters. They are constantly being dared to take these matters to courts if they think that Bro. Lambert is falsifying them. This they will not do. Rather they prefer to attend such services and try and shout down the speaker. They have succeeded in doing just this in some places but happily they did not succeed at West Hill on Monday night. In Battle Creek, Michigan, a few years ago the services of the Lord's people was completed routed by a similar band of Catholic men. They only thing that prevented the same occurrence here was prompt action on the part of the police. We will be forever grateful for Captain Dol and six of his patrolmen who so quickly appraised themselves of what was taking place and quelled it immediately. The Captain firmly but kindly told the Catholic gentlemen just how serious the position they had placed themselves in. He cited to them the various city and state codes pertaining to the interference of worship. He informed them that they had three alternatives: (1) They could accept the challenge for public debate, (2) Take us to court, as we had dared them to do (3) Conduct themselves as they had been doing at West Hill and THEY WOULD BE TAKEN TO JAIL. I believe they got the point. They suddenly acted quiet gentlemanly about the whole thing, and became ashamed of their actions. Suffice it to say, they did not give a repeat performance Tuesday.

While we are discussing this matter let me make an additional remark or two. Admittedly, the disturbance was somewhat upsetting. We had to endure unpleasant things in defense of the gospel. I am sure that it was a shocking, unpleasant and disturbing experience for the Lord's mother and friends to witness His crucifixion, BUT THEY DID NOT LEAVE, THEY STOOD BY HIM. I am sure that it was disturbing for many first century Christians to march into the Coliseum and there face the menacing jaws of angry lions or the dancing and devouring flames of the stake, but many of them did just that. Of course some conducted themselves just like some here did on Monday night. They turned and fled in terror! Some one told me that he wasn't sacred-just nervous! Well may the Lord bless our nervous hearts! May we read a passage of scripture? "Fear none of these things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful until death, and I will give you a crown of life." Can we amend this or change it so that it will exempt us if we are nervous or under conditions unpleasant? Should it read, "be thou faithful until death (that is if you don't get nervous) and I will give you a crown of life."?

Brethren things were a little unpleasant last Monday night but may be much worse in the future. I am afraid that some of us might not have what it takes to remain faithful if situations and conditions continue to gravitate in their present direction. I do not want to leave the wrong impression. The vast majority of our number stood firm and we are proud that they did. A few did not stand firm! This is the most unpleasant thing about the matter to me! May God help us to "Stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13.)

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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'YOUTH IN A DEN OF LIONS'

(Third in a series of three)

(Previous articles dealt with Youth in the midst of political, economic, religious, and domestic "Lions." Those dangerous "Lions" considered were "Sex Liberties," "Modern 'Music,'" "Mixed Dancing," "Obscene Literature," and "Divorce." Now consider some more "Lions" in this "den" into which Teenagers are "thrown.")

"LION" OF ALCOHOL

A college professor has proposed that we teach children how to drink — beginning with diluted drinks in the first grade, but increasing to straight whiskey in older classes!! "Just recently the Montgomery paper quoted the President of these United States, saying, "I am going to reduce my weight so I can take my cocktail (whiskey and beer) every day." (ATA Bulletin, Nov. — Dec., 1965.) Sen. Dirksen recently cited these facts: "Twelve hundred and sixty five automobiles stolen in Washington, D. C., in 1965. More robbing, stealing, murdering, looting, and crime of every description. Look at the mass mobilizing to destroy property in California. Is there one leader anywhere, wet or dry, that would be so crazy, so dishonest, so untruthful, and so foolish, as to say that LIQUOR is not the major reason for all the crime, stealing, and murder we have? Do you remember how the wets found one Al Capone? What smear that made on the church-people about old PROHIBITION? My friends, the prohibition days in this country looked like a real first-class "Sunday School party" compared with what we have today!" (Camden, Tenn. bulletin).

Records show that one out of every NINE drinkers becomes an alcoholic! If one out of nine passengers on a jet plane were going to be ejected without a parachute while flying five miles high — you'd never get "me" aboard that jet!! There are 4 million alcoholics! —that's about 10 times the total population of BIRMINGHAM! Plus about six million other 'problem drinkers'!!

The first year liquor was legalized in Knoxville, Tenn., retail sales in that city dropped 4% but traffic deaths due to liquor increased 312%; bootlegging increased 250% — (legal sales never "stop" the bootlegger, as wet forces often claim!); murder increased 37%; rape, 315%; robbery, 96%; assault, 86%; and larceny 49%! (Figures from THE AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION of Chicago, who made a survey of Knoxville.)

Alcohol is a "depressant" —not a 'stimulant' — and attacks the brain. Don't let this 'Lion' get you in his "clutches."

DOPE IS A VICIOUS "LION"

It is reported that 78 % of all dope addicts

BEGIN AS TEENAGERS! "Pushers" are not confined to the giant metropolitan areas. Drug addiction is an even more terrible "lion" than alcoholism! Boys and girls should be trained NEVER to accept pills, capsules, etc., from any except their parents or a doctor or nurse. This habit is so ruthless and hard to break that only 10% of those who take the "cure" at Lexington, Ky., STAY cured! The best insurance, therefore, is: "Don't ever start!" Don't ever take the first goof-ball, pill, — nor smoke the first cigarette, nor drink the first cocktail, wine, or beer.

"Temperance" means to moderately indulge in things that are RIGHT, while TOTALLY ABSTAINING from things that are wrong. It is as absurd to talk "temperate drinking" as it is to talk about being temperate in the use of narcotics, or being "temperate" in murder, or adultery! Total abstinence is the only Christian attitude toward drinking and dope!

I recommend that youthful readers enroll in the WORLD-WIDE NO SMOKE-NO DRINK LUB FOR TEEN-AGERS. There are no dues, and no meetings to attend. You simply PROMISE that, with God's help, you will neither smoke nor drink. The membership card sent those who enroll will be a constant reminder in your purse, wallet, or pocket, of your commitment to a purpose or an aim. With a stamped, self-addressed envelope, send your name to the club's home office: 5120 Franklin Road, Nashville, Tenn. Why not enroll your whole Sunday morning class (or Wednesday night class)? — But be sure each one agrees to make this vow: "With God's help I will neither drink nor smoke."

OTHER "LIONS" GROWL AT YOUTH

Lying, profanity, and cheating are all around us, and will "claw" our Youth to eternal death if they can. The deterioration of character is reflected in the report that 57% of American adults gamble regularly! It is estimated that gambling "handles" \$500 Billion annually, with a profit of \$20 billion. The get-something-for-nothing spirit did not cease with the "gimme" boy who became the Prodigal son! (Lk. 15:11-31.) Young people should learn early that there are only three honorable ways to exchange money or goods: (1) The law of labor is the expenditure of work, time, energy, and skill to produce goods. (2) The law of exchange is where services or goods are exchanged for money or other goods. (3) The law of love is where money or goods are given with no desire or thought of repayment or return. Gambling is not either of these, but is a form of covetousness (Col. 3:5) and is sinful and wrong. Don't start on the gambling road, Young people!

One woman wrote Sen. Dodd (whose com-

mittee was investigating TV violence) that when she interrupted his TV program to tell her 4-year old son that his grandfather had died, the youngster replied: "Sure 'nuff? who SHOT him?" Unmistakably our teen-agers are in a "den" of violence. Reckless driving and auto crashes touch many many families! God said, "Thou shalt not kill" (Rom 13:9.) This prohibits killing with an auto the same as with a pistol! (While some of us learned to drive cars with only 60 horsepower, our children are learning on those with 200 — 300 HP! Christians must "present your BODIES a living sacrifice" — and that includes the accelerator foot! (Rom. 12:1) "Submit yourselves to every ordinance of man" includes the Speed Limit! (1 Pet. 2:13.)

The shift from rural to city living has made its contribution to our change in moral standards. The restraint that formerly came from just being in a community where one was known, and where everyone knew everybody else, is rapidly disappearing. courting couples can get into an auto and whizz quickly into another community where they may not (?) be recognized. This reduces their inhibitions, and there is nothing but their own character to call a halt to wrong-doing.

MODERN "DANIELS"

God did not remove Daniel from his surround-
(Continued On Page 2)

Cordova Meeting Begins On April 3

EDSEL BURLESON

There seems to be an atmosphere in the spring and summer that brings people together with mutual interest to study God's word for weeks. Without these hours of refreshing, then, our lives would not be as rich and full as they should.

We, the Cordova Church of Christ, extend a cordial invitation to everyone to attend our Gospel Meeting which is to begin April 3, 1966. Brother Edsel Burleson will do the preaching, daily 7 p.m. He does not need any introduction to the people of Walker County because of his previous preaching and teaching in our county. Come and hear the Gospel presented in its power and simplicity.



WORDS of TRUTH

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Dangers Facing the Church

By GUS NICHOLS

One does not have to be a prophet, nor even the son of a prophet, to know that there are dangers confronting us on every side. The watchman on the walls of the ancient city did not have to be inspired to see the enemy approaching, and to give due warning. (Ezek. 33:1-10.) Someone has said, "to be forewarned, is to be forearmed." The danger signals and red lights on our highways are as important as the guide posts.

ALWAYS DANGER

There is danger connected with everything around us. We were born into the world with grave dangers confronting us, both physical and spiritual. Still it is good to live and to face whatever danger awaits us. No one wants to give up life because it is fraught with dangers. All to us need to be so taught of God that we may know the dangers surrounding us, and how to face them. We are often told by good brethren that there are danger involved in the operation of a school like David Lipscomb College, and other Colleges among us. This is true, of course. But there are dangers involved in starting and operating a home, or even a local, church. There are dangers involved in operating and publishing a religious paper. So, let us face the dangers confronting us with confidence and courage, and solve our problems in the light of God's word, which "Is a lamp unto our feet, and a light unto our path." (Ps. 119:105, 130.) Those who face no dangers do nothing constructive, and get no where in spiritual progress.

FACED THE EARLY CHURCH

The church in the days of the apostles faced great danger, even in its infancy. Judaism stood by to destroy the church as soon as it was born on the memorable pentecost. (Acts 2.) The Jews knew their law came from God through Moses, and they were slow to give it up for Christ and Christianity. They were so blinded by prejudice that they did not recognize the Saviour when he came. In their ignorance they crucified the Lord of glory (1 Cor. 2:8; Acts 3:17.) Then they started out to destroy his followers from the face of the earth. They began with the preachers, the only class through which the church is usually corrupted. They arrested Peter and John and thrust them into prison. And when they had beaten them, leaving their backs striped with blood, they commanded them not to teach anymore, "In the name of Jesus." (Acts 5:28-42.) Those were troublesome times for the infant church. But the apostles went right on and met the challenge by ceasing not to teach and preach Christ everywhere they could get one to listen. For this they were further persecuted, and the multitudes became so enraged that they stoned Stephen, one of the leaders of the new

religion. (Acts 7.) Determined to succeed in destroying the church, they persecuted the disciples until they fled from their homes and left Jerusalem, all but the apostles. (Acts 8.) But those scattered abroad "went everywhere preaching the word." (Acts 8:4.) By scattering the Christians, the enemy had unwittingly scattered the gospel and spread the new religion, instead of destroying it. The educated and talented Saul of Tarsus joined the enemies of the cross. Having obtained authority, he went out and persecuted Christians, even unto death, compelling them to blaspheme, dragging both men and women and casting them into prison. (Acts 26:9-11; Acts 9:1; 1 Tim. 1:13.) He later says he "persecuted the church, and wasted it." (1 Cor. 15:7-9; Gal. 1:13, 14.) Finally all the apostles were martyrs for Christ. (John 16:2.) No institution ever had so many bitter enemies as the infant church. And had the gospel been questionable, and the church of human invention, the Cause would have been annihilated from the earth. These persecutions served the good purpose of confirming the truth of the gospel, by proving the sincerity of the witnesses of the resurrection. In all of this, Judaism failed to destroy the church. The church faced the danger and threat of death, and spread like fire in a forest.

JUDAIZING TEACHERS

Seeing they could not destroy the church by persecution and murder, the Jews decided to attack the church and corrupt it by teaching. They sought to pervert the gospel and finally lead all Christians back into the old Jewish fold. They sought to have all Jewish Christians to keep the law of Moses in addition to being Christians. They demanded that all Gentiles converted to Christ must keep the law and be circumcised. This whole program was exceedingly dangerous. Hence, the apostles and elders at Jerusalem came together in a counsel and determined to oppose all such Judaizing on the part of Christians. (Acts 15.) But even this did not put an end to the heresy. Paul later wrote the books of Romans, Galatians, and Hebrews to prevent the Christians from going back to the law and to Judaism, as a careful reading of these books will show.

JUDAIZING NOW

But even yet Judaism is a dangerous threat to pure Christianity. Many are slow to learn, and profit very little from the light of history. Hence, one of the dangers facing the church today is the mixing of Judaism and Christianity. There is a failure on every hand to "Rightly divide the word of truth." (2 Tim. 2:15.) All brands of false teachers both within and without the church are guilty of Judaizing. Relics of the "Jews Religion" are constantly brought forward and tacked on to Christianity. (Gal. 1:13, 14.) The Catholics bring forward the relic of burning incense in worship, priestly robes, infant membership, and many other relics from the law of Moses. The Adventists bring over their Saturday keeping, or the old Jewish sabbath. (Ex. 20:10.) The Mormons wish to bring over their polygamy, and have a plurality of wives, together with other relics of the law. Our disgressive brethren go back to the law for their relic of instrumental music in worship. They say David used it. So they are also Judaizers. Premillennialists are Judaizers. They want to revive the old literal and worldly kingdom of David and Solomon and have Jesus return to earth to reign over such a literal kingdom, notwithstanding the fact that he said, "My kingdom is not of this world." (John 18:36.) Many of them would ever revive the old Jewish system and have the temple rebuilt, and Christians go back under the law and offer animal sacrifices again, when Jesus comes. Judaism is still a danger facing the church.

THE SECTS AND THE LAW

The various denominations, as a rule, know nothing about the difference between the Jewish religion and Christianity, or the law and the gospel. A Campbell's memorable sermon on the

law was an atomic bomb among the sects of his day. But they still do not know their lesson. They believe that both the Old and New Testaments are alike binding upon Christians. They scramble Judaism and Christianity, and fail to discriminate between the old and new covenants. (Jer. 31:31-34; Heb. 8.) We need a lot of old-time gospel preaching on the subject of "Rightly dividing the word of truth." (2 Tim. 2:15.) Our preachers everywhere should draw the line of distinction clearly between Judaism and Christianity. The purity of the gospel and peace of the church depend upon it. The world and the church need to be taught that every item of Christianity is in the New Testament, and that whatsoever is not found therein is not binding upon Christians. The fact that incense and instrumental music were in Old Testament worship is no proof that they should be in the new, since the Holy Spirit left them out of the New Testament. All the principles of morality found in the Old Testament are also recorded in the New Testament. Anything thus found in the New and Old alike may be preached from both Testaments, for "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.) But if it is not in the New Testament also, it is not part of Christianity. Whatever the Holy Spirit guided the apostles to leave out of the New Testament teaching and practice ought to be left out of ours today.

Let us remember that the Old Testament was not given to Christians, but to the Jews before the coming of Christ. Let us teach it from every hilltop and valley that we are "Not under the law, but under grace," (Rom 6:14; John 1:17.) The old law has been taken out of the way, and nailed to the cross. (Col. 2:14.) It has been abolished. (Eph. 2:14-16.) Hence, it is no longer binding upon anyone. However, the Old Testament is as true as the New. Both were "Given by inspiration of God." (2 Tim. 3:16.) But the fact that the Old Testament is true does not mean that we must offer animal sacrifice today because such was authorized in the Old Testament. The old covenant is "done away." (2 Cor. 3:7, 11.) Some items of Christianity were once in the old covenant, but they are to be taught and practiced today because they once were binding on the old covenant. Christ is the "Author" and "Finisher" of Christianity. (Heb. 12:1-3.) Those governed by the last will and testament of Jesus know better than to try to inherit by means of a previous will. (Heb. 9:15-17; 10:9, 10.)

'Youth In A Den Of Lions'

(Continued From Page 1)

ings, but provided protection for him. So today, Young People, we cannot get you out of the "den" of these modern "Lions." But you can prepare yourself to face them with faith and fidelity to God.

Teen-agers, I appeal to you: Build a character and a life which will protect you like an armor of steel, and which will endure you forever. Don't depend upon the "outward adorning" only (1Pet. 3:1-5), but dress up your "spirit." "Fear God." (Ecc. 12:13; Mt. 10:28.) "Set your affections on things above." (Col. 3:1.) Without faith, and a good conscience (2 Tim. 1:19), youth is like the swan who was put into the python's cage: she would paddle serenely around the pond, all around the python, with no fear, all the while preening herself; but the caretaker remarked: "She's getting herself pretty to be DEVoured, come night!"

God saved Daniel, but it was conditional on Daniel's part: "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." (Dan. 6:23.) Similarly, Dear Youth, your salvation depends upon YOU! (Phil. 2:12; Acts 2:40.) Dare to be a "Daniel" in a "Den" of "Lions!"

Does the Bible Forbid Judging?

W. RAY DUNCAN

Most always, when we discuss the Scriptures with our friends of another faith, they accuse us of judging them and their church when we say that they are out of harmony with the Bible. They appeal to Matthew 7:1,2 "Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye meet, it shall be measured to you again." Certainly we have no disposition whatsoever to deny the forcefulness of this Scripture, but does it forbid all judgment—in any matter?

When we were younger in the faith we used to say, "The Bible means exactly what it says, and says exactly what it means!" Sometimes this is true, but it is not always true. On occasions the Bible says exactly the reverse of what it means, but the true meaning is always OBVIOUS! The Bible never is deceptive. For instance, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: . . ." (Eccl. 10:9.) Now in all fairness to the Bible God never intended for a young man (nor old one either!) to fulfill all the lusts and desires of his heart and eyes! This was said in "irony" to enforce the truthfulness of the fact that a tremendous price-tag is securely affixed to such conduct! Read the remainder of the verse.

Again, when Paul wrote the first letter to the brethren at Corinth he said, "Now ye are full, now ye are rich, ye have reigned as kings without us: . . ." (I Cor. 4:8.) His high complaint to them as being so completely developed in the Lord so as not to need the counsel of the apostle was the very opposite of the truth of the matter! He resorted to irony to help them see the absurdness of their contention that they no longer needed the advice and counsel of this great man of God. At the very time that Paul penned this letter his own heart was breaking and his eyes weeping for the pitiful plight of this great, but sinladen, church.

The Bible always means "The Fair Meaning" of what it says, but we must learn to read the Bible in "context" as well as the "text." Now back to Matthew 7:1,2, this verse DOES NOT SAY that we shall not judge at all, NOR DOES IT MEAN that we shall not judge at all. The fact of the matter is that it is strongly implied that we should judge and must judge, but we must remember that we, too, are subject to the judgment of others, and we should not judge by any rule or standard with which we should not like to be judged. Other Scriptures clearly teach that there are times when "Judging others" is a part of the business of Christians; but there is never a time when we are free to judge by unacceptable standards. (Read 1 Corinthians 5th and 6th Ch.)

Now for the application: When we look upon our religious friends and neighbors and see them wearing names and doing things not to be found in the Bible, and when we tell them that with such things God is not well pleased—we are not passing any judgment upon them by any standard that we would not gladly be measured by ourselves! All members of the Lord's church would be most happy to have our FAITH and PRACTICE placed in the balances of the Word of God and tried! If we are honest and sincere, and if it can be shown from God's Word that we are in error, then to the last man in the church we should be willing to correct ourselves by the divine standard. Are you willing to accept a measurement by the same rule?

Let's try it: We strive to be simply Christ-

ians so far as proper names for God's people are concerned. How about you, what do you call yourself religiously? We were "all baptized into one body." It is true that we tell our friends who were only "sprinkled" that they are in error—according to the Bible. We are judging—but judge according to the truth. Are you willing to do the same? This is the judgment of God!

"Judge not according to the appearance, but judge righteous judgement" (Jn. 7:24.)

The Wise Woman

By SHIRLEY ENGEL

As Christian women we are responsible in three ways:

1. To God as a Christian.
2. To our husband as a wife and the keeper of the home.
3. To our children as a mother.

The ideal woman is one who could be perfect in all three of these categories. Although only Christ, in His divinity, was perfect; we must constantly strive toward perfection.

We have immortal souls created for the pleasure and glory of God with the privilege of loving and worshipping Him. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11).

We might do well to be like the little boy in the story that is told of The Great Stone Face: Ethced out of rock on a beautiful mountain side was the image of a man's face. It was a kind face and all the people of the village loved it. There was a legend that some day a man would come to the village who would look like the Great Stone Face. Each day the little boy would look toward the mountain and think how much he loved the kind and gentle face and wonder when the man would come and who it would be that looked like the Great Stone Face. Time went by and he grew older, but still each day he looked at the face and loved it. By and by, the villagers realized that it was the little boy who had grown to look like the Great Stone Face.

So it is with Christ and Christians. If we look at Christ and live by His commandments we will begin to take on the characteristics of Christ. When we stand before God in the judgment, we are going to be judged by how much we are like our Savior.

The Christian woman has learned to control her thoughts. We are and we do things we think about. We train ourselves by thinking on the pure and lovely, as commanded in Philippians 4:8.)

Many of the duties of a homemaker, as a wife, as a mother, appear to be the same. That is, the tasks we perform for the pleasure of the entire family and the physical care of the home; yet, it is a two-fold job, as woman was created as a help for her husband and as a guide for her children's footsteps. In the beginning God created all living creatures from the dust of the earth — all except Eve. He created Eve from one of Adam's ribs — a special creation to be a companion for him. "And they shall be one flesh;" leaving father and mother and cleaving together. (Gen. 2:24.) God did not make woman a creature lower than man but He made her to be a helpmate — a complement or supplement to his own virtues and abilities. Together they build a "Home as God would have it" in which to shelter and nourish their children in the admonition of the Lord.

Let us take inventory of ourselves:

1. Have we proven, by example, to our husbands and children that the Christian life is the happiest and most rewarding?
2. Do we realize that the most wonderful thing our son or daughter can be is a true Chris-

tian?

3. Do we find our closest and most inspiring friends among God's people?

4. Do our chief interests rest in the church and its activities and work?

5. Do we have the same standard of conduct for all facets of our lives? The Christian cannot be double minded.

6. When we stand before God in judgment will we resemble Christ?

When we become Christians, we do not lose our personality — rather we conform or mold and yield to the principles of Christ and become like Christ in thought and deed. Every wise woman buildeth her house: but the foolish plucketh it down with her hands." (Prov. 14:1.) A wise woman takes the home and family she has and builds a beautiful temple for God and herself. A foolish woman takes what she has and tears it apart and scatters it to the wind. Let us be like the wise woman.

"I Don't Have Anything To Do"

A. D. Wright was born thirty-eight years ago. He has been a member of the Lord's church for twenty-six years, and for seventeen years of that time he thought all he had to do was to 'come to the services on Sunday, give a dollar; sing O how I love Jesus; and let the preacher do all the church work'. Then one day his eyes were opened as to what needed to be done for Christ. He suddenly realized that in seventeen years he had not brought one soul to Christ. This troubled him no little, for as he thought about it, he decided that every Christian should help carry the gospel unto every creature in all the world. (Matt. 28:18-20; Mk. 16:15-16, 20.)

In 1960 - just five years ago - he became intensely interested in the work of the Lord. He began visiting shut-ins. He began teaching a class of young people, and started a class at the state penitentiary. He became interested in cottage meeting work, and took training to do this work also.

He now holds two or three cottage meetings every week, and continues his class at the penitentiary. On Wednesday he teaches a personal work class at his home congregation at the mid-week service.

What has been the result? He has personally converted 37 people; whereas, before 1960 he had not led any one to Christ. He is a living example of what the "Ordinary man" can do in the church, if he is dedicated to Christ and will truly give himself to the work.

Brethren, this surely is what the Lord was talking about when he said, "Teaching them to observe all things which I have commanded you." (Matt. 28:20.) Without a doubt this is the work which all Christians could and should be doing. Brother Wright truly accepted the commission of our Lord as a personal challenge, and this is as it should be. How are YOU re-acting to all that the Lord has done for you, and all that he is to you? How are you re-acting to his great challenge — the challenge to "Go into my vineyard and work." (Mat. 20.)" (ADAPTED.)

It is such examples in the church now which are inciting hundreds to arouse and arise and go into the fields to work. Some take their automobiles and literally bring them in to our services. They are studying. They are growing. They are going. They are on fire for the Lord. And the fire is spreading, as it always will when it is properly set and started. Christian zeal is contagious. It easily spreads from person to person. Jesus said, "The zeal of thine house hath eaten me up." (Jn. 2:17.) To the Son of God, the work of his Father was an all-consuming passion. No wonder, he said, "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work." (Jn. 9:4.) Editor.

If You Had But One Week to Live

Men's days on the earth are limited. There will be a time in all our lives when the title of this article will apply. We do not know when that time will be since we do not know every week ought to be lived as if it were the last, it may be. If you had but one week to live, how much time would you spend in the study of the Bible? Even if we had other things that we wanted to do we would not neglect the study of the Bible. If you would not neglect the study of the Bible, if you had but one week to live, must you not study it every week you live to be ready to die? If this is true, does it not follow that many of us are not ready to die? In Heb. 9:27, Paul says, that there will come a time when all of us will die. If you knew this very moment was your last one, would you feel at ease? Would you have peace of mind?

If you had but one week to live, how liberal would you be toward the church? Would you spend the money you earn for all the things you wanted, and then if you had any left over, give that to the Lord? Some people treat the Lord like they treat their dog, give them the scraps from the weeks wages. Our Lord will not accept the scraps from our wages. If you knew that you were to soon face death and that the only one that could bear you safely over the tide was the Lord, would not your heart be so full of gratitude to Him that you would give bountifully. If you had made \$100 the last week you lived and this was your last Sunday to contribute to the cause of the Lord, how much of that \$100 would you give? Would you be satisfied to give .25 cents, \$1.00 or \$5.00? If you were making your last contribution, would not \$10.00 look rather small? If we wait until we have but one week to live it might be too late. Let us work and live as if it were the last, remember IT MAY BE . . .

What Is the church of Christ?

W. RAY DUNCAN

You are our guest today, and we are so happy that you have come to be with us! I would like to discuss some things about the church of Christ.

First of all, we do not teach that "ONE CHURCH IS AS GOOD AS ANOTHER" nor do we believe that any church a man can build is as good as the ONE CHURCH built by the Son of God. Too much has been said about "joining the church of your choice," and too little has been said about the "church of God's choice." **THE BIBLE CLEARLY TEACHES THAT THE CHURCH IS A PRODUCT OF HEAVEN**, and for this reason it is frequently referred to as "The kingdom of heaven." No man on earth brought it into existence, nor did any man have anything to do with giving the rules and regulations that govern admission into the church. Since Christ is the Savior of the church, (Matt. 1:21), and since he brought the church with his own blood (Acts 20:28), and since he was — and is still the Head of the church (Eph. 1:22, 23; Col. 1:18) no man can regulate the church of Christ!

THE CHURCH OF CHRIST HAS NO EARTHLY HEADQUARTERS, and every congregation of the churches of Christ is autonomous (self-ruling, under God!) The sins, mistakes, or errors of one congregation should not affect any other congregation on the earth.

ALL CHRISTIANS, at the very time they become saved, are "added TO THE CHURCH" **BY THE LORD HIMSELF** (Acts 2:47). Members of the churches of Christ do not believe that you are saved at one time — and then "join the church" at some later time. These acts are simultaneous! There is no such thing, Biblically speaking, as a Christian who is not a member of the church!

The Bible teaches, and we believe, that Christians are and should be members of a congregation and work under the oversight of the elders of that congregation in all normal circumstances. When a Christian leaves one congregation and goes to another it is true that he is already a Christian, but **HE IS NOT A MEMBER OF THE NEW UNTIL HE DECLARES HIMSELF SO**, and he should take a letter of introduction with him from his previous congregation unless he is personally known by the eldership of the new congregation.

Members of the church of Christ make a sincere effort to **LIVE EVERY DAY** just as they do on the **LORD'S DAY!** They are the same Christian characters on Monday and Saturday that they are on Sunday and Wednesday! We wear only religious names that are to be found in the New Testament. We have no **RULE BOOK**, **DISCIPLINE**, or **CONFESSION OF FAITH, BY-LAWS**, etc., other than those imposed on us **BY THE HOLY SPIRIT** through the written word!

In fact we believe nothing, and practice nothing that would not readily be accepted by anyone who believes and obeys the Word of God. **WE KNOW OF NO OTHER RELIGIOUS GROUP WHO MAKE ANY ATTEMPT TO WEAR ONLY THE NAMES AS FOUND IN THE NEW TESTAMENT AND PRACTICE ONLY THOSE THINGS AUTHORIZED BY THE SON OF GOD.**

If **YOU** would like to help us **RESTORE NEW TESTAMENT CHRISTIANITY** in this great twentieth century we welcome you most heartily on the terms stated in the Bible. We cannot require more of you as you become "one of us" than God requires — and we dare not accept any less! On this basis it seems that the **UNITY** desired by many should automatically become a reality! Are you willing to make a break with the doctrines of men and to accept Jesus Christ as your Lord and Master in all things religious? On the terms named by Christ and the Holy Spirit, and clearly found in the new Testament, we invite you to become **ONE** with us in the service of the Lord!

Policy Makers Work On Doctrine!

R. W. GRAY

Columbus, Ohio, (AP) — Policymakers of the biggest Presbyterian body begin consideration this week of major changes in a doctrine its members have used for more than 250 years. The changes: Salvation takes place by divine love, not predestination. The Bible does not have to be interpreted literally. In essence, the proposal are a continuation of a century-old struggle between the church's fundamentals and progressives. If adopted, the modifications would reach deeper into American Presbyterianism than any changes since the church's founding in 1706. If acted on favorably, the changes would not take effect until 1967.

From this new dispatch, it is quite evident that God is not the "policymaker" for this sect! Divine policies do not have to be revised, modified or revamped. As this August assembly convenes to consider this revision of doctrine, the Lord is again asking, "Who is this that darkeneth counsel with words about wisdom?" (Job. 38; 2.) The very fact that these doctrines can be revised by men clearly reveals that they were set forth by men! Too, it is admitted that this doctrine is a little more than 250 years of age. Yet it was 1900 years ago that the saints were reading the inspired words of the apostle: "But though we, or an angel from heaven, preach any other doctrine unto you than that which we have preached unto you, let him be accursed." . . . That is one doctrine these men have not the power to revise!

Too, notice the first change contemplated. They propose to change God's plan of pardon by allowing God to save by divine love, rather than

by predestination! Don't you just hope that God attended the convention, so He will know just how He is to save? But there won't be any real hurry, for even if they act favorably on this matter, God won't be able to save by divine love, but by predestination, for another two years! You see, the changes won't take effect until 1967! After that they will allow God to save by divine love — if they so decree by this great meeting of their policymakers!

Then, notice the second contemplated change. **THE BIBLE DOES NOT HAVE TO BE INTERPRETED LITERALLY.** Surely none would accuse this group of taking the Bible too seriously in the first place! If they did, they wouldn't have such a conference! There is no allowance made for the "policymakers" in that divine Guide Book!! How come there were "fundamentalists" in that group in the first place? It appears that there is nothing "fundamental" in anything connected with this sect, or any of its man-made creed and practice! A return to the Bible as God's inspired Word would surely convince them that they are not "cousins" to the members of the early church and their simple obedience to the doctrine of Christ!

This is just another example of how far afield men will go when once they spurn the Bible for their choice of church, creed and practices. When once the Word of God is spurned, there is no stopping short of infidelity that declares the Bible is not to be taken literally. We beseech all who have been governed by this erroneous doctrine to reject its teachings and return to the Bible and the Bible only to become Christians and Christians only. It is on this ground of inspired truth that we can have religious unity. There also God offers salvation for all.

The Swiss Can Teach Us

An editorial in "Signs of the Times" points out some ways in which we can be enlightened by the people of Switzerland. This tiny nation of glorious scenery and cleanliness also has one of the lowest divorce rates in the world and little or no juvenile delinquency. Loyd Shearer, in Parade, asked this question concerning the conditions in Switzerland. "Why is there less crime and fewer enforcement officers proportionately than in any other nation in Europe? Why are there no juvenile delinquency problems?" Some of the answers may seem very old-fashioned to our progressive culture, but appear to be working well in Switzerland.

THERE IS BETTER CHILD GUIDANCE. For instance, children under sixteen are not allowed by law to attend movie theatres. The Swiss say, "We believe in rearing our children free from violence and sex, which characterize the American movies and television. Also we do not make heroes of gangsters."

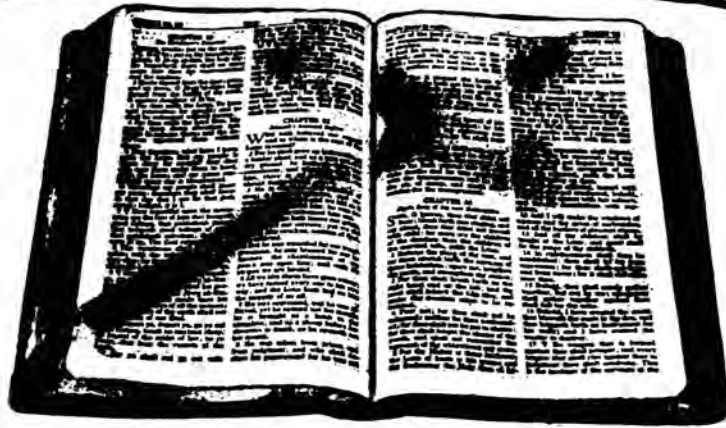
NO PERSON CAN OBTAIN A DRIVER'S LICENSE in Switzerland before the age of eighteen, and then the test is so difficult that for all practical purpose no one drives before the age of nineteen. Hence, there are no car thefts or crimes involving the use of motor vehicles.

THE SWISS EMPHASIZE THE DIGNITY OF LABOR and youngsters serve compulsory apprenticeships to learn a trade after sixteen. They are kept busy with their studies and craftsmanship when many young people in other nations loiter at drive-ins or on street corners.

DATING IS NOT ALLOWED UNTIL AFTER THE AGE OF SIXTEEN. This is not the duling of a few "prudes," it is the national philosophy. Switzerland has one of the lowest divorce rates in the world—3.59/thousand.

As Shearer says, "While the youth of the world are enslaved in the cult of violence and crimes, the people of this tiny land-locked nation have managed to solve the problems of juvenile delinquency by setting a pattern for their children of hard work and meaningful life."

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25
"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, APRIL 8, 1966

NO. 63

MAN'S MOST VALUABLE POSSESSION

NO. 1

LEVI SIDES

Hatt Church of Christ

At the coronation of a British sovereign a copy of the Bible is presented to the Monarch with these words, "To keep your Majesty ever mindful of the Law of the Gospel of God as the rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God."

THE MOST VALUABLE THING THAT THIS WORLD AFFORDS! Is this merely beautiful English, noble sentiment, extravagant claim? Or is it, in fact, sober truth?

THE BIBLE AS LITERATURE

If we approach the Bible as we would approach any other book, there are a number of things which we must notice about it. In the first place notice the number of languages into which it has been translated. The Bible, according to the latest information available, has been translated in whole or in part into more than one thousand languages and dialects! Where is the book that can equal this record?

MORE COPIES SOLD THAN OF ANY OTHER BOOK

The Bible is immensely popular—it is the world's best seller. Last year various societies distributed more than 70,000,000 copies of the Holy Writ. To this figure must be added the undisclosed circulation from all the great commercial publishing houses. This is in itself a marvelous tribute to the Bible.

THE BIBLE'S EFFECT ON OTHER LITERATURE

Then as we look at the number of books that have been written about the Bible, the number of commentaries on the Bible which have been written, and above all the effect which the Bible has had on other literature, our respect for this wonderful book cannot help but deepen. It has been well said that a man who does not know his Bible cannot understand secular literature, for there is hardly a book worth reading that does not have some allusion to the Bible, and the greatest books in literature are filled with constant allusions to it.

THE DIVERSITY OF THE BIBLE

Another remarkable feature of the Bible is the diversity of the literature which it contains. In it we find poetry, history, biography, short stories whose gripping interest surpasses the best fiction and yet whose vitality lies in the fact that they are true letters, parables, proverbs, prophecies, and other kinds of literature. Yet despite

the diversity of subject matter and form, the style is everywhere the finest found anywhere in literature. The stories and parables are the despair of the modern fiction writer, for their style can never be equalled in lucidity, purity of diction, and interest.

As for the history and biography of the Bible, the Bible is the only book whose heroes are described in all their characteristics with no attempt to gloss over their sins and shortcomings, or to belittle their good qualities. Events are described as they actually occurred, in an unprejudiced manner that does not fail to impress even the most exacting critic with the truth of the narrative.

THE BIBLE UP-TO-DATE

One of the most remarkable features of the Bible is its up-to-dateness. Books of science are out of date before they are off the press, antiquated by new discoveries. Books of history are constantly being replaced by others, as new archaeological and other historical evidence comes to light. The remarkable thing about the Bible is that it never becomes antiquated. The new archaeological discoveries merely confirm the accuracy of the Bible, while the teaching, biographies, and stories remain just as fresh and applicable today as they were nineteen hundred years ago.

THE INTEREST OF THE BIBLE

The Bible is the most interesting book in the world. Not only does it grip and hold the imagination the first time it is read, but its interest increases with each subsequent reading. Other books after they have been read two or three times, go on the shelves of book-cases and are seldom referred to again. Their depths are plumbed with a few readings. But with the Bible how different! The oftener one reads it, the more one enjoys it. It never grows old or tiresome, and its depths are never plumbed. The deeper one goes into the meaning of the Sacred Words, the richer it becomes.

The Bible is not only a book for the adult or for the educated mind. Children and the uneducated enjoy it as much as adults or the greatest scholars. Its stories are a never failing source of delight to children, because they combine vivid interest and truth, as they grow older, the passages of Scripture which they have committed to memory in childhood become the most precious treasures of their minds.

The Bible comforts in sorrow, strengthens in weakness, cheers in despondency, guides in perplexity, soothes in weariness, It is bread to the

hungry, and drink to the thirsty. It offers mild food for babes and meat for strong men. Whatever the need of the soul, if one goes to the Bible, one can find the need supplied.

THE ETHICAL STANDARDS OF THE BIBLE

From an ethical point of view as well as literary, the Bible is the most wonderful book in the world. It contains the highest code of morals found anywhere in the world, and it furnish the only ultimate motive to a life of obedience to that code, in love for God leading us to obey His commands. Where is the man that can improve the following statement: "Do unto others as you would have them do unto you." ?? Indeed, **THE BIBLE IS THE MOST WONDERFUL BOOK IN THE WORLD!**

-continued-

Children Learn Why They Live

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for self.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns to be envious.

If a child lives with shame, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with praise, he learns to be appreciative.

If a child lives with acceptance, he learns to love.

If a child lives with approval, he learns to like himself.

If a child lives with recognition, he learns that it is good to have a goal.

If a child lives with sharing, he learns about generosity.

If a child lives with honesty and fairness, he learns what truth and justice are.

If a child lives with security, he learns to have faith in himself and those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

If YOU live with serenity, your child will live with peace of mind.

WORDS of TRUTH

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Is Jesus Coming Soon?

By GUS NICHOLS

There is much speculation about the time of the second coming of Christ. Many are saying that His coming "is very near" and that "He is coming soon." Along many highways may be seen signs saying "JESUS IS SOON COMING." They claim to know the time and that it will be "SOON."

We have no controversy with any one over THE FACT of the second coming of Christ. "Churches of Christ" even take the Lord's supper every Lord's day looking back to the suffering of Christ, and forward to his second coming. (I Cor. 11; Heb. 9:28; Acts 1:9 - 11; I Thess. 4:16-18.)

TIME NOT REVEALED

The point which we wish to make is that THE TIME of the coming of our Lord has not been revealed. We do not know when Jesus is coming, whether soon or late. Jesus says "Ye know not when the time is." (Mk. 13:33.) The time of the second coming is one of the "Secret things" which belongs "Unto the Lord our God," and not to us. (Deut. 29:29.) "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," (Mk. 13:32; Matt. 25:13; Mk. 13:35.) Therefore, no man knows that Christ is coming soon; neither does any one know that his coming will be in the far distant future.

TIME-SETTING FAILED

Many have set the time for the Lord's return, but all such time-setters have been proven to be false prophets. William Miller set the time to be 1843. He changed his figures and moved the time up another year. But Jesus did not come. Mrs. White used such expressions as "Time has continued a few years longer than they expected; therefore, they think it may continue a few years more," and "Time can last but a very little longer;" and "Time is almost finished." She also said, "Christ is soon coming," and spoke of "A few short months." She said some of those at that conference, "Will be alive and remain upon earth to be translated at the coming of Christ." That was in 1856, over 100 years ago. All those at that conference are now dead, and Christ has not come. It is right to live in view of the coming of Jesus, but it is not scriptural to set the time as either near, or far away in the future.

WARS NO SIGN

There have been predictions of the second coming connected with all wars since his ascension. They are based on a perversion of the passage: "And ye shall hear of wars and rumors of wars. see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Matt. 24:6.) The time-setters think we ought to be "TROUBLED" when "Wars and rumors of wars" are upon us. But Jesus said, "SEE THAT YE BE NOT TROUBLED" for his coming

"IS NOT YET." Wars are no sign of his coming.

THE TIME IS SET

While no MAN knows the time of the Lord's return to earth, the Father does know — it is set in his own mind. (Mk. 13:32-33.) The judgment will take place when Jesus comes. (Matt. 25:31-46) But the time is set. "HE HATH APPOINTED A DAY, IN WHICH HE WILL JUDGE THE WORLD." (Acts 17:31.) This "APPOINTED" day has not yet come. When God gave the New Testament, he knew Christ would not come before 1966, for he had the day "APPOINTED," and it has not arrived to date. Therefore, he did not teach in the first century that Christ would come in their day. In the light of the fact that Christ has not come yet, we know that God has never taught any one that Christ was coming prior to 1966. God never teaches falsely. Therefore, God did not teach through the New Testament in the first century that Christ was coming in that century.

TAUGHT OTHERWISE

If God had taught that Christ was coming a "A few short months," then why the great commission to go into all the world and preach the gospel to every creature? (Mk. 16:15.) The kingdom or church was to have a small or mustard seed beginning, but grow to fill the whole earth. (Mk. 13.) So, the commission and the very nature of the kingdom required some time before the Lord's return. The Lord expected time to continue long enough to carry out the commission, and for the kingdom to grow. He taught Peter that he would live to "BE OLD." (Jn. 21:18-19; 2 Pet. 1:15.) Unless Peter was likely to suddenly become "OLD," Christ was not likely to come any moment at that time. Paul taught that the day of the Lord was not at hand in the days of the apostles. (2 Thess. 2:1-12.) God was not responsible for the idea then prevalent that Christ was coming soon or late. He simply teaches all to be ready. (Mk. 13:32-33.) If Christ does not soon come, death will. In either case, destiny is sealed. (2 Cor. 5:10.)

TEACHES NOW AS THEN

Since the New Testament did not teach when written in the first century that Christ was coming before 1966, it did not then teach he would come soon. And the New Testament teaches now what it did then. It still teaches nothing as to the time of the second coming, other than that "Ye know not when the time is." (Mk. 13:33.) If the New Testament did not teach when written that Jesus was coming soon, it cannot teach it now, for it has not changed its teaching and meaning since it was written. But there is another passage often perverted to mean Christ will "Soon" come Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. 24:14.) The "End" here referred to is the end of the Jewish nation, which came in A. D. 70. By that time the gospel had preached "To every creature which is under heaven." (Col. 1:23; Rom. 10:18; Col. 1:16.)

Give Us Leaders

By An Elder
LESTER MASSEY

God's people have always needed leadership. Centuries ago it took a Moses to lead them out of bondage; it took a Joshua to lead them into their promised land; it took a Solomon to lead them in establishing proper worship; and took Jesus to come as a leader of leaders, making it possible for all the world to be saved in following Him. Today God's people need leaders as never before; men who will lead them into the joys of Christian fellowship and acceptable worship; and men who will lead them in following the teachings of Jesus Christ the Saviour of the world.

The number of men entering the ministry dwindles every year. In addition to this, it is becoming increasingly difficult to find men who

can qualify as scriptural elders and deacons. This should be alarming to every right thinking Christian today, because the success or failure of any congregation, large or small, is determined by the quality and qualifications of its leaders. A discerning mind can quickly see why this condition exists when we consider the tendency towards mediocrity in all things pertaining to the Church. Of course, elders are recognized as the proper leaders of the congregation, but sometimes they act like politicians who make up their minds based on the views of their constituents, and rather than leading, they are following the people. Then too, when the preacher has convictions based on the gospel, he runs the risk of being challenged by the less-informed, or the unteachable members who have put pressure on the elders to do something about it. So the preacher gets discouraged.

There are usually three kinds of members: First, the backsliders who seldom attend services anyway; second, the well-informed, mature members who are ready for progress and who should be the backbone of the Church; and third, the shallow thinking, uninformed members who have a juvenile concept of the gospel and who seem to know exactly what ought to be done. Too often this third type of member has considerable influence in regulating the policies of the congregation. The backsliders are of great concern, but they do not hinder the preaching of the gospel; the mature members are a joy and an encouragement; but the third group of biased and superficial members are the ones who look with disfavor on the preaching of the truth. They have their minds made up and criticize the preacher for not being in accord with their concept of sound doctrine.

This is not to say that the preacher is immune to criticism. Neither is it intended to comfort the cranks who get into the pulpit. The lamentable fact is that whenever a preacher offers anything that challenges the mind of the congregation, it will inevitably conflict with the shallow-thinking member in direct proportion to the spiritual depth of his sermons. Apparently, they expect him to aim his sermons so low that almost no one is required to think. The preacher has three choices: 1. He can adapt himself to the prejudices of the non-thinkers; or 2. He can quit, or 3. He can stand on the truth and not budge an inch.

This is why the Church today needs leaders as never before. Men who can stand above the common concepts of the majority of "religious" people in and out of the Church; men who can look you in the eye and teach you the truth without flinching, knowing all the while he is being backed by the elders under whom he is serving.

Mothers and fathers, this should be a challenge to you. Encourage your son to preach the Gospel, or to desire the office of an elder or deacon. But above all, encourage him to BE A LEADER. And may we pray every day that God will give us men who will lead His people out of the doldrums of complacency and materialism, into the glorious light of God's Kingdom and Church.

O GOD, GIVE US LEADERS! ! !

— Quoted from Mississippi Christian)

Is Radio Dead?

Hardly! Almost 500,000,000 radio sets are now in use around the world. More than 12,000 radio transmitters are in operation. Fifty-two missionary radio stations are broadcasting world-wide.

The United States alone has in use approximately 250,000,000 radio sets, including some 55,000,000 in automobiles.

Radio dead? It has never been larger or more far-reaching. God help us to use it to His glory!

(--- World Radio News)

Hard Sayings

MALCOM P. HINCKLEY

"This is a hard saying," responded some of the disciples of Christ when they heard His teaching on a vital point. And "Many of his disciples went back, and walked no more with him." (Jn. 6:60-68.)

The gospel has always had its hard sayings. Today some of them may seem quite hard to us. In an age of loose marriage ties, the law of Christ that permits no divorce, except for fornication, seems hard. (Mt. 5:31-32; Mt. 19:9.) In a time when discipline has been dispensed with in the home, in school, in public life, and even in the church, the law that commands us to withdraw ourselves from every brother that walks disorderly seems hard. In an environment where the world is too much WITH US, pervading our lives and beguiling us with its enticements, the law: "love not the world, neither the things that are in the world" seems hard. To the convetuous American, who by standards of the rest of the world is rich, yet wants even more for himself, the law of Christian giving seems hard that requires great liberality on his part, and especially since cheerfulness is at the same time enjoined. By so frequent an absence from the services of the church it is evident that the law to assemble seems hard to many. When so few church members feed daily on the word of God in a personal way, the admonition to "give diligence to present thyself approved to God, a workman that needeth not to be ashamed, handling aright the word of truth" seems hard. There just isn't enough time for it, and besides we don't quite have the inclination.

What makes a saying of God seem hard to us? Why, it becomes a hard saying whenever it is contrary to our own desires. If we are spiritually lazy, any saying that would make us rise to action will be a hard one. If a saying of scripture would force us to deny ourselves, that will be hard saying for us. Any time the teaching of God condemns us for what we are or what we do, the saying that does so is hard to us.

There are some things about "hard" sayings that are not hard. They are not hard to speak. Indeed, for a Christian it is a joy to thus proclaim the Father's will, even as it was for Christ. They are not hard to understand — the difficulty lies in ACCEPTING what He says. They are not even hard to obey, once we are committed to serving God. And certainly His hard sayings are not contrary to our best interests.

What, then, shall we do when we come to the hard saying? We have only two choices as human beings, and only one as faithful Christians. Like the faithless ones who complained to Jesus about the hard saying, we may go back to the world and walk no more with Him. Or, we can anchor ourselves in faith in Jesus and answer like Peter: "Lord, to whom shall we go? Thou hast the words of eternal Life." (Jn. 6:66-68.)

Faith and Works

An old Scotchman was operating a small rowboat for transporting passengers across one of the little lakes in Scotland. One day a passenger noticed that he had carved on one oar the word "Faith" and on the other oar the word "Works." Curiosity led him to ask the meaning of this. The old man said, "I will show you." He dropped one oar and applied the other called "Works" and they just went around in circles. Then he dropped that oar and began to ply the one called "Faith" and the little boat went in circles again... this time the other way around. After this demonstration, the old man picked up both "Faith" and "Works" and using both oars together sped swiftly over the water, explaining to his inquiring passenger, "You see, that is the way it is in life as well as in the boat."

-- Selected --

Baptized Into Christ Or Unto Salvation

1. Salvation is in Christ. (2 Thess. 2:10.)
2. "Neither is there SALVATION in any other." (Acts 4:12.)
3. NEW CREATURES in Christ. (2 Cor. 5:17.)
4. "Babes in Christ." (1 Cor. 3:1-2.)
5. SANCTIFICATION is in Christ (1 Cor. 1:1-2.)
6. All the PROMISES are in Christ. (2 Cor. 1:20.)
7. All SPIRITUAL BLESSINGS are in Christ. (Eph. 1:3.)
8. REDEMPTION is in Christ. (Eph. 1:7.)
9. GRACE is in Christ Jesus. (2 Tim. 2:1.)
10. FORGIVENESS of sins is in Christ. (Col. 1:13.)
11. FREED FROM CONDEMNATION in Christ. (Col. 1:13.)
12. ETERNAL LIFE is in Christ. (Rom. 8:1.)
13. DIE IN CHRIST — happy and blessed. (Rev. 14:13.)
14. DEAD IN CHRIST rise first—before living saints changed. (1 Thess. 4:13-18.)

BAPTIZED INTO CHRIST

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his 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." (Rom. 6:3-5.) "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. 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." (Gal. 3:26-38.)

CAN'T PRAY "INTO" CHRIST

The Bible does not say "Prayed into Christ." (Rom. 6:3; Gal. 3:27.) But it says, "Baptized into Christ." (Rom. 6:3; Gal. 3:27.)

JESUS DID NOT SAY, IN MARK 16:16..

1. He who was saved before the world was, shall believe and be baptized, Nor. . .
2. He that believeth and is not baptized shall be saved, Nor. . .
3. He that IS BAPTIZED shall be saved, Nor. . .
4. He that believeth and IS PRAYED for shall be saved, Nor. . .
5. He that believeth and PRAYETH shall be saved, Nor. . .
6. He that believeth AND IS NORMALLY GOOD, shall be saved.
7. BUT JESUS DID SAY, "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.)

SOME QUIBBLES ON MARK 16:16

1. Jesus also did not say, 'He that believeth not and is not baptized shall be damned.' No, for an unbeliever could not be scripturally baptized in his unbelief! And he would be condemned anyway with such a bogus baptism — the same as without it. (Heb. 11:6; Mk. 16:16.) One stands condemned at the first point of disobedience. He does not have to leave off a second, third, or fourth thing in order to be condemned.

2. It is argued by some that the salvation is future in tense and that it does not mean salvation from past sins in this life. But it is no more future as to baptism than it is as to believing the gospel. The salvation of which belief and baptism are conditions is a present salvation in this life. "Ever baptism doth also NOW SAVE US." (1 Pet. 3:21.) Christ was giving the Great Commission to his apostles who were already saved, and

was promising to save every creature in the world — to save the lost — if they would believe and obey the gospel. The Lord was not telling saved people how to keep saved. He was speaking of a lost world, when he said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" — (be saved from his past sins.) (Mk. 16:15-16.) If Christ had said, 'He that believeth and is prayed for shall be saved,' all would have understood it. "SHALL BE SAVED" — the future tense — is connected with salvation from past sins in Acts 16:31. "Believe on the Lord Jesus Christ and thou SHALT BE SAVED." The man believed and was baptized the same hour of the night—midnight — and was saved after his faith had thus obeyed, and had become trust or reliance upon Christ, who had said, "He that believeth and is baptized shall be saved." (Acts 16:30-34; Mk. 16:15-16.)

JOHN 3:3-5

Jesus said, "Verily, verily, I say unto thee, "Except a man be born again" — "be born of water and of the Spirit," — "he cannot see" — "he cannot enter into" — "the kingdom of God." (Jn. 3:3, 5.) The new birth stands between the sinner and the kingdom of God. This new birth is "of the Spirit: (Jn. 3:5-6, 8.) The Holy Spirit leads us through his word given through inspired men—the word now in the gospel—in the New Testament. The Spirit leads us to faith in Christ and obedience to his will. "As many as are led by the Spirit of God, they are the Sons of God." (Rm. 8:14.) The Spirit instructs us by teaching us through inspired men. (Neh. 9: 20, 30; Heb. 1:1-2.) Hence, to be born of the Spirit is to be born of his word. (1 Pet. 1:23; 1 Cor. 4:15; Jas. 1:18.)

To be "BORN OF WATER" and "OF THE SPIRIT" is to be BAPTIZED IN WATER as taught and instructed by the Holy Spirit, or as motivated and directed by the gospel which was preached "with the Holy Spirit sent down from heaven." (1 Pet. 1:12; 2 Sam. 23:2; 1 Cor. 2:13.) The only place "water" is used in the plan of salvation is in baptism. In the same chapter John was baptizing at Aenon "because there was much water there." (Jn. 3:5, 23.) The Eunuch was baptized in "THE WATER." (Acts 8:38-39.) Being raised up from the burial in baptism is a "birth of water." (Jn. 3:5; Rom. 6:4; Col. 2:12.) The resurrection of Christ from the grave is called being born from the death. (Col. 1:18.)

"If any man be in Christ, he is a new creature." (2 Cor. 5:17.) He has had the new birth, for one is at first a babe 'in Christ.' (1 Cor. 3:1-2.) But one is "BAPTIZED INTO CHRIST," where he becomes a new creature in Christ. (Gal. 3:26-27.) He then has the new life which is in Christ. (1 Jn 5:11.) He is "born of water and of the Spirit," and is in the kingdom of God. (Jn. 3:5; Col. 1:13; Heb 12:28; Rev. 1:9.)

3,000 CONVERTED

Three thousand were converted on Pentecost and were added to the church or entered the kingdom. (Matt. 16:18-19.) Peter preached the gospel, as the Spirit guided him into all truth. (Jn. 16:13; 14:26; Acts 2:4; 1 Pet. 1:12.) The gospel is "The power of God unto salvation." (Rom 1:16.) When they heard, they asked what to do, and Peter, guided by the Spirit, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Here is (1) their faith evidenced, in their question: "What shall we do?" (2) They were told to "Repent, and be baptized. . . for the remission of sins." (Acts 2:38.)

SOME QUIBBLES

1. Some argue that baptism is "For the remission of sins" — meaning "because of" remission already received. But they had not received remission, for they had just asked what to do — (to be saved), and they had not even repented. They were told both "Repent and be baptized (Continued On Page 4)

Entertainment!

By STANLEY SAYERS

Much is said about entertainment these days. The newspapers breathe out the ecstasy of some movie nobody must miss; and the radio heralds the tidings of a pleasure-minded people. One wonders if there is not some drastic, appreciable difference between relaxation and "fight-for-survival" and desperate "do-or-die" play. "Entertain us! Entertain us!" is the cry on the lips of the masses. "Give us something to do; make us laugh, keep us happy, show us a good time!"

Now, nobody is suggesting that fun and wholesome recreation cease. It has a definite place. But what is happening to an entire nation of people who LIVE on entertainment alone?...

How many people today have learned that there is actually untold joy just in getting away from the din of traffic, airplanes, hooting horns and screaming noises, to be all to themselves... to read in the Book of John or Psalms? How many have realized that there is joy a plenty in studying the words of a song set forth in praise and finding oneself in harmony with an entire audience singing the same words, developing the same thought and exploring together the vastly untouched divine world!?

And then there is the joy of making others happy. How many in our age have found real joy in visiting a shut-in and bringing some light from the outside world? Or in bringing cheer to a person in the hospital simply by being there? Or have you ever visited a jail? Jesus talked of not even leaving prisoners out of our schedule. Do you suppose He really meant it? But to share in others' troubles somehow has a bitter ring about it for most of us. It's too much like doing something we don't want to do, and that means sacrifice.....

Or how many have experienced the deep, deep joy of talking with somebody about the salvation of his immortal soul? To have God bring forth a harvest when a lost soul walks down the aisle, confesses his faith in Jesus Christ, and comes into the Kingdom through baptism before the audience?... I challenge any earthly pleasure to equal it! It brings tears for the emotions so penetrating that neither words nor even laughter can express it.

When we begin serving Him out of joy, we will not be able to do enough; we will find the unceasing joy, the ever-increasing satisfaction, the genuine experience, of making Christians out of sinners.

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Is A Home Just A House?

WHAT IS A HOME? Some are contending that the church can't scripturally give to a home in need. They say "a home is just a house or dwelling place". By a figure of speech the house stands for the home. But an uninhabited house is never a home. THAYER, in his Greek-English Lexicon defines the Greek word "OIKOS", translated home, "Strictly an inhabited house." Under "C" he says, "The inmates of a house, all the persons forming one family, a household."

FUNK AND WAGNALS STANDARD DICTIONARY says, in defining the word "HOME", 2 "Hence a place or abode of affection, peace, and rest: a congenial abiding place." 5 "The members of a family together considered as a unit of society." 6 "Any place of rest or shelter: especially, an establishment where needy or afflicted persons are sheltered or cared for."

WEBSTER SAYS, 8 "A place of refuge and rest; hence an asylum as a home for outcasts, a home for the blind." 9 "The social unit formed by a family residing together in one dwelling... an organized center of family life."

Since, "Household", or family, is one of the meanings of "Home", it follows that a home is not just a house. In fact, the word house often

means family. (Josh. 24:15; Acts 10:1-2; Acts 16:31, 34; 18:8; Acts 11:13-14.) The "home" and the "house" are not the same, as in, "Let me first go bid them farewell which are AT HOME at MY HOUSE." (Lk. 9:62.) — G. N.

Good Advice to Young People

"FIRST, KNOW AND BE YOURSELF. . . Understand your life as God desires it lived through prayer, study and consultation with those trained to help you.

SECOND, RECOGNIZE AND ACT ON YOUR SPIRITUAL NEEDS. . . Everyone admires the person, young or old, who charts a course and then keeps on it.

THIRD, MAKE GOD, CHRIST AND THE HOLY SPIRIT YOUR COMPANIONS FOR LIFE. We submit to Christ through baptism for the express purpose of becoming God's friend.

FOURTH, SEIZE EVERY OPPORTUNITY FOR RESPONSIBLE CHRISTIAN SERVICE. . . you will convince parents, teachers, friends and others that you are an object worthy of respect and admiration only as you live a responsible life.

FIFTH, MATURELY SEEK GOD'S PLAN FOR YOUR LIFE. . . search out your special abilities and dedicate them to God. Others will thrill at your determination.

SIXTH, COME TO AN UNWAVERING CONVICTION ABOUT TRUTH AND RIGHT. . . Stand for something, especially when that something is right and according to God's direction! You will distinguish yourself from the mob and the herd by simply having taken a stand. Others will admire your courage and conviction.

—Selected—

Baptized Into Christ Or Unto Salvation

(Continued From Page 3)

— for the remission of sins." (Acts 2:38.) It follows that if repentance is "in order to" remission, so is the baptism.

In the next chapter Peter said, "Repent ye, therefore and be converted, that your sins may be blotted out." (Acts 3:19.) Since "Repent — for remission" means they were also to be baptized that their sins might be remitted or forgiven.

Christ's blood was "shed. . . for the remission of sins." (Matt. 26: 28.) This certainly does not mean "because of" remission, for, "Without the shedding of blood is not remission." (Heb 9:22.)

WHAT PETER DID NOT SAY

1. Peter did not say, "Repent and be baptized because you already have remission of sins and the gift of the Holy Spirit.

2. Neither did he say, Repent for the remission of sins, then be baptized because of remission

3. And he did not say, repent and pray for the remission of sins and the gift of the Holy Spirit, but he said, "Repent and be baptized. . . for the remission of sins, and ye shall receive the gift of the Holy Spirit." If the apostle had put PRAYER instead of BAPTISM, all would have preached that prayer is in order to the remission of sins. Why, O why, can't men understand it as it is?

"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41.) "And the Lord added to the church daily such as were being saved." (Acts 2:47.)

There was never a seeker turned away seeking. (Matt. 7:7-8.) All were told what to do to be saved, and it was something they could do the same hour of the day or night. (Acts 2:38, 40, 41; 16:30-34.) The same faith and obedience which made them children of God also made them members of the Lord's church. (Acts. 2:38, 41, 47.)

The Value Of Christian Training

We often wonder if the time taken in Bible classes will pay off. Parents wonder if home Bible study is really necessary. Children and young people wonder why they should attend Bible classes. I believe that most of these questions can be answered in the following excerpt from an unknown source.

"Max Jukes lived in the state of New York. He did not believe in Christian training. He married a girl of like character. From this union they have 1,206 descendants. Three hundred of them died prematurely. One hundred were sent to the penitentiary for an average of 13 years each. One hundred and ninety were public prostitutes. There were 100 drunkards, and the family cost the state \$1,200,000. They made no contribution to society."

But....

"Jonathan Edwards lived in the same state. He believed in Christian training. He married a girl of like character. From this union they have 729 descendants. Out of this family have come 300 preachers, 65 college professors, 13 university presidents, 60 authors of good books, three United States congressmen and outside of Aaron Burr, a grandson of Edwards, who married a questionable character, the family has not cost the state a single dollar. The difference in the two families: 'Christian training in youth and heart conversions.'"

Yes, Christian training is important. Christian education in a family DOES make a difference. Youth can be won to Christ at an early age, if the home, and church will work together in this vital teaching ministry.

Parents, support the Bible School! The best friend you have in the world is your child's Bible school teacher.

(Copied from The Admonisher, Wendell Winkler, Editor.)

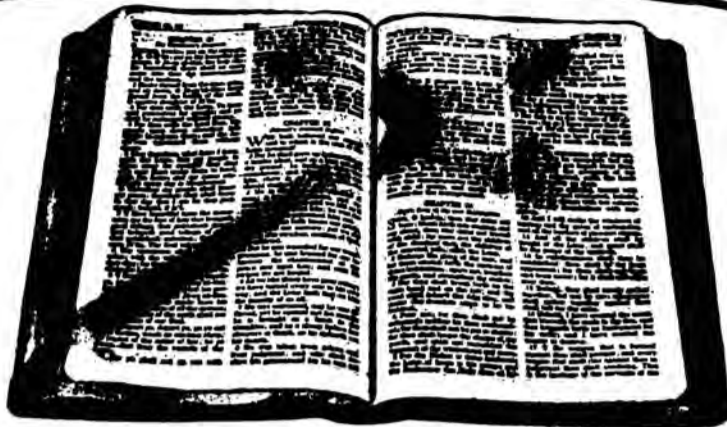
HAS CHRIST EVER DELEGATED TO ANY MAN THE RIGHT TO LEGISLATE FOR HIS CHURCH?

Many read Matthew 16:19 where Christ told Peter, "I will give thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." These conclude that Peter and the apostles were given authority to bind what they pleased on man and God would recognize it as bound in heaven. But notice that when the keys were used to unlock the gospel in the name of Christ in the second chapter of Acts, the apostles did not use their own fancy in deciding what to say. They spoke as the "Spirit gave them utterance." (Acts 2:4.) The "binding and loosing," was done by the Spirit of God.

Numerous other scriptures also warn against any man who might feel justified in changing God's will. Jesus said of some, "for in vain do they worship me, teaching for their doctrine the commandments of men." (Matt. 15:9.)

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you let him be accursed." (Gal. 1:8.) "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

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NO. 64

MAN'S MOST VALUABLE POSSESSION

NO. II

By LEVI SIDES

Hatt Church of Christ

THE UNITY OF THE BIBLE

The unity of the Bible is one of the most surprising and wonderful of all its characteristics. To appreciate fully this fact one must remember that it is not one book, but a collection of sixty-six books, written by about forty-different writers, over a period of fifteen centuries.

Where in all literature would it be possible to collect even a half - dozen books from different ages, though one set out deliberately to find books upon the same subject, and expect to find them teaching the same subjects in a similar way? Yet here in the Bible we have such marvelous agreement both in theme and in subject matter, that they can be spoken of collectively as one book-the Bible, confident that upon any subject of which they treat will not teach anything which will contradict other portions of the other books. Surely there is something more than human in such a collection of books in which we find such unity.

UNITY OF THEME

The first point to be noted is the unity of theme throughout the Scriptures. The idea which unites this collection of books and welds them into one book, is the idea of REDEMPTION. The Bible may be said to be the History of Redemption. When a man sets out to write the history of any country, or of any age, or of the world, he has some idea that is the key-thought of all historical life and which constitutes his interpretation of history. Such a central idea will shape all his writing either consciously or unconsciously. His facts will be selected with this idea in view, and everything which in any way contributes toward this will be included and emphasized, while things which have no effect upon the main theme, will be omitted or touched on very lightly.

Now as we examine the Bible, we notice the same phenomenon. Though it is composed of many different kinds of literature, and though it was written by many different men, over a period of many hundreds of years, it is not a collection of books upon many different themes; there is only one theme running through the whole collection of books, and this theme is the idea of redemption.

UNITY OF STRUCTURE

The second point in connection with the Bible is the remarkable unity of structure of the Bible throughout. There is no book or part of a book which does not have its place in the complete whole. It would be impossible to cut out any section or book without irreparable damage to the whole.

Even the Old Testament is to be read and studied. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11).

We could not understand all the New Testament, which we are to follow today, without the Old Testament. Someone has said, "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed."

UNITY OF TEACHING

The next point in regard to the unity of the Bible is its unity of teaching. The wonderful thing about this is the fact that we are considering the teachings not of one book in the Bible, or even of two, but of sixty-six. And these books were not contemporaries, but were scattered over a period of fifteen centuries. Moreover they were not all written by men of one class and training. In the list of writers we find university trained men, like Moses, and humble fishermen like Peter; diplomats and kings; shepherds and priest; tax collectors and physicians; countrymen and dwellers of the city, in the fact men from almost every rank of society, with all kinds of training and lack of training.

In all the history of literature it would be hard to find a more heterogeneous collection of authors. Yet though these men were so different from each other, and though they lived at different periods of the world's history, we find the marvelous fact that their teachings as found in the books which they wrote, are in substantial agreement, and that when they are compared and arranged in systematic form, they are found to be complementary and not contradictory!

UNITY OF SYMBOLISM

One of the most remarkable points in connection with the Bible is the unity of symbolism throughout the Scriptures. Wherever things are mentioned symbolically they almost invariably have the same symbolic meaning. Fire, for example, is the universal symbol of purification and punishment, and wherever it is used throughout the Bible it has one of the these two meanings.

Leaven is almost universally the symbol of corruption. It was for that reason that leaven was excluded from Hebrew homes according to the Law, at the time of the Passover, as a symbol of the exclusion of evil from their homes and hearts. Christ warns His disciples to beware of the leaven of the Pharisees, referring to their hypocrisy and pride, while Paul likewise uses leaven as a symbol of corruption. The only place in the Bible where the word "leaven" is used with no reference to corruption, is in the parable of

the Kingdom of Heaven cannot be evil it cannot be used symbolically in this place, but is merely a figure of speech used to denote the pervasive power of the Kingdom's activity in the world.

This symbolism is further carried out in the use of numbers throughout the Bible. One is the symbol of unity; two, of growth; three of the Trinity; four, of the world; six, of weakness and men; seven and a thousand, of perfection and completion; while twelve is the symbol of the union of the human and the Divine.

It is seen from the above that the symbolism of the Bible is a unit, and bears the marks of ONE MIND back of the human minds who wrote the books, directing and controlling their thoughts.

UNITY OF LITERARY EMPHASIS

Through out the Bible we likewise find a unity in the emphasis which is placed on important subjects. Notice, for example, the way in which the death of Christ, His resurrection, His second coming, and His deity are referred to again and again, with always the same estimate of their importance.

Things which one author rates as of chief importance will be found to receive similar emphasis in all the other books. As a result of this, the first time we find a subject mentioned in the Bible, if it is emphasized strongly, we may be sure that wherever else we find the same thing mentioned, it will receive the same strong emphasis.

All these points which have been mentioned give us a remarkable testimony as to the real unity of authorship of the Bible. It is peculiarly GOD'S WORD, and though there are over forty different writers, God's Spirit is peculiarly the Inspirer of them all. By inspiration, we do not mean that God used the individual writers as automata, or that He dictated to them what they should say, but we mean that His Holy Spirit, so guided and controlled the writers that what they wrote was true, and was the the particular truth God wanted to be given in writing to His people. God allowed the writers to use their own intellects, their own language, and their own style, but when they wrote, His Holy Spirit supernaturally kept their writing free from error, and rendered it the exact truth which God wanted conveyed to His people down through the ages. The Bible thus becomes a unit, parts of which cannot be cut off without irreparable injury to the whole.

It is the unity of the Bible in all these things that gives us one of the strongest lines of proof that it is the WORLD OF GOD.

— Continued —

WORDS of TRUTH

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'Why Tarriest Thou?'

By GUS NICHOLS

After Christ ascended to heaven he needed one more apostle, and so he came back and appeared unto Saul of Tarsus about noon one day. (Acts 22:6; 26:13.) Paul had to see Jesus in order to be an apostle, for an apostle had to be a witness of the resurrection of Jesus. (Acts 26:16-18.) More than twenty years after Paul saw Jesus, he wrote the Corinthian letter in which he said, "Last of all, he was seen of me." (I Cor. 15:8.) Since we are not to be apostles we do not have to see Jesus (1 Pet. 1:8.)

When Saul saw Jesus, he said unto him, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And the trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." (Acts 9:5, 6.) Saul was then for the first time a believer in Jesus Christ as the Son of God. Evidently, he had also repented at this moment, for he expressed a desire to obey Christ, and immediately began to follow his instructions to go into the city where he would be told what he "must do." (Acts 9:6.) The Lord sent Ananias to tell him what he "must do." And when he came in, he found Saul fasting and praying. Acts 9:10-11). And Ananias said unto Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) The reason Ananias did not tell Saul to BELIEVE, REPENT, AND CONFESS THE LORD was that he had already done these things. He only needed to take one more step. Christ had said in the great commission, "He that believeth and is baptized shall be saved." (Mk. 16; 6.) Christ had also said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (Jn. 3:5.) Peter had told believers on Pentecost who had asked what to do, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Saul had not done all of this as yet. He lacked baptism, and he was prepared for that act since he was a believing penitent and had confessed Jesus as Lord. So Ananias simply told him to do what he had not yet done. "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) A great many people go through life and leave off obedience to this divine command which is intended of God as a test of faith. Believers will obey the command so as to get rid of their sins while unbelievers will reject it and show their unbelief. But Ananias introduced the matter by saying, "Why tarriest thou?" (Acts 22:16.) Since Saul had taken the previous steps necessary, there was no

need for him to tarry and put off his baptism.

"WHY TARRIEST THOU?"

No one should tarry or try to pray away his sins, nor to get rid of them by mourning and fasting. If one is a believer in Jesus Christ as the Son of God and has repented of his sins, why should he tarry and put off the one step which would complete his obedience to the primary principles of the gospel? To stop short of baptism is to stop short of salvation. (Mk. 16:16.) It is to stop short of remission of sins and the gift of the Holy Spirit. (Acts 2:38.) It is to stop short of the new birth. (Jn. 3:5.) It is to stop out side of Jesus Christ, for we are "baptized into Jesus Christ." (Rom. 6:3; Gal. 3:27.) Therefore, it is to stop short of becoming a new creature in Christ. (2 Cor. 5:17.) So today we say to believing penitents as Ananias said to Saul, "Why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

"WHAT WAIT I FOR"

Psa. 39:7

"And now, Lord, what wait I for? My hope is in thee." (Psa. 39:7.) Many people are waiting for God to save them in their ignorance of his word. (Jn. 8:32; 2 Cor. 4:3, 4; Acts 17:11, 12.) Many others are waiting to be saved in their unbelief and rebellion against God. They think that if God wants them saved that he will save them regardless of what they do. (Heb. 5:8,9.) Others are waiting to be saved by some sort of miraculous power independent of the gospel. (Rom. 1:16; Psa. 19:7; Jas. 1:21.) Still others are waiting to be saved on their own terms without baptism. (Mk. 16:16.) They remind us of Naaman who got mad and went away in a rage when dipping in the water was mentioned and when he found that he could not pray away his leprosy. (2 Kings 5:1 - 14.) Some others claim that they don't know enough yet, when the facts are they do know what to do to be saved, and are refusing to do it. They have heard as much gospel as the 3,000 on Pentecost who obeyed the first sermon they ever heard. (Acts 2:36 - 41.) They know as much as the Eunuch who obeyed the first discourse he ever heard. (Acts 8:35 - 39.) It is foolish for one to wait till he thinks that he knows all that the New Testament teaches Christians, before he becomes a Christian. The Lord's program has teaching and baptism first, and then further teaching. (Matt. 28:19, 20.) Still others say they are too mean and just waiting to get good enough, but people do not become Christians by waiting to become good by accident, or chance, but they must obey the gospel in order to be righteous. (Rom. 6:16-18; 1 Pet. 1:22.) Some others are waiting to dream dreams or to imagine that they are already saved and are going by their feelings instead of what the Bible says; but such a course is very unwise. (Prov. 14:12; 28:26.) Instead of trusting in one's own heart, one should believe in the Lord and obey him, thus trusting him for salvation. (Prov. 28:26.)

The New Testament Church

I. WHAT IT IS NOT

It is not a meeting house. (Acts 7:48; Acts 17:24). It is not a denomination, nor made up of different denominations. (John 10:16; Romans 12:4-5; 1 Cor. 12:13; Eph. 4:4.)

II. WHAT IT IS

It is the people of God. (1 Cor. 3:16; Eph. 5:30; 2:20).

III. BIBLE NAMES FOR THE CHURCH

Collectively it is called "the church" (Eph. 2:19), "the church of God" (1 Cor. 1:2), "the church of the firstborn" (Heb. 12:23), "household of God" (Eph. 2:19), "the body of Christ" (1 Cor. 12:27).

Referring to its existence in different localities: "the churches of Christ" (Rom. 16:16), "the churches of the saints" (1 Cor. 14:33).

IV. ITS MEMBERSHIP - PERSONS WHO

Believe in the Gospel of Christ (Mark 16:16; Acts

18:8; 1 Cor. 1:2).

Repented of their sins (Luke 3:3; Acts 2:38; 17:30).

Confessed their faith in Jesus as Christ (Romans 10:9-10; Acts 8:37).

Were Baptized into Christ for the remission of their sins (A burial, or immersin, Rom. 6:4; Col. 2:12; In water, Acts 8:36-39, 10:47-48, for the blood of Christ to wash away sins, Acts 22:16; 2:38; 1 Pet. 3:21, Mark 16:16; Gal. 3:27; 1 Cor. 12:13).

V. ITS WORSHIP

God, the object of the worship (Rev. 22:9).

In spirit and in truth (John 4:24; Mark 7:6-9).

On the first day of the week - the Lord's Day (Acts 20:7; Rev. 1:10).

Commune with Christ in the Lord's Supper (1 Cor. 10:16; 11:20-30).

Singing, making melody in the heart (Eph. 5:19; Col. 3:16; Heb. 2:12).

Praying (Acts 2:42; 1 Thess. 5:17, 25).

Giving as prospered (1 Cor. 16:1-2; 11 Cor. 9:7).

Teaching (Acts 2:42; 1 Tim. 3:15; Acts 20:7).

VI. ITS WORK - SAVING SOULS

Preaching the Gospel (1 Thess. 1:8; 11 Cor. 11:8; Phil. 4:14-18).

Edifying itself (Eph. 4:11-16).

Providing for the needy (Acts 4:34, 35; 6:17; 1 Tim. 5:16).

VII. ITS ORGANIZATIONS - CONGREGATIONAL

Under Christ, the heavenly Bishop (Acts 14:23; 1 Pet. 5:2-4; 2:25).

With bishops (also called elders, pastors, and presbyters (Acts 20:17, 28; 1 Tim. 3:1-7; Titus 1:5-11).

Deacons to serve (Phil. 1:1; 1 Tim. 3:8-13).

VIII. ITS DOCTRINE - THE WORD OF GOD (11 Tim. 3:16 - 4:4).

IX. ITS UNITY - UNDENOMINATIONAL

Jesus prayed for it (John 17:20, 21).

The apostles plead for it (1 Cor. 1:10).

Scriptures present a plan for it (Eph. 4:4-6).

The faithful will perpetuate it (Eph. 4:13).

X. ITS DESTINY - Heaven (Eph. 5:27).

Filling The Wood Box

"Mother," exclaimed a little girl, "I love you so much! When I grow up I am going to buy you a great big automobile so that you can ride everywhere and see everything."

Her little sister, not to be outdone, said, "Mother, I love you too, and when I grow up I am going to buy you a house."

The mother was delighted. But she wanted to hear what Johnny meant to do for her when he was a man. Johnny said nothing. Finally she said, "Johnny, don't you love me?" "Yes, I do, Mother!", replied Johnny. "I have just been filling up the wood box for you."

It is easy for us to say what we would do under certain circumstances, but the proof of what we would do is in what we are doing. One man said, "If I had a million dollars, I would give half of it to the Lord."

A friend asked, "And what would you do if you had ten pigs?"

"That's not fair," said the first, "you know I do have ten pigs."

-- Selected --

HOW TO KEEP FAITH BRIGHT

A woman who was showing a beautiful, massive piece of family silver, apologized as she took it from the cupboard where it was kept. "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show, it needs apology. It is bound to be tarnished. You can't keep faith bright unless you use it.

-- Selected

What the Book of James Means to Me

By MACK EPPERSON
Hackleburg, Ala.

To me the book of James offers what the conscientious person is seeking; practical lessons delivered in a plain, simple and forward manner, that even the babes with trust and confidence may know the will of God.

I suppose everyone sometimes in this life desires a greater knowledge of himself, his station in life, his acceptance with other people and how he appears to others. There is something akin to vain glory in all of us. As we turn to this wonderful Word of Life James places us before a mirror. Not that we may see the outer man but that we may gaze upon our souls and character and see ourselves in the true light of God. The depth of man is probed, stains and imperfections are readily brought to light. But herein lies the great secret to success. After learning of our failures and shortcomings, James readily gives us the answer to our problems. The wisdom to use our knowledge is granted unto us for the asking. Seeing this, life should become a joy to all of us rather than a trial.

Continuing to probe the depths of this book of facts and simple instructions we find that there are two things revealed which will enable us to live pure and wholesome lives in the sight of God. The first of these is overcoming temptations. When Satan casts his fiery darts of evil and hurls spears of death and doom at us, though disguised in beauty and splendor, all of these are to be repelled and turned away. When the cunning mind has devised every evil way and each of them fallen short of its goal; then we can see the true strength of man. As a gold is purer the hotter it becomes in the purification, so it is with man as he is able to endure and overcome temptations.

Passing further to the second great lesson of pure living in the sight of God is learning to control the body. The legs have the strength to carry and support the body, the arms the strength to labor for its existence, the heart is the most vital part of our anatomy, with its strength to support and keep alive the entire man. Yet all of these combined do not have the strength that is found in a small unseen and not to important member of the body. THE TONGUE. Here James compares the strength of the tongue to the rudders that guide the greatest of man's transportation helps. Also to the small bits placed in the horse's mouth to make him gentle as a lamb and obedient to the drovers command. He further compares the destruction (strength) of the tongue to the small fire that when it was kindled was controllable, but out of control, untold damage is rendered. Here I believe we can understand that an unkind word can carve more accurately and with more deadly skill than the famed surgeon with the tool of his trade. Yet ones religion can be rejected and his devotion can be a failure because of the looseness of his tongue.

But one is able to see the failures of this life. He knows that sin is in man. James realized this and answered for everyone the great question. "WHERE DOES SIN ORIGINATE IN MAN?" A close look will reveal that the better "I" is right in the middle of sin. No one should blame his failures on someone else. And also the penalty is revealed so that none can say I DID NOT KNOW.

Through a further examination of facts we can see our relationship and attitude toward others. If the almighty shows no respect of persons because of wealth or station in life, it would also be unfair and unwise for me. To censor a person because of poverty or social standards in which he had no control would be unwise. Yet to boost the rich at the expense of the poor would be in itself a crime against humanity. To

call attention to the riches of one and to the poverty of another would be out of order. If I should live a life in favor with both God and man, how could my life one moment be filled with sweetness and the next with bitterness? Can a man be such a person and rest upon the promises of God? No, not only must his heart be right, but his actions also. If a person should be standing in the cold without a cloak, would ones believing make the person warm? Such belief is unsound and unreasonable. It would be just as easy to say, sit on this ice for it will make you warm, as for one to find warmth without a cloak. Yet would an empty stomach be filled with words without action? If one is to live in accordance with God's will not only must his attitude toward others be right, but his life must be filled with acts of kindness and benevolence.

In the third chapter he begins by speaking about the subject of teaching. Here we find the true secret of profitable teaching. First, the desire of the teacher, or the reason for teaching, then the preparations. The teacher first should be free from any selfish motives or any personal glory. He should consider the value of teaching others. People must be taught in every way and manner of life, so herein lies the importance of teaching. Second, the person should have made thorough preparation not only to know what he is teaching, but to believe and have faith in it. Not only this, but his life must correspond to the things being taught.

Finally, as we look around us in this busy life that is filled with haste, we find that so many times God has been completely left out of our plans. Do we not realize that everything that we have in this life is a gift? We should never become careless or indifferent and leave God out of our lives and plans. We become very foolish if we think life is ours to do as we will. We see each day the evidence of the frailty in man's existence. God and God alone holds the calendar of time for each of his creatures. When life's mission is over, not many years have transpired. God calls the spirit of the man home and death has claimed another of its subjects. Every effort of mankind to avoid death will be to no avail when the hand of death reaches for its prey. In realizing this we ought to include God in our plans today and he will include us in His tomorrow. Drawing near to God causes Him to draw near to us. With this beautiful friendship and covenant relationship we can call Him, Father. Our lives have been changed, our hopes have been elevated and our prayers will be heard and answered. Walk in the light as he is in the light, we thus have fellowship one with another and the blood of Jesus Christ cleanses us from all unrighteousness and his hand will stay us when we tremble and lift us up when we fall. Oh poor in spirit and humbled in heart and life, thou shall be lifted up!

Keys to Success

(The following is the gist of a speech made by Gus Nichols to the Lions Club in Mayfield, Ky., while he was in a revival with the church at 7th & College, and was published in the City Newspaper. Flavil Nichols).

Many who succeed in their chosen fields have no more talent, no more native abilities, no greater opportunities, and no real advantages over many who are failures. The difference lies in their setting for themselves "goals" in life, and determining to achieve them. There are four "Keys" which unlock the doors to success in every human endeavor.

The first "Key" to success is "ASPIRATION." Strong desire or ambition is essential, for no man will ever be able to do more than he "wants" to do, nor possess more than he "wants" to possess. No one will ever learn more about the Bible than he "wants" to know, nor live better than he "wants" to live. Jesus said "Blessed are they which do HUNGER AND THIRST after

righteousness: for they shall be filled." (Matt. 5:6.)

"DETERMINATION" is the second "Key" to success. Men must decide to succeed, and "determine" in their hearts to be what they should be, before they can have success. There must be a DETERMINATION to achieve our goals, not merely wishful thoughts about the matter. As Daniel in the Old Testament "Purposed in his heart" that he would not defile himself (Dan. 1:8), so must the man who wants to succeed "determine" to reach his objective. People must make up their minds, and not always be halting between opinions, if they would succeed in life.

Mr. Nichols pointed out further that the way to success cannot be opened up without "Concentration" — which is the third "Key". No one can succeed in life who scatters too much. One cannot do everything at once: he cannot follow all trades and succeed in any of them. A familiar slogan says a "Jack of all trades is master of none." If one drills for oil, he must drill day after day in the same hole, or his efforts would be futile. This "Concentration" was characteristic of the apostle Paul who wrote, "This one thing I do..." (Phil. 3:13-14.) Concentration means one will bend all his energies in the direction of the accomplishment of his main objective.

The fourth of Mr. Nichols' "Keys" to success was "PERSEVERANCE", or sticking to the job until it is done. It takes perseverance to finish school, or graduate from college, to hold a job, or even to stay married! Jesus said, "He that shall endure unto the end, the same shall be saved." (Matt. 24:13.) The apostle Paul wrote about praying "with all perseverance." (Eph. 6:17-20.) Many people are too fickle to ever amount to anything in life. It takes "time" to succeed! God may build a mushroom overnight, but it takes fifty years to grow a giant oak! Noah Webster was thirty-six years writing his dictionary, and Adam Clarke was forty-three years writing his six-volume commentary on the Bible. Patience, forbearance, endurance, and perseverance are an essential "Key" to success — whatever may be one's goal in life, whether it be a religious, or a secular, interest. One who has (1) ASPIRATION, (2) DETERMINATION, (3) CONCENTRATION, and (4) PERSEVERANCE will truly succeed!

What Is An Ideal Christian Home???

HATTIE BEASLEY

An ideal Christian home is a home where both husband and wife are Christians; where kindness, love and patience are put into every day living; where children, from infancy, are carried (NOT SENT) to church and Sunday School, and to all church services, and are taught to respect God's word, and to listen attentively, both at home and at church when the Bible is being read; where daily Bible reading and prayer are a part of each day's activities; where God is put first in the home; where children who have reached the age of eleven, twelve, or thirteen see the necessity of becoming Christians by observing the daily living of mother, father and those around them who are trying each day to live right, and are doing all he or she can to lighten the burdens of others; where sharing is taught to be practiced by all in the home; where gratitude is expressed over small things or deeds, as well as over the larger things or deeds, as well as over the larger things of life. "Life is made up of big bundles of small things, and not of small bundles of big things." One can determine by the reading material found in the home if that home is really a Christian home."

A Church Without A Building

By W. RAY DUNCAN

It is very difficult for me to think of the church, any church, existing separate and apart from a building. Only a few times in my lifetime have I ever known of a church to exist without a building! I think I am not alone in the difficulty of thinking of the church existing, working, worshipping, studying and caring for orphans and widows — and all this without a BUILDING!

My purpose in writing this article is to provoke as many as read this into asking himself, "What does the church mean to me without a building"? Just suppose that one Sunday morning you went "to church" and upon arriving you discovered there was no "church" to go to, that the building was completely gone — then what next? Would you feel that you were sort of excused by the Lord for the activities of the hour in which you have long engaged, but now discover that such activities cannot be performed on this particular day — all because there is "no church" now, something has happened to the "church" and therefore I am excused?

When you discuss the church with a friend or interested neighbor, what conception does he get from your talk as to what the church really is? Do you define the "church" as a body of people who are "new creatures in Christ"? Are you sure you make it plain that they have been freed from their sins by an act of faith in God? Do they realize that you are a living example of what you would like for them to be?

When you discuss the church do you leave the impression that these are a "peculiar people" in that they had rather be RIGHT than be PRESIDENT of the USA? Do you leave with them the idea that the church of the Lord is the most important thing in the world? Do they get the idea that you are more concerned over a LOST SOUL than you are about winning a thousand DOLLARS at the corner store on some get-rich give-away deal?

Which would give you the most serious concern, that someone backed into your new car at the super market and ruined a fender, or that your child missed the Bible study last Sunday morning? Seriously, which would disturb you most, to have your child picked up for stealing (although in 'church' each Sunday), or to be let alone as an honest citizen — and seldom attend Bible study or worship. (I admit that neither of these would be very good.)

Let me try another, and maybe I can do better. Which is best for the child, to have parents that never miss a service at 'church,' yet they fuss and fight with each other and the children at home; or to have loving and kind parents who never attend 'church' at all? (Of course neither of these are very good.)

The thing that we need to get out of our minds is that the church is the church only when we are assembled in the MEETING HOUSE! The church exists in the Community as you read this bulletin. It may not be doing all that it should or could do, but nevertheless, the church exists seven days a week in this city. The church is engaged in a teaching program seven days a week in this city. It may not be teaching as much as it should — or could, but such as it is the church is engaged daily in this teaching program. And, BIG or SMALL you and I are having a part in the work of the church. We visit the sick, feed the hungry, teach the lost and encourage the weak daily. The church of the Lord is the greatest thing in the world.

We are so happy that we have a nice comfortable building in which the church may come together for worship, but the church does not depend upon the building, but rather the building depends upon the church. It is a great thing for the church to come together in Christian fellow-

ship, and join our hearts and voices in prayer and thanksgiving, and strive to win our friends and neighbors for Christ. Let's put the church to work by putting ourselves to work.

The Plus Education CHRISTIAN EDUCATION

By LEVI SIDES
Hatt Church of Christ

On the editorial page of the CHRISTIAN CHRONICLE of February 25, 1966, Brother Clarence DeLoach, Jr. had a very excellent article on "The Plus Education." I thought it to be challenging — so I want to share it with you. Here it is:

"What is Christian education? What is a Christian school? These questions need to be understood by every Christian.

Christian education is simply the application of Christ and His precepts to the learning processes. It designates Christ as the dominating factor in every realm of life. This type education takes place in the church and in the home.

The Christian college is an extension of the home. It is the business of parents to "bring up their children in the nurture and admonition of the Lord." Children are to be trained to walk in the footsteps of Jesus in every human endeavor, whether intellectual, social, or spiritual.

When children become college age, they do not cease to be the responsibility of parents. The question arises, "Where will my son or daughter attend"? Some parents assume that their children could attend anywhere and remain true and faithful to Christ. But, this may be assuming too much!

Remember, these are the crucial days in the lives of youth. Did you know that 50% of those students from Christian homes are lost to the Church by the time they have finished four years in a secular college. Thoughtful parents will seriously consider the advantages of a Christian School.

What are some of the specific advantages? First, in a Christian school the head is taught plus the heart. Someone has said, "The heart of education is the education of the heart." It is only when the heart is educated that real character is formed, for as a man thinketh in his heart, so is he. (Prov. 23:7).

So much of modern education seeks to train only man's intellect, without concern for his spirit. The tragedy of this is seen in the fact that men have the genius to attain great wealth, but often not the heart to use it wisely. When the heart fails to keep pace with the head there is bound to be an explosion!

In a Christian college, academic courses are designed to challenge the mind, but each course is taught with the framework of Christian values. The teacher instructs with the life and destiny of his student in mind.

It makes a difference who teaches a course! For instance an economics course taught by a communist world naturally emphasize the Marxist philosophy of state control, whereas an American would teach it from the stand-point of free enterprise.

To be even more specific, a biology class taught by one who does not believe the Genesis account would normally explain the origin of life by the process of organic evolution, whereas, a Christian would make all things begin with God.

Not only is there a difference in the academic realm, but a great difference in moral values. The moral atmosphere in most state institutions of learning is rotten.

Many professors are advocates of a relative concept toward morals, which has been called "the new morality." This means, among other things that under certain circumstances premarital relations are justified and healthful. It repudiates the Biblical standard of morality. No

wonder there is a morals revolution being acted out on the secular college campus. Moral laxity and dissipation has resulted from the godless philosophies and humanistic concepts that are often found in modern education.

On the Christian college campus, moral virtue is taught and emphasized. This does not mean that students do not sin, it simply means that they are warned and safeguarded in a wholesome atmosphere.

Second, the Christian school prepares one to make a living plus equipping him to make a life. Thousands of graduates are presently serving their community well in many different professions while at the same time are rendering great service to the cause of Christ. The Christian college provided the atmosphere in which their spiritual life was exercised and nourished.

This is evident from the fact that the great majority of students who graduate are stronger in the faith than when they entered. They become dedicated Church leaders. On the other hand, one-half of those who attend secular institutions are lost to the church by the time they complete four years.

The advantages of Christian schools are too numerous to mention. Christian schools have contributed to the strength of the church. This is too evident to deny! Christian colleges strengthen the home, and the church can be no stronger than the homes that make it up.

The word of God is taught and respected every day in Bible classes, academic classes, and all related courses. This naturally equips young people to become better preachers, elders, deacons, personal workers, and teachers in the local congregation.

-copied-

The Touch of the Master's Hand

By MYRA BOOKS WELCH

"Twas battered and scarred, and the auctioneer

Thought it scarcely worth his while

To waste much time on the old violin,

But held it up with a smile:

"What am I bidden, good folks," he cried,

"Who'll start the bidding for me?"

Two dollars, and who'll make it three?

Three dollars, once; three dollars, twice;

Going for three" — But, no;

From the room far back, a gray-haired man

Came forward and picked up the bow;

Then, wiping the dust from the old violin,

And tightening the loose strings,

He played a melody pure and sweet

As a caroling angel sings.

The music ceased, and the auctioneer,

With a voice that was quiet and low,

Said: "What am I bid for the old violin?"

And he held it up with the bow.

"A thousand dollars, and who'll make it three?"

Three thousand, once, three thousand, twice,

And going, and gone," said he.

The people cheered, but some of them cried,

"We do not quite understand

What changed its worth?" Swift came the reply:

"The touch of a master's hand.

And many a man with life out of tune,

And battered and scarred with sin,

Is auctioned cheap to the thoughtless crowd,

Much like the old violin.

A "mess of pottage," a glass of wine;

A game — and he travels on.

He is "going" once, and "going" twice,

He's "Going" and almost "gone."

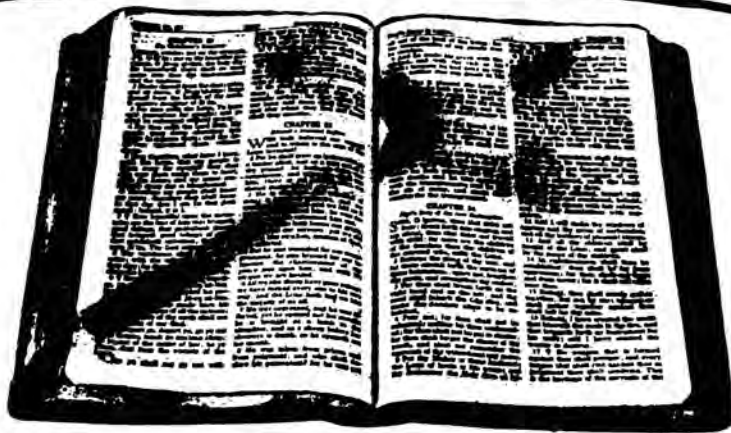
But the Master comes, and the foolish crowd

Never can quite understand,

The worth of a soul and the change that's wrought,

By the touch of the Master's hand.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

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What To Do With Our Sins

By LEVI SIDES

John speaks of the sins of God's children when he says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 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." (1 Jn. 1: 7-10.)

Though Christians are not habitual sinners, or slaves to sin, there are times when they, in weakness and under great temptation, may commit some act, or acts of sin. So, our question is: "What Shall We Do With Our Sins?" It is plainly taught in the New Testament scriptures that we cannot take our sins to heaven with us.

LET US DISCOVER OUR SINS

It is not always easy for us, but we should discover and find our sins, lest they find us out. (Num. 32:23.) This is a difficult task because it is an unpleasant task. Most of us are more adept in finding the sins of others, than in discovering our own. (Mt. 7:1-4.) But the Lord wants each of us to so examine himself as to find out about his own sins and weaknesses. (2 Cor. 13:5.) In this process, we should use God's mirror, the Extra of the soul. (2 Cor. 3: 18; Jas. 1: 21-25.) This is the word of God. As you look, ask yourself the question: "Is my sin the sin of commission or of omission? Is it open or secret? Is it a sin of the body or of the disposition? Is it a sin of wicked love, or of wicked hatred?"

LET US BE PENITENT

After finding our sins we should put them away —repent of them. Repentance means a change of the will. Stop saying "I will not" and start saying "I will" to God. (Mat. 21: 28-29.) Then go into the Lord's vineyard and go to work. Turn away from evil, such as we may have discovered in our lives. "Wash you, make you clean; Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 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." (Isa. 1:16-18.) "The men of Nineveh... repented at the preaching of Jonas." (Lk. 11:32.) What did they do? "God saw their works, that they turned from their evil ways." (Jonah 3:10.) Men are impenitent and lost when they will not do this.

Pau' says, "Thy hardness and impenitent heart treasured up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." (Rom. 2: 5-11.)

THE NECESSITY OF REPENTANCE

The necessity of repentance is obvious to all who have prayerfully read the foregoing scriptures. It is not enough to just simply find our sins: unless we repent of them there will be no forgiveness. "Repent of this, thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5.) "As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. 3:19.) "And now commandeth all men, every where to repent." (Acts 17:30.) This is a command to both the alien sinner and the erring child of God.

CONFESS OUR SINS

We must confess our sins in order to be forgiven. "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." (1 Jn. 1:9-10.) As the fox takes its prey by the throat so as to prevent its making any noise, Satan would have us to be silent concerning our sins.

TO WHOM SHOULD WE CONFESS?

We should always confess our sins to God. All sin is against God in some way or other. In his prayers, day and night, Nehemiah came to, "Confess the sins of the children of Israel, which we have sinned against thee: Both I and my father's house have sinned." (Neh. 1:6.) "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.) Those who fail to confess in life must confess at the Judgment when it is too late to do them any good.

Confession should also be made unto an individual whom we may have sinned against in some way. (Jas. 5:16.) Also if we have given of-

fence to "The church", we should also repent and confess to the church. It is wrong to offend the church, if it is our fault. (1 Cor. 10:30-33.)

Our confession should be made before the church for sins known to the church. How else can the church know to forgive and hold us in fellowship? How else can the church look upon us as faithful Christians? How can it otherwise know that we have repented? Surely, we do not want the church to think that, after our repentance, we are still clinging to our sins, as though we had not repented. How could our light shine, after having sinned publicly, unless we confess our sins before all? (Mat. 5:14-16.)

Secret sins should be confessed unto God only. A confession of our sins is for the purpose of correcting the matter of sin, and not to advertise and aggravate it. Those who sin publicly, or whose sins are publicly known, when they repent want to confess their sins; for they do not want the brethren to think they are still sinners.

CONFESS WITHOUT RESERVATION

Let us make a scriptural confession, unto God, unto man and unto the church — which ever it may be. We would not think of perverting baptism. We want our baptism to be altogether scriptural. Let us be just as careful to make scriptural confession of our sins. The prodigal son did not dodge, nor squirm around about the matter, he just came out with it and said, "I have sinned." (Lk. 15.) Some try to cover their sins which are already uncovered and known unto the church and the world. God says, "He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." (Prov 28:13.)

Some try to cover their sins by saying, "Others caused me to sin." Or, "If I have sinned I am sorry I did it." Or "My sin was not as bad as the sin of others."

However, there are circumstances where some explanation may be necessary in making a confession of sins. If some one has offended another and did not know about the offence, and did not mean to offend, he might say, "If I have offended you, I am sorry and beg your pardon." And the same principle would hold good if some offence had been given to the church unintentionally. Also if some one has sinned only in one point, and is charged to be guilty of sins he did not commit, he could say, "I have sinned in this one respect," then name the sin, and say, "But I am not guilty of these other things charged against me. I am glad I am not as bad as I was thought to

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WORDS of TRUTH

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Courtship and Marriage

GUS NICHOLS

Back of all scriptural homes lies the foundation of love, courtship, and marriage. In the glad morning of creation, when God formed the first man of the dust of the ground, he said it was not good for man to be alone, even in paradise. (Gen. 2:7, 18.) So he formed and gave unto him woman to be his helper and to share with him the joys and sorrows of life. (Gen. 2:20-22.) When God introduced Eve unto Adam, the man said, "This is now bone of my bones and flesh of my flesh." (Gen. 2:23.) God pronounced them husband and wife, as it were, and said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh." (Gen. 2:24.) This was the first home upon earth. (Gen. 15:45; Gen. 3:20.) Our Savior endorsed this beautiful story. (Matt. 19: 3-9.)

A LIFE LONG CONTRACT

No one can fail to see from such scriptures that marriage is a life long contract to be entered prayerfully, and with due discretion. Except the decision to become a Christian, marriage is the most important turning point in life. Whether one sinks or rides the waves depends upon the sort of companion to which one is tied for life.

LOVE, THE MAIN PILLAR

Love is the main pillar supporting the home. Unless the contracting parties are loveable characters, there will hardly be enough love to secure the permanent existence of the home. Jacob so loved Rachael that he worked seven years for her, and the time seemed as but a few days for the love which he had for her. (Gen. 29:20.) Such love sweetens the toils and cares of life, and makes the heaviest of burdens light. A happy home cannot be built upon hate, distrust, and jealousy.

It is the duty of love and courtship to find the companion for which one's heart is suited and to so weld the two hearts into one that they may live and work together as "one flesh," or as though each had lost his own will and become a part of a higher mind made of two by which the united pair is to be governed and directed in all matters. It is in the heat of love that the two are to be welded into "one." Yet each is a separate and distinct human being, with the responsibility of working out his own salvation, and of thinking and acting of his own free will and accord. Neither is a slave to the other. While the wife is to obey the husband in all things right, the husband is to love his wife as Christ loved the church and gave himself for it. (Eph. 5:22-33.) Each is to sacrifice in the interest of the other, and all because of their consuming interest in each other's happiness and

well-being. (1 Cor. 7: 1-16.)

DUTY OF COURTSHIP

Courtship is, then, a sort of court of inquiry, a voyage of discovery, the purpose of which is to seek out one with a nature, temper of mind, tastes, aspirations and ambitions, likes and dislikes, similar to one's own. Love is the greatest thing in the world, but even love cannot work miracles. It should not be given the task of harmonizing two characters and natures wholly unlike each other.

MARRY IN THE LORD

Christians have been moulded in the same form of doctrine and are very much like each other in sentiments, emotions, interest, likes and dislikes; hence, Christian should strive to marry "only in the Lord." (1 Cor. 7:39; Gen. 6: 1-2; Deut. 7:3-5; 2 Cor. 6:14.) As Christians, they will have the same standard by which each is striving to adjust his thoughts, affections, purposes, words, and deeds. This measure of conduct is the Bible. (2 Tim. 3:15-17; Pas. 119:105.)

A FURTHER CHOICE

But even among Christians a further choice must be made. The young should not marry the old and infirm. The races should not be mixed in marriage. The rich and poor do not have enough in common for a successful marriage. The educated and illiterate already have a great chasm between them. A faithful member of the true church should not marry a backslider, as such an one would be about as far from the true principles of character as an alien. The ideal situation is for both to be Christians and build the home upon the word of God. Courtship should be able to select a proper companion, especially if a large number of fine people of the opposite sex is known and proper contacts are made. Christians will be found at church services. In Christian schools and Bible colleges, many fine Christian young people are found, and acquaintances made, which often lead to Christian marriages. The dance halls and places of worldliness are not fit places in which to look for a Christian companion.

WHAT TO LOOK FOR

Good common sense must be used. Nothing should be left to blind chance. To marry one known to be unsuited for happy companionship is to gamble with fate. A couple cannot walk together unless they be agreed. (Amos 3:3.) Their sentiments and ideals should be alike in the main. What is to be sought is a companion in all senses of the word: one who is congenial in spirit, one who would approve what you would approve, and condemn what you would condemn, not merely for the sake of agreeing with you, but of his or her own free will and accord. Such character is more charming than physical beauty, costly array, or anything which may be seen in a mirror. Soul culture and beauty is the most attractive thing in the world. It holds its charms when the body is bent with the weight of the passing years, and the head covered with the frost of time. Such people are the most loveable people to be found. They have the ornaments of a meek and quiet spirit which is in the sight of God of great price. (1 Pet. 2:1-4) So in seeking a companion, if you yourself be worthy, look for a kind heart and a sympathetic understanding. Look for gentleness and those little courtesies which beautify and adorn the soul and life of the best people on earth. Look for one who is unselfish and genuinely interested in other people. It will be your fault if you are not happy with such a companion. And if you do your part, your home will be a paradise of peace and happiness with such a companion.

SOME DON'TS FOR DATES

The Bible abounds in warnings and danger signals along the way of life. For both old and young, the Bible is replete with counsel and instruction for every need of life. (2 Tim. 3:15-17; 2 Pet. 1:3.) A very effective way to teach is to be very positive — tell people what to do. However, sometimes the simplest way to instruct is

to point out some things which should not be done. The following are some things which our young people, and especially our young girls should know not to do.

(1) Don't isolate yourself from other young people of the opposite sex. Don't develop an inferiority complex by imagining that those of your sex are little angels to be trusted implicitly in all matters. Remember there are both good and bad among girls and boys. Cultivate the strength of character to choose the companionship of those who are as holy and good as yourself, and don't suppose for a moment that all of the opposite sex are wicked and lustful. Choose your company. (1 Cor. 15:33.) Do not always let the company choose you.

(2) Don't ever accept the offer of a blind date — don't date one who is a total stranger to you. He may be an outlaw for ought you know. He may be an escaped convict from the penitentiary. He may be an alcoholic or dope fiend. He or she may be a married person — may be living with a companion or may be divorced. He or she may have several husbands or wives, here and there. Such a stranger may be what the Bible calls a "whore" or "whoremonger". That strange young man may be a sex maniac, and may attack you as soon as he may have you to himself. A young lady of our acquaintance in another city was overpowered by such a character and robbed of her virtue. The evening on which she first saw him he attacked her, and she kept the matter a secret because of the embarrassment of the law and of the courts until she revealed the matter on the evening of her marriage later.

(3) Don't date anyone a second time who is not modest and prudent in all things. One who is suggestive and wishes to take liberties which belong only to wedlock is not a gentleman or a lady. The heart is not pure and the life will not likely remain clean. (Tit. 1:15.) It is foolish and wicked for a young lady to persistently date a young man whom she must literally fight in self protection. One might as well accept a blind date as to date one known to be void of character.

(4) Don't date one whom you barely know. Wait until you know a person well enough to know that he has a good reputation and a good name. Solomon said, "A good name is rather to be chosen than great riches." (Prov. 22:1.) If you are a pure Christian young lady, then choose the company of a young man in your class. John says, "I have written unto you young man because ye are strong, and the word of God abideth in you, and you have overcome the wicked one." (1 Jn. 2:14.) Those who climb up to this standard are also climbing up toward a happy marriage and a happy life for the future.

(5) As a rule, teenagers should not date those much older than themselves. He may be bold and brazen and without that modesty, timidity, and bashfulness which is often a coat of steel to shield young people from the wiles of the devil. When teenage girls date men several years older than themselves, they are exposing themselves to one who may be experienced in the arts and devices of deception, and to one who may be experienced in the wicked art of leading young girls astray.

(6) Don't permit anyone of the opposite sex to be vulgar or act improperly in your presence at any time without your positive expression of disapproval and contempt for such low and suggestive conduct.

(7) Don't keep very late hours at night. Satan accomplishes his most effective work under the cover of darkness. "Men loved darkness rather than light because their deeds were evil." (Jn. 3: 19-21.) This same scripture says that those who do the truth come to the light. One's very character is under suspicion by thoughtful people when he wants to park in some dark place.

(8) Don't be careless of your manner of

(Continued On Page 4)

Target '66

By KENNETH REED

The Great Commission had been given. Christ had said, "preach the gospel to every creature." Yet they had remained in Jerusalem until a great persecution came upon this first congregation of the Church of Christ. (Acts 8:1-4) Because of this persecution they were scattered abroad and they went everywhere preaching the word. From this we can see that when Christians spread, New Testament Christianity spreads.

During World War II many of our young men, like Cline and Harold Paden, were scattered over the face of the earth and they saw for the first time since the restoration the need for preaching the gospel to every creature. Most of our mission efforts have occurred since World War II. It took a war, another persecution, to scatter New Testament Christians abroad. These efforts have been blessed but quite often they have been too little and too late.

A few years ago Brother Dwain Evans presented to the brotherhood a bold idea in evangelism with "Exodus Bay Shore." The goal was to motivate a group of Christians, who lived in the southern part of the United States where the church is the strongest numerically, so that they would leave home and move to a part of the world where the church is unknown. Sixty families made the move to Long Island, New York, for the purpose of establishing the Lord's church. This is a congregation that "moved for Christ" and live with real dedication for the Lord. They now have approximately 300 members (90 school teachers). They baptized 65 the first year, The members conduct an average of 50 cottage meetings a week — 85 were baptized last year. Their weekly contributions have averaged \$1,100 the first year, \$1,326 the second year and \$1,790 last year. There is no material wealth in the membership either!

Two years ago the college young people at the University Church of Christ in Tuscaloosa decided to start a mission study class, choose a place in the Northeast without a New Testament church and start a congregation by means of a second exodus. These young people were determined to become "vocational missionaries" through a full dedication to the idea of evangelism exemplified in the exodus to Long Island.

In this effort they are calling on other brethren to join them in this "move for Christ" and the target city is Stamford, Connecticut. The exodus will take place this summer. Those who go plan to establish the church in this city and live there the rest of their life. They are calling on others to have this same type of dedication to mission work — motivated by a desire — not pressured by persecution, into fulfilling the Great Commission.

In the years ahead the concentration of population will be in the large cities, especially in the Northeast. For example, in the New York City metropolitan complex there are fourteen million people. Stamford is about a 45-minute drive from the heart of New York City. It is estimated that by 1980, sixty percent of the population in this country (149 million) will be living in twenty-one urban regions. It is in these areas that the CHURCH OF CHRIST IS VIRTUALLY UNKNOWN! We must wake up to this fact.

Recently Brother Clyde Austin from the placement office at Abilene Christian College spent four days in Stamford. He interviewed many people looking for job opportunities for those who will be moving. He also talked to other people from all walks of life BUT NOT ONE HAD EVER HEARD OF THE CHURCH OF CHRIST!

Will you have the courage to go? It takes an unusual Christian to answer such a call. How about you? There are many reasons you can give against this unusual decision, but those who have fully trusted in God down through history have

answered with a leap of faith. Only those who fully trust in God will go. Everyone who reads this has an invitation to join in this exodus to Stamford.

Brother Evans says, "God gives his power to those that need it." Those of us who are promoting Target '66 need God's blessing, we need your prayers in this manner. We need people, especially older, mature people, who will make this move along with the young people. We also need financial support.

Call it what you will — Target '66 is a call for a lifetime of dedicated service, a call for total commitment — an unconditional surrender to the Lord Jesus Christ.

Under the oversight of the elders of the University Church of Christ an army for Christ is preparing for an invasion. The target is Stamford, Connecticut, where by God's power a Church of Christ will soon be known to the glory of God and the salvation of many souls who now sit in spiritual darkness.

Your Preacher

LEVI SIDES

Hatt Church of Christ

"The easiest solution for weakness and failures of the Church is to blame it on the preacher. If men are not converted, if the Church house is not crowded with eager listeners, why of course it must be the preacher's fault. He is too long or too short, too slow or too fast. He doesn't visit enough, or he doesn't spend enough time in his study. And the preacher is driven to distraction trying to meet all the conflicting demands that are made upon him. No doubt the preacher is willing to, and should, take his share of the blame; but he is justified in objecting to having it all loaded on his back. And the poor, discouraged, heart-broken preacher may find some consolation, if not much satisfaction, in remembering that some really great preachers - giants of the ages - have not been very successful in making men believe.

"Noah was a great preacher of righteousness. He preached very earnestly for more than one hundred years in one place. Somewhat longer than the average ministry of today; and yet in the end, his own family was all the congregation he had to show for it; and one of them fell from grace not long afterward.

"When we think of great preachers of the past, we usually think of Isaiah. But after a long ministry, Isaiah said in discouragement, "Lord, who hath believed?" (Rom. 10:16-18.)

"And there was Paul. No doubt many have thought, "If we only had Paul for a preacher! He would stir us up and the Church house would be crowded, and multitudes would be saved." This may be true. And yet we read somewhere of one going to sleep while Paul was preaching. And we read also of those who blasphemed and opposed the gospel as it was preached by Paul. We find Paul quoting the language of Isaiah as descriptive of his own experience - "Lord, who hath believed?" And again "All day long have I stretched out my hands to a disobedient and gain - saying people." And we find him saying that he was left alone, no man standing with him.

"Then there was Jesus himself; and the disciple cannot expect to be greater than His Lord. How often Jesus lamented the obduracy of sinners, the cold unbelief of people who had seen his mighty works and heard his words! "Ye will not come to me that ye might have life." (Jn. 5:40.)

Whenever and wherever the gospel is present, Satan is present. When God begins his work through the preaching of the gospel, a spirit of evil is present to oppose. Against this force, the preacher must stand. The results will depend upon which of these the hearer opens his heart and yields himself to. A tremendous

responsibility falls upon the hearer, upon each member of the Church. It is a partnership affair. "We are workers together with God." (1 Cor. 3.) Let each one, in the spirit of love and humility, accept his own responsibility. When failure stares us in the face, let no one be asking, "Is it he, Lord?" Let each one be asking, "Is it I, Lord?" (Lk. 22.)

"So after all, the blame for men's failure to believe and to obey is not all to be laid at the door of the preacher. Therefore, we should not reproach him, but rather sympathize with him and help him to make things better as far as we are able. PRAY for your preacher. ENCOURAGE your preacher. Do some preaching yourself within the limits of your own realm."

- copied -

How Does The Golden Rule Work?

(Mt. 7:12)

1. IT WORKS IN LOVE:

"But I say unto you, love your enemies and do good to them that hate you." (Luke 6:27).

2. IT WORKS IN PRAYER:

"Bless them that curse you, pray for them that spitefully use you." (Luke 6:28).

3. IT WORKS IN PATIENCE:

"To him that smiteth thee on the one cheek, offer also the other; and from him that taketh away thy cloak withhold not thy coat also." (Luke 6:29).

4. IT WORKS IN PHILANTHROPY

"As ye would that men should do to you, do ye also to them likewise." (Luke 6:31).

5. IT WORKS IN CHARACTER:

"And if you love them that love you, what thank have ye? For even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But love your enemies and do them good, and lend, never despairing, and your reward shall be great, and ye shall be called the sons of the Most High; for he is kind toward the unthankful and evil." (Luke 6:32-35).

6. IT WORKS IN JUDGMENT:

"And judge not and ye shall not be judged, and condemn not and ye shall not be condemned; release and ye shall be released." (Luke 6:37).

The Golden Rule works! It is practical and is a key to well-being and happiness in this world and in that to come. Give it a chance to do for you what the Savior intended for it to do. "He hath done all things well."

-- Just A Moment

A Christian

1. Will be prayerful. Luke 18:1; 1 Thess. 5:17.

2. Is a student of the Bible. 2 Tim. 2:15; John 5:39; Rom. 15:4; Heb. 4:12.

3. Will live the Christian life. 2 Cor. 5:17; Matt. 5:16; Rom. 2:21; Titus 2:7-8.

4. Will be a soul winner. James 5:19-20; Prov. 11:30.

5. Will attend worship. Heb. 10:25; Acts 20:7.

6. Will have strong conviction. John 8:32; Jude 3.

7. Will have a care for the poor. Matt. 25:31-46.

8. Will give as prospered. 1 Cor. 16:1-2; 2 Cor. 8:9.

9. Will have faith. Heb. 11:6.

10. Will not dodge responsibility. 1 Cor. 3:9.

BE HONEST WITH YOURSELF—HOW DO YOU MEASURE UP TO THE ABOVE LIST?

(Copied from Belvedere Banner, Pervie Nichols, Editor)

What To Do With Our Sins

(Continued From Page 1)

be." And in some cases one might say, "I am guilty and have sinned as was charged, but I am worse than you knew me to be, and since it will all come out in the open later, I want to say now that I have repented of all my sins."

NOT NECESSARY TO NAME ONE'S SINS

Ordinarily, it is not necessary for one to name his sins, one by one in making a confession before the church. All that Christians want to know is that one has repented, that his heart is right, and that he wants to live right and be faithful. Unless one is charged with some specific sin, he need say no more than, "I have sinned." The Prodigal Son did not name all his sins when he came back and made confession. Perhaps, his envious brother thought he should have confessed that he had spent his living with harlots, as he had charged this against him; but to the pure in heart, all that was necessary was to learn that he was confessing and forsaking his sins.

Instead of confessing their sins, some think they can correct the fact of their sins by getting rid of the elders, or of the preacher, or by persecuting those who "Told on them."

CONFESSION IS A COMMITAL

Until a confession made one does not give himself a good chance to turn a new leaf and live at this best. A secret decision to turn from publicly known sins leaves one at a great disadvantage. He receives no pardon, and fails to receive the encouragement of his brethren who still think him to be a wilful sinner. One owes it to himself and to his God and fellow men to confess his sins when he has been converted away from them. (Jas. 5:19-20.) As a thorn in the finger will hurt and vex one till removed, so will sin hurt the conscience, injure the character and hinder spiritual growth until it is removed by repentance, confession and prayer.

PRAY FOR FORGIVENESS

One should pray for pardon when he turns from sin as an erring child of God. (Acts 8:22 Mat. 6:9-15; Lk. 11:1-4.) Prayer is, therefore, a great privilege. We should also pray for one another. (Jas. 5:16; Acts 8:22, 24; 1 Jn. 5:16.) If we live a penitent life, always confessing our sins to God, He will keep us forgiven of our sins. (1 Jn. 1:7-9.) Baptism is unto such a life of repentance and confession. (Mat. 3:11; Acts 2:38.)

If we do not do something — the right thing — with our sins, they will do something to us, and with us — they will ruin us! They will distrust and sear the conscience, becloud the intellect, blunt and dull our moral senses, pervert the affections, paralyze the will, destroy personality and close the gates of heaven against us! (Isa. 59:1-2; Ezek. 18:4.) Don't go another day with dirty conscience and a filthy life — find your sins, repent of them, confess them as publicly as they are known, and pray that they be washed white as snow in the blood of the Lamb. Remember. "The wages of sin is death." (Rom. 6:23.)

Courtship and Marriage

(Continued From Page 2)

dress. Wear modest apparel. Shield and protect your body from the gaze of lustful eyes. Keep yourself pure for the one who is to be your companion for life. Very young girls especially are sometimes careless. They carelessly expose their bodies and cause some to think that they are void of character. Such carelessness is sometimes interpreted as an invitation and temptation to engage in lustful conduct.

(9) Finally, don't trust yourself and your virtue to the complete oversight of someone else. Remember you are a responsible individual and that you must give account unto God for your

own decisions and your own conduct. (Eccl. 12:13, 14; 2 Cor. 5:10; Rom. 14:12.) Don't yield yourself to anyone out of wedlock. Be determined to take care of yourself and to follow Jesus regardless of consequences. Avoid enticing temptation, for temptation precedes sin and often leads to it. (Jas. 1:13-15; Matt. 6:9-12.) The foregoing warnings might be good for some young person who has been deprived of sufficient parental instruction. (1 Thess. 5:14.)

10. Any young lady who would have some worthy young man say "YES" at the marriage altar, must be pure and strong enough to firmly say "NO" at once, and for all, during courtship and before marriage. The reply of one young lady was, "We are both deceived in each other. You thought I am not a lady, and I thought you are a gentleman." "Keep thyself pure," and "Abstain from every appearance of evil."

(11.) Don't be second hand, Don't be like a certain article seen in an up-to-date store. The tag on it said, "This article has been slightly used and is therefore damaged, the price is greatly reduced." "Who can find a virtuous woman? For her price is far above rubies." (Prov. 31:10.) Don't reduce the price-tag by starting on a life which means you will have to pay the high cost of low living.

(12) Don't try to live the married life out of wedlock. Such is called in the Bible, "Whoredom" and "Sin". The, so called "New Morality" is not new: it is the same way to heart-aches and remorse that it has always been. "Be sure your sin will find you out." (Num. 32:23.) " whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

(13.) Don't come to the marriage altar without your virtue and a clean conscience. A couple who stoop to stealing and robbery during courtship could not be trusted very much after marriage. The lowest and most beastly sin in the catalogue of sins is the sin of robbing another of virtue and purity. Young people, this is a sin which cannot be hidden — it will advertise itself later. It is like taking a human life — it can never be given back! It pays to wait!

(14.) Don't pet — petting is the scarlet sin — the sin of "Lasciviousness", and "They who do such things shall not inherit the kingdom of God." (Gal. 5:19-21.) All sexual sins out of wedlock will keep one out of heaven, the same as those in marriage. (1 Cor. 6:9-11.)

(15.) Don't go steady too young. Familiarity breeds temptations hard to be resisted. Stay young and free until full grown and mature in body, mind and wisdom — until you know what is good for you and until you can make a choice which will affect you for life — and maybe for all eternity. One out of every five marriages was forced, or against the better judgment. She either had to marry to try to hide some sin, or thought she did. Such marriages are a direct result of petting and often with no thought of marriage. Once in trouble, or thought to be in for embarrassment before the world, a marriage followed without love, and with nothing in common other than physical attraction and a drab sort of life in an unhappy home, with a train of evils following such, often leading to divorce.

THEY FOLLOW IN OUR STEPS

Two young people were involved in an automobile accident. The young girl, a high school student, was badly injured, and her companion was killed. Their parents found out from hospital attendants that the young couple had been drinking at the time of the accident. The girl's father flew into a rage and said, "Just let me get my hands on the person who sold them that liquor. I'll kill him."

After returning home, he went to get a "little drink" to quiet his nerves." But he found that his bottle was missing! Who's to blame?

-- Selected

A Great Sin In The Church

PERVIE NICHOLS

All sins conveniently fall into two classifications: (1.) Sins of COMMISSION; (2.) Sins of OMISSION.

Sins of omission are neglect of certain prescribed duties. (Heb. 2:1-4. Jas. 4:17.) Perhaps this sin will cause more of us to be lost than any other sin.

NEGLECT IN MATERIAL WORLD. Neglect in the material world almost always leads to failure. Consider a rundown store with dirty shelves, whose owner or manager neglects to keep it clean. The farmer who leaves his equipment out in the weather all winter is usually too careless to succeed. The wife who neglects her duty to be a keeper at home and permits her family to live in such an atmosphere of neglect will never succeed as a wife and mother. Marriages often fail because of such negligence. So in every phase of natural life the neglectful are never the successful.

NEGLECT IN THE CHURCH. The church of our Lord is often guilty of the sin of neglect. This was one of the first mistakes of the early church. (Acts 6:1-10.) Perhaps the chief fault of congregations today is not what they do that's wrong, but **WHAT THEY NEGLECT TO DO!**

How many congregations are guilty of neglecting the following? (1.) To preach the gospel — carry the message to the lost. (2.) To teach members and ground them in the truth. (3.) To stand steadfast for the truth and against false doctrines and hobbies. (4.) To emphasize Christian living. (5.) To give as prospered. (6.) To exhort, admonish and rebuke wayward members, the disorderly and wilful absentees. (7.) To withdraw from the disorderly and impenitent members regardless of class, financial or social standing, family ties or friendship. (11 Thess. 3:6.) It is almost impossible to persuade elders and other brethren to discipline the ungodly as the Lord commands. Hence, just about every sin in the catalog of sins (Gal. 5:19-21) is tolerated and condoned.

Dead churches are nearly always due to the sin of neglect. No one has ever heard of a church dying while busy for the Lord. It may make mistakes, but its very activity will cause it to correct them and go forward.

NEGLECT OF INDIVIDUAL MEMBERS. Because of the sin of neglect many members are still babes in Christ. This is evidenced by their neglect of private prayer and Bible study; neglect of assembly, Bible study classes, worship; neglect of righteousness.

Such neglect causes Spiritual death. A preacher arose to conduct the funeral for a backsliding member and began by saying: "This corpse has been a member of the church for 15 years."

A member who only comes and abides while the sermon is preached does no more than a corpse. He disturbs no one, but helps no one either. He bears no burdens, but it borne by the church. He contributes nothing, sheds no joy; he does no more than a corpse. A corpse is present when the sermon is preached but does nothing about the sermon. It never goes out to actively obey it. Brother, Sister, are you like a corpse? Sit down and enumerate things you do for the cause of Christ more than a corpse.

When a Christian is busy for the Lord he will sin, but his activity well help to lead him to repent and pray. If he is neglectful and sins he may also neglect to repent and pray. All a child of God has to do to be lost is **DO NOTHING**, sin by neglect. Jas. 4:17.

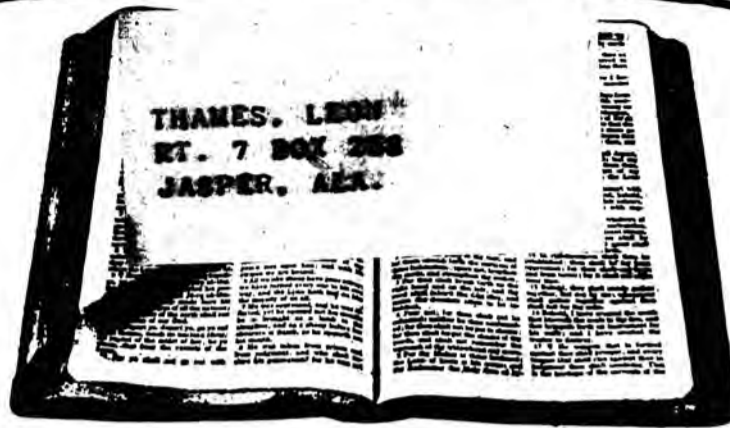
All an alien sinner has to do be lost is to neglect to obey the gospel. (11 Thess. 1:7-9.) God blesses obedience, but condemns neglect.

CONCLUSION: The church will pay in sweat and tears for every careless act of negligence.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, APRIL 29, 1966

NO. 66

PRACTICING CHRISTIANITY

By W. DON FIKE

From a recent survey it was learned that approximately 2,300 homeless children are being cared for by members of the church. The larger part of these live in about 50 children's homes scattered over sixteen states and Mexico. This figure does not include those who are in foster homes or who have been adopted by Christian couples. In regard to adoptions the Tennessee Children's Home has placed about 1,000 in the past few years, the Children's Home of Lubbock places about 75 each year, Christ Haven has placed 165 since 1960, Turley Home has placed 27 with Christian Homes of Abilene placing 52 during the past year and the New Mexico Children's Homes, 13. Many others have no doubt been placed by other homes and agencies of which we have no record. From the same survey it is estimated that there are three hundred or more in foster homes.

The above facts plus the beginning of several new plans for child care are very heartening. Our hats are off to the many who have labored so diligently to make this possible. These really believe in the practice of "pure religion" but their number is far too few. Every child of God needs to be involved in the work of benevolence.

The touching story of the good Samaritan (Luke 10:30-37) centers around helping the needy and illustrates how that two who feigned religion refused to get involved and "passed by on the other side." During the past year or so it has been reported that on the basis of the number of members of the church and the number of homeless children being cared for it takes 1,235 members of the churches of Christ to care for one child. If this be anywhere near correct, comparatively few of us are involved. It seems that some are willing to give a pittance or hand-me-downs but don't really want to get involved.

One way of really getting involved is via the foster home plan. I do not pose as an authority; however, after being involved for the past year with the Maude Carpenter Home and one of their children, we recommend it. (Many others have been involved much longer.) Just as it cost the Samaritan something to care for the unfortunate man, it will cost one something to bring a foster child into his home. That which costs nothing however is worth very little. Getting involved with a foster child will cost one sleep, convenience, possibly some luxuries and money. There will be wear and tear on the nerves and emotions. One will cry with and for them. It will mean repeated school conferences, extra trips to the doctor, dentist, etc.; however, there are definite rewards which begin immediately. It is sheer music to hear them tell you they love you

or thank God for their homes, parents, etc. Too, one learns greater unselfishness, patience and the art of truly giving of one's self. One's own children learn what it means to share and to love. It is worth so much more than the few worldly possessions or pleasures one has to deny himself or his own children. As one sees them grow spiritually, physically, socially and mentally he is thankful to God for the privilege of helping one of His little ones. Foster parents can also be encouraged in the fact that they are truly practicing Christianity and laying up treasures in Heaven. True enough, it isn't easy but where did we get the idea that practicing Christianity was to be an easy road? Did not Jesus warn us about counting the cost and that following Him would necessitate self denial?

The definition of pure religion is to care for the fatherless and widows and keep oneself unspotted from the world. This involves something for self and of doing something for others. Those who follow and practice this type of religion contribute to others, benefit themselves and enjoy their Christianity. After all a religion that doesn't help others doesn't really help us.

Benevolence will come up in the judgment. Christ will divide the sheep from the goats and benevolence or the lack of it will help reveal in which category one fits. Jesus will say to the saved, "For I was an hungered 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" (Matt. 25:35, 36). These will inherit the kingdom prepared for them. To those who neglect to practice these things he will say, "Depart from me, ye cursed into everlasting fire."

With opportunity and ability there comes responsibility. It is a recognized fact that all families can not have foster children but many, many can. Those who cannot can sponsor a child, contribute regularly to an established home or practice benevolence in some other way. There is plenty to be done in all areas. The need for foster and boarding homes is great according to both state welfare departments as well as homes supported by our brethren. In fact one home reports that they are having to turn children away because of the shortage of foster homes available. These things ought not to be. Here is an opportunity to do both benevolent and mission work. Only eternity will tell the amount of good that can be accomplished through a wholesale program of foster home care. Can we afford to face the judgment being indifferent and excluding ourselves because we don't

want to get too involved or because it will cause us to sacrifice in order to do it? Most of the children who enter foster homes need love, security, Christianity and training rather than so many of the externals we usually think about. Many of the homes or agencies will even arrange to help pay for hospital expenses or education if a family cannot afford it.

The following children's homes and - or agencies sponsored by churches of Christ have Foster Home Care programs. Others will be joining their ranks as soon as they are able to meet state requirements. Why not offer your services and live a more abundant life?

Children's Home of Lubbock

Lubbock, Texas

Children's Home

Paragould, Arkansas

Christian Homes of Abilene, Inc.

Abilene, Texas

Christ's Haven for Children

Keller, Texas

Madison Homes

N. Madison, Tennessee

Maude Carpenter Home

Wichita, Kansas

Childhaven

Cullman, Ala.

New Mexico Children's Home

Portales, New Mexico

Paradise Friendly Home

Farmington, Kentucky

Potter Orphan Home

Bowling Green, Kentucky

Tennessee Orphan's Home

Spring Hill, Tennessee

Tipton Home

Tipton, Oklahoma

Turley Children's Home

Tulsa, Okla.

W. Don Fike, Minister
Overland Park Church of Christ
6701 Woodson
Overland Park, Kansas

Chorus At Jasper

Alabama Christian College chorus will sing at Jasper 6th Avenue Church of Christ - Saturday, April 30th, at 7:00 p. m. This is a great chorus. Come and enjoy good singing of sacred songs. The program is free.

WORDS of TRUTH

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The Most Unpopular Command

What is the most unpopular command of God unto man? It would have to be one which most people do not like, and one which most people disobey. It would also have to be one against which there is a great deal of prejudice, and one which was not at all glamorous and enticing, one in which most people have little, or no interest. If you happen to be one guilty of spurning this unpopular command you are sure to be tempted to stop reading when we come to the word announcing this command of God. It has no loveliness in it for most people. It is actually repulsive to the great majority. Many church members are so set against this command that they are bored unto tantrums when a sermon is preached on the subject. Some get mad and try to insult the preacher and brethren if they are urged to obey this despised command. Parents don't like it, children don't like it — no body much likes this command of God — none except real, genuine Christians — those totally committed to Christ. Hypocrites don't like it, and will not obey it. Neither will backsliders and lukewarm members.

If one likes this command it is almost certain that he is a true and faithful child of God. Those who are truly converted, like this command. To obey it makes them very happy. They get great and lasting pleasure out of obeying this most unpopular command. You could stand them up and have them all testify as to the source of their happiness in life, and as to how they obtained a good conscience, and they would all be able to tell you it is because they diligently obey this unpopular command of God.

Now, it is a command which one cannot obey in a moment, or in a day and be done with it. No, it is not baptism, as important as that command is. But this command is one which challenges us daily all through life. You will readily admit its importance as soon as it is announced; but it may stun you and cause you, even yet to stop reading this article. It all depends upon whether or not you are a real Christian. If you are not, you may force yourself to read the rest of the article—but against your will—and with a prejudiced mind and a determination to go on as you have been doing in the past, thinking that maybe you are a Christian, but you will not obey this command—you cannot out of a wicked heart.

I could wish that I had it in my power to prepare you for this word — this unpopular command. If you will summon all the love of God stored up in your soul, and draw upon your source of reverence and respect for God's word I will tell you — the most unpopular command is the command unto Christians to "W-O-R-K". (Are you still listening? Are you still reading?) If so, you

must be made of pure gold, and thank God for you, and the few like you in the earth. I have a chance left of reaching you, though it may be a slim chance.

Will you hear God as he talks to us about this unpopular command. If you would not like to hear these scriptures on the subject you could not be persuaded, though one rose from the dead and should talk to you from the glory world. (Lk. 16:19-31.) Now listen to this one: "The people had a mind to work." (Neh. 4:6.) These were the right kind of people. They had been punished for 70 years in bondage for their sins and had learned their lesson — "that an idle brain is the devil's work-shop." They learned that when God's people won't work, they rust out inwardly and lose faith, backslide and get lost. "Do you have a mind to work?" If you want to work and are crying out to know what you can do in the Lord's moral vineyard then you are no doubt one of God's noblemen. Is work your chief concern? Are you anxious to do something for the Cause of Christ? If you don't have a mind to work, what kind of a mind do you have? Is it the mind of Christ? (Phil. 2:5-11; 1 Cor. 2:16.) Maybe you only want someone else to work — do his part in the church and yours too. And maybe you find more pleasure in criticising those who do work than in rolling up your sleeves and working yourself. Is criticising others your spiritual hobby? If so, you are in poor business. Also you may want to boss instead of work. What do you want to do? Nothing? Do you want to sit in the shade while others work? Millions want to "Be carried to the skies on flowery beds of ease, while others fight to win the prize and sail through bloody seas." If you are ready to work Jesus says, "Why stand ye here idle all the day?" (Mat. 20:1-16.) There is no place in the church for shirkers. Are you now ready to go to work for Christ? Since I am not willing for you to be lost, I shall try again. And may God help me this time to get a decision in the affirmative.

"Work out your salvation with fear and trembling." (Phil. 2:12.) Do you fear God? Aren't you afraid to stand around in the vineyard all the day of your life and then meet the Lord after a life of idleness? And is there no "Trembling?" Let me try again, for I have no lifeline with which to rescue and save except God's word. Maybe this one will reach the hard heart! Let us try it in prayer and tears! "There remaineth therefore a rest unto the people of God. . . Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief." (Heb. 4:9, 11.) You see? It is "Labor" or "Fall" in unbelief. Do you now want to go to work in the church, or do you want someone else to your work? Can some one else go to heaven for you? If not, he cannot do your work for you.

Please be patient with me while I try again to convert you to the Lord's service. "And 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." (Isa. 6:8.) Will you offer to go and work as did Isaiah? Are you ready to (1) attend services regularly? (2) Invite others to come? (3) Use your car to bring others? (4) Visit those absent? (5) Warn the unruly? (6) Help the sick? (7) Aid the poor? (8) Study your Bible and teach others? (9) Give as you are able? (10) Are you ready to do what you can? Remember, the one talent man was lost for burying his one talent. (Mat. 25:14-30.) If these scriptures have failed on your unmoved heart, will you give me another chance to use just a few more passages in effort to convert you to Christ and his work? "Be ready unto every good work." (Tit. 3:1.) "We are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) "Be steadfast, unmoveable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord." (1 Cor. 15:58.) If you are not yet convinced,

please bear with me while I throw out the life-line again: "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" (Jas. 2:14.) "Ye see then, how that by works a man is justified, and not by faith only." (Jas. 2:24.) "Lift-up your eyes, and look on the fields; for they are white unto harvest." (Jn. 4:35.) "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." (Jn. 6:27.) "Jesus said, I must work the work of him that sent me, while it is day: for the night cometh when no man can work." (Jn. 9:4.) Just before he ascended to heaven he said, "I have finished the work which thou gavest me to do." (Jn. 17:4.) Can we say at death that we have finished the work which God has given us to do?

I am glad to think you are now interested. You are about to experience the great joy of your life — the thrill of work and service rendered unto Christ in his Cause. It is a fascinating experience. There is tremendous power in work to keep us happy and growing in Christ. The story is told of a man who came to the church office and told the preacher he was going to "Quit the church", and that he would not be back any more. The preacher asked him to do him a favor first. That was, he wanted the brother to haul a load of fire wood for a widow who was sick and needed help. The brother returned with joy in his eyes and told what a thrill it was to hear the old lady praising God and expressing to the brother her thanks for his kindness. Then he said, "Preacher, I have changed my mind. I don't intend to ever quit the church, but I want more work to do." Yes, there is magic power in plain work done for Jesus.

No 'Jaw-Breaker' Words, Please!

By FLAVIL NICHOLS
Mayfield, Ky.

It has been said that the Bible is written in such simple language that a third grade pupil can understand it. Consider, for example, the simplicity of Peter's confession: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:18.)

Modern 'Theologians' (judging by their orations and writings) would have used 'jaw-breaker' words. Had they been writing this, it might read: "And Simon Peter responded, Thou art the pre-existent LOGOS, the Messianic PAROUSIA, the eschatological hope of mankind, the Christological emanation of the THEOS."

If it did read like that, I can imagine that the next verse would say, "And Jesus answered, W H O???"

I deplore the tendency to get away from simple language in writing and preaching. The apostle Paul, who himself was highly educated, and wrote about half the New Testament books, said the "wisdom of words" (or "speech," margin) tends to make the cross of Christ of "none effect." (1 Cor. 1:17.) Hence he came to Corinth "not with excellency of speech or of wisdom." (1 Cor. 2:1.) He wrote, "My speech and my preaching were not with enticing words of man's wisdom." (1 Cor. 2:4.)

Of Jesus it is written, "The common people heard him gladly." (Mark 12:37.) This would not likely be true if he had used big, unfamiliar words. Brethren, let us keep our language simple, so the "common people" can understand us — and the educated ones can also understand. Brother Keeble illustrated it like this: If you will put the hay down where the little calves can get it, the old cows can get it too!

The wise man, Solomon, tells us that wisdom cries aloud unto men. (Prov. 8.) But sometimes men can't hear what wisdom says because the line is busy.

How to Vote

In the fear of God we want to tell you how to vote next week. You may not know how. Well, here are some good pointers to remember. It may change your plan, but it is the right way to vote. We could give you sixteen suggestions, but when we give you just one you will not need the other fifteen.

1. Vote in the fear of God for the best interest of truth and right. **YOU BE THE JUDGE** as to who is best qualified to represent truth and right. Don't let someone else vote for you— **DO YOUR OWN VOTING.** Make up your own mind. You are twenty one — vote your honest convictions concerning the best men for our county and state. If you don't vote your honest convictions, you are wrong, and not voting right. Vote for those men who stand for your principles of truth and good government. Vote for those who represent your high ideals, and your convictions concerning a better nation and people. If you don't vote this way, you have already sold your vote — sold out to Satan. Vote your own, personal, individual way — your own inward convictions — or God will condemn you for not voting right. (You see, we have told you a "volume in few words" about how to vote, and we have not dabbled in politics to do it.) Only the wrong man could justly condemn us for telling you to vote as we have — so vote your honest convictions regardless of the consequences.

No, I am not running for any office — I am only a candidate for "ETERNAL LIFE", and shall "Give diligence to make my calling and election sure." (Mk. 10:30; 1 Tim. 6:12; Gal. 6: 7 - 9; 2 Pet. 1:5 - 11.) I am encouraged to "So run as to obtain." (1 Cor. 9:24 - 27.) Some have once "Run well, but have been hindred." (Gal. 5:1-7.)

Let us all run for "Eternal life." (Rom. 6:22-23; 1 Jn. 2:25; Rev. 2:10.) This means; be honest. be pure and clean inside and out, and have convictions where principles are involved and stand up and be counted for what you sincerely believe is right and best. Be for those men who are for what you are conscientiously for — for truth and righteousness — for good government — men who will be good examples in office to inspire us all to be good and better citizens. If all our people would vote this way, we would have good men in office and God would bless our nation. "Blessed is that nation whose God is the Lord." (Psa. 33:12.) "Righteousness exalteth a nation." (Prov. 14:34.)

Drying Up At The Roots

By FRANKLIN CAMP

Ephraim is smitten, their roots is dried up, they shall bear no fruit: yea though they bring forth, yet will I slay even the beloved fruit of their womb. (Hosea 9:16.)

Israel was living in the midst of prosperity when Hosea made the comment of verse 16. In the midst of their prosperity they had forgotten their mission and forgotten God. Hosea is reminding Ephraim of the price of his foolishness. He compares Ephraim to a tree whose roots have dried up. Moffatt translates it "withered at the roots." In the midst of their fanfare Ephraim was blighted and fruitless. He had lost his way.

Trees do not usually die from the branches down but from the roots up. Thus Hosea pictures Ephraim as dying at the roots. When the nation of Ksrael forgot its mission John warns that the axe was laid at the root of the tree and it was either bringeth forth fruit or be cut down. (Mtt. 3:10-12.) As beautiful as flower may be, cut them, and then do all that you will to keep them alive and they will eventually die. They are cut from the root that sustained them and withering and death results.

When the religious world had lost its way in the confusion of human doctrines and creeds, God's providence planted the seeds of restoring

New Testament Christianity in the hearts of some simple, God fearing and Bible loving men. From these roots there has grown a mighty and moving appeal in calling men back to the Bible. But like Ephraim, we are in danger of dying at the roots. I see signs growing by leaps and bounds of these roots becoming withered. Unless it is checked then like Ephraim, that which has been our glory will fly away. (Hosea 9:11.) Let me point out some of these roots and urge that we dig about them to nurture and give them life again or the cause for which our fathers labored and sacrificed will bear only leaves and then be cut down. (Lk. 13: 8,9.)

One of the roots of the Restoration was an unflinching faith in the Bible. The Pioneers of the Restoration never questioned the reliability of the scriptures. It's authority was supreme. Every question was settled by a "thus saith the Lord." God's word was the first and last word on everything. Their faith in the Bible could not be shaken. When infidels attacked they were put to fight with the sword of the Spirit. This root is drying up. Some of our preachers are sitting too much at the feet of infidels and it is rubbing off on them. Some are trying to reconcile Genesis one with evolution. You might as well try to reconcile God and Baal. The preacher that attempts to reconcile Genesis one with evolution admits his lack of faith in the Bible. The man that cannot accept Genesis one as it is cannot be depended upon to accept any other part of the Bible. I make no attempt to reconcile Genesis one with evolution nor do I have any apology for not trying to. Science had found nothing nor offered nothing to change the faith that I was taught to have in Genesis one. It is time that we quit apologizing for Genesis one and take our stand on it as it is. The Christian Church joined hands with up to date Science and look at what has happened. **DO NOT THINK THAT IT CANNOT HAPPEN TO US.**

Another root of the Restoration was Bible founded and Bible centered preaching. The men that set about to call men back to the Bible **KNEW THE BIBLE AND PREACHED THE BIBLE.** The Bible was their text book. This root is fast drying up. **THERE IS TOO MUCH PREACHING TODAY THAT HAS EVERYTHING IN IT BUT THE BIBLE.** I may not know whether a man is quoting from Norman Vincent Peale or not but I know enough about the Bible to know when a man is quoting from it. It is a tragedy for a man to get up in the pulpit with a Bible and then never use it. Some would do the church a service if they left their Bible at home and got into the pulpit with a stack of magazines and Dale Carnegie's books so the man in the pew would know what was taking place. It is time we put the preacher back in the study with his Bible and let him know we expect him to "get with it and preach it." Some sermons I have heard recently would not have been tolerated in the little country church where I grew up. He might have preached ONE, but that would have been the limit. They wanted the Bible and a man either preached that or he did not preach.

Another root of the restoration was Bible teaching, not old worn out denominational doctrines. Some are teaching the old sectarian doctrine of the direct operation of the Spirit. In one place a PH.D. got up in a service and claimed he was speaking in an unknown tongue. (If he used some words like I heard in one sermon recently it would have really been an unknown tongue. He spoke in English but after an hour I never did find out what he was trying to say.) Another preacher claims that the Holy Spirit tells him whether to turn right or left at a red light. Some are praying that the preacher will be led by the Spirit. I figured he did not use baptized because at least the word baptized was in the scripture. I used to say that we are drifting. I have been behind the times. **WE HAVE ALREADY DRIFTED.**

If we cut ourselves off from the roots that

have led men back to the Bible we have no future. In some places the roots are already dry. It is time we water them with some dedicated Bible study and simple gospel sermons.

'For Envy'

By LEVI SIDES
Hatt Church of Christ

Envy is a feeling of discontent and ill will because of another's power or position or advantages. It is one of the blackest emotions that can dwell in the soul of man. Oh, the mischief it has worked! Let us take a look at a few examples of it.

For envy, Cain arose and slew his brother, Abel. "And in process of time it came to pass, that Cain brought of the fruit of the ground and offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord has respect unto Abel, and to his offering. But unto Cain, and to his offering, He had not respect. And Cain was very wroth, and his countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him." (Gen. 4: 3-8).

For envy, his brethren sold Joseph into slavery. "And his brethren envied him... and sold Joseph to the Ishmeelites for twenty pieces of silver." (Gen. 37: 12-28).

For envy, Haman caused a gallows to be prepared for Mordecai. (Esther 6: 9-14). For envy, the Jewish leaders delivered Jesus up to be crucified. (Matt. 27:18).

For envy, a brother blackens the name of a brother. When a malicious man cannot vie with his brother in virtue or accomplishments, out of a heart of hate he begins to slander.

But envy pays in kind. It is subject to the law of recoil. The man who inflicts the injury suffers injury. An envious Cain becomes a vagabond. Brethren who were cruel to Joseph came to shame and humiliation. Haman was hanged on the gallows he prepared for a Mordecai. Jealous leaders who sent Daniel to a den of lions were themselves devoured by lions. The slanderer loses the respect of his fellows, soon is isolated. And the leaders who, through envy, deliver the innocent to be crucified brought a curse of heaven upon their heads.

The remedy for envy is love — love out of a pure heart. It is written, "Love envieth not." (1 Cor. 13.) Love is not grieved when others are honored, when others are promoted. When one member suffers, all the members suffer with him; or when one member is honored, all the members rejoice with him. (1 Cor. 12:26).

M E D I T O R I A L S

Abe Lincoln

The distance from earth to heaven is not so much a matter of altitude as it is a matter of attitude.

It is better to be alone than in bad company. Do not kill time — it has no resurrection. If you occupy a place in the sun, expect a few blisters.

A wife with good horse sense never becomes a nag.

True honor and integrity will hold in all relationships with both God and man.

Grandmother to her granddaughter," My dear, your dress is far too short." "Yes, I know it is, Grandma," said the young lady, "But Grandma, when you were young did you not sometimes hang out your cap for the right young man?" "Yes," said Grandma, "But it was not my knee-cap. That cap catches the wrong young man, my dear."

Really, It's A Great Life

Someone has said: The preacher's job is somewhat like a football game. He is kicked on the one side and then on the other. If his hair is gray, he is too old. If he is young, he hasn't had experience. If he preaches twenty minutes, he is lazy. If he preaches forty minutes, he preaches too long. If he used notes in preaching he is a bore; if he doesn't use notes, his sermons are too shallow. If he is in a smiling mood, he is too frivolous; if he is serious; he is a sorehead. If he visits, he is trying to be popular; if he doesn't, he is neglecting his work. If he stays in his study; he is a poor mixer; if he is seen much on the streets, he ought to be preparing sermons. If he preaches on denominationalism, he is offensive and bad; if he doesn't he's a coward and soft.

If he preaches on giving; he is covetous, and dissatisfied and meddlesome; if he doesn't he is afraid or disinterested. If he asks for advice he is incompetent; if he doesn't he is bull-headed. If he spends much time studying; he is a book worm; if he doesn't, he is worthless and unlearned. If he stressed system and activity; he is trying to run things; if he doesn't, he has lost interest in the work and is merely on the payroll holding a job. If he dresses nicely, he is too ritzy; if he doesn't he is a slouch. If he calls on poor families, he is playing to the grandstand; if he calls on a rich family, he is an aristocrat.

If he does much for the young people, he is impious; if he is popular with the old folks, he is out of date and an old fogey. If he suits one he is a good preacher, no matter what he does; but if one doesn't particularly like him, the work is going to the dogs. If the crowds are very large, the people are really working; but if they are small, well, nobody liked that old preacher anyway; it's time for a change.

What ever he does, someone could have told him how to do it better. Have you ever tried preaching? It's a great life — if you don't weaken!

* * * From the Pearl Street Bulletin
Denton, Texas

What to Preach And How to Preach It

G. N.

Some members of the church form their own ideas of what a preacher should preach and how he should preach it, not by prayerfully studying the Bible, but by searching their own wisdom. (I Cor. 3:17, 18; Prov. 28:26.) The growth of the church and progress of the gospel depend upon both the preacher and the church standing for the kind of preaching required in the scriptures. There is nothing more needed everywhere than a powerful proclamation of the whole counsel of God. (Acts 20:27.) Luke says of Paul and Barnabas "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." (Acts 14:1.) They did not so speak that no one would be convinced, but "So spake, that a great multitude . . . believed." They did powerful preaching, the kind which converted people.

WHAT TO PREACH

With the Bible in mind, let us study a sort of a running outline on what the preacher should preach. The matter of the sermon is of great importance, as this outline will show.

(1) Paul charged Timothy before God to preach the word. (II Tim. 4:2, 3.)

(2) Jesus commissioned the apostles to preach the gospel. (Mk. 16:15.)

(3) The apostles preached not themselves but Christ Jesus the Lord. (II Cor. 4:3-5; Acts 8:5, 35-36.)

(4) Paul says, "We preach Christ crucified."

(I Cor. 1:21, 23.)

(5) They were determined "not to know anything . . . save Jesus Christ, and him crucified." (I Cor. 2:2.)

(6) "We spake all things to you in truth." (II Cor. 7:14; Eph. 4:21.)

(7) They preached the "unsearchable riches of Christ." (Eph. 3:8; II Cor. 8:9.)

(8) They preached "the faith," "the word of faith." (Gal. 1:23; Rom 10:8-10.)

(9) They preached the kingdom of God and the name of Jesus Christ. (Acts 8:12; 2:25; 28:31.)

(10) They preached repentance and remission of sins in the name of Christ (Lk.24:46-47; Acts 2:38.)

(11) They preached the doctrine of Christ. (II Jn. 9:11; Tit. 2:1.)

(12) They charged men not to teach any other doctrine. (I Tim. 1:3.)

(13) They taught that man or angel would be accursed if he perverted the gospel of Christ and taught another. (Gal. 1:6-9.)

(14) They did not shun any needed truth. (Acts 20:20, 27.)

(15) They were to study and preach to please God. (II Tim. 2:15; 4:2.)

(16) The apostles warned us not to believe every teacher who comes claiming to be of God. (I Jn. 4:1-6.)

(17) They taught us to mark and avoid all false teachers, for they cause divisions. (Rom. 6:17, 18; Tit. 3:10, 11.)

(18) Christ condemn error and false teachers. (Mat. 15:9; 21:12; 23:15.)

(19) Paul condemned old Elymas who opposed the truth. (Acts 13:8-10.)

(20) The apostles disputed with false teachers. (Acts 9:29, 17:17; 19:8.)

(21) They believed in earnestly contending for the faith. (Jude 3.)

(22) They were accused of turning the world upside down (Acts 17:1-6.)

IS A RIGHT AND WRONG WAY TO PREACH

(1) The preaching of false doctrine is wrong even when it is done in the right way. (Gal. 1:6-9; Rom. 16:17, 18.)

(2) The truth must be preached — preached in love (Eph. 4:14-16.) This means it must be preached in love of the truth and in love of those being taught.

(3) The preacher must be long suffering in his teaching (II Tim. 4:2, 3.)

(4) Paul preached in fear and trembling. (I Cor. 2:1-5.)

(5) They preached in words easily understood, Not in ambiguous terms. (I Cor. 14:9.)

(6) They preached in all humility, not in a proud, haughty spirit. (Acts. 20:19; Col. 3:12.)

(7) Yet they rebuked error and sin. (Gal. 2:11-16; I Tim. 5:20; Tit. 1:14.)

(8) They condemned the use of great swelling words of man's wisdom. (Jude 16.)

(9) Where the truth was at stake, they did not preach to please men. (Gal. 1:10.)

(10) In matters of expediency, they did not legislate for God, but sought to please all men in such things as were not regulated by divine authority. (I Cor. 10:32, 33.)

(11) Yet they were set for the defense of the gospel. (Phil. 1:17.)

(12) They did not submit for a single hour to false brethren who sought to bind on the church that which God had not bound. (Gal. 2:1-5.)

(13) They endeavored to preach in such a way as "that the truth of the gospel might continue with you." (Gal. 2:5.) They wanted the truth handed down to the next generation in its purity.

(14) They condemned those who would draw away disciples after themselves. (Acts. 20:28-32.)

(15) They tried to so preach as to present every man perfect before God in judgement. (Col. 1:28.)

(16) They condemned those who legislated for God and bound laws on the brethren against

marriage and eating of meats, things which God had left as matters of indifference or expediency, — matters to be left to human judgement. (I Tim. 4:1-5.) Let us all approve of Bible preaching done in the Bible way. It would be sinful to condemn this kind of preaching.

'We Are Verily Guilty, Concerning Our Brethren'

PERVIE NICHOLS

This is the language of Jacob's sons as they confessed one to another their sin of cruelty toward Joseph by casting him into the pit and selling him into slavery.

There is a sense in which we may be guilty concerning our brother or sister in Christ:

1. We may have wounded their feelings. (Prov. 15:1; Eph. 4:32.)

2. If we have spoken evil of our brother, thus hurting his name which is worth more than gold. We are guilty concerning him. (Titus 3:1-2; 1 Pet. 2:1.)

3. We may have forsaken him in time of trouble. (See Luke 10:30; Matt. 25:46; 11 Tim. 4:10-16.)

4. Maybe we have neglected to pray for him. (Jas. 5:16; Heb. 13:18; 2 John 2.)

5. Perhaps we have set before him the wrong example, if he stumbled, maybe he stumbled over us. (Heb. 12:12-13.)

6. We are guilty if we do not try to restore one who goes astray. (Gal. 6:1; Heb. 10:23-26; Jas. 5:19-20.) We should not substitute faultfinding for encouragement. (11 Chron. 35:2.)

IF WE SIN AGAINST OUR BROTHER A TIME OF REGRET WILL SURELY COME. It came to the sons of Jacob. Twenty years after their sin, they came to Egypt in search of food. There they found themselves at the mercy of Joseph, the Governor, and the one against whom they had sinned. In their calamity their memory was revived and it lashed their conscience. (Gen. 42:21.) During the days of prosperity we may forget our sins, but when we face the crisis of sickness, death, judgment — our memories will revive and lash our conscience. From the story of the rich man and Lazarus, (Lk. 16), we learn that Hell is a place of revived memories. "Son, Remember."

Friend, if you are guilty concerning a brother in Christ, why not determine, now, to lead him back to Christ by being a good example to him both in worship and service. COME WORSHIP SUNDAY!!! ENCOURAGE SOME BROTHER OR SISTER TO COME!

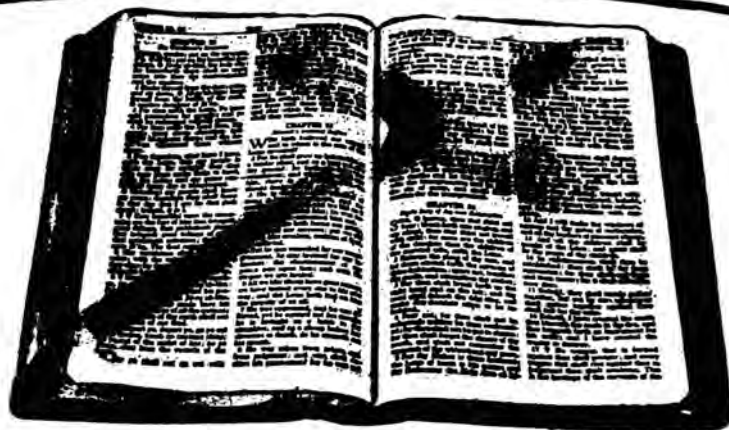
PROFANITY

Martin Luther

It is no mark of a gentleman to swear. The most worthless and vile, the refuse of mankind, the drunkard and the prostitute, swear as well as the best dressed and educated gentleman. No particular endowments are requisite to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tact and skill as the most refined; and he who wishes to degrade himself to the very lowest level of pollution and shame should learn to be a common swearer. Any man has talents enough to learn to curse God and imprecate perdition on himself and his fellow man.

Profane swearing never did any man a ny good. No man is richer and wiser or happier for it. It helps no one's education or manners. It commends no one to any society. It is disgusting to the refined, abominable to the good, insulting to those with whom we associate, degrading to the mind, unprofitable, needless, and injurious to society, and want only to profane His name, to call His vengeance down, to curse Him and to invoke His vengeance is perhaps of all offenses most awful in the sight of God.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

JUST SUPPOSE

G. N.

It is not always easy for us to see ourselves as God sees us — not even as others see us. Sometimes it helps, however, to just suppose we were under different circumstances; then we can more clearly see ourselves in the man of our supposition. Let us make a few suppositions and analyze ourselves and some of our problems and see ourselves more nearly as we really are. Such a discovery of ourselves should help us to correct some of our more glaring mistakes and faults.

1. JUST SUPPOSE the Lord were to make you as sick as you pretended to be when you missed your Bible class, the regular worship, or a service of the church conducted for your benefit, a service ordained of God to make you a better Christian. Would your case then be lighter? As it was before? Or worse? God has no other revealed way to work on us and in us so effectively to make us like Jesus as he works in frequent hours of public worship. "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25.)

2. JUST SUPPOSE all the members had offered some false pretense and missed the worship as you did, would you have endorsed yourself and the others? When you found out that nobody came that day, how would you have felt about missing the worship? Would your sin have been any greater? "To him that knoweth to do good, and doeth it not: to him it is sin." (Jas. 4:17.)

3. JUST SUPPOSE Jesus had come while you were absent from a church service on a false pretense. We knew a man who for no real reason stayed at home on a Sunday morning and was killed by lightning at the hour of church worship. What did God want the preacher to say at his funeral? Another preferred fishing at the hour of worship and was drowned. Thousands have been killed at that hour while out driving. Do you suppose they thought of the church when dying? Suppose they had known they were missing their last opportunity in this world to meet with the brethren and worship God — would they have missed that service? Are you thinking?

4. JUST SUPPOSE the Lord by death had taken away every child whose parents offered their babies as an excuse for their absence from church services. Would such parents often wish they had their children back so they could take them and go to the church services? May we go to heaven on excuses? If so, would not all non-Christians go to heaven, as well as the faithful? Is it right for members of the

ter with the paint of pretense and excuses? Jesus called pretenders "hypocrites". (Mat. 23.) Is your faith real?

5. JUST SUPPOSE the Lord were to make all the members as poor as they pretend to be when they are asked to help finance the church church to try to whitewash their black character and its work. You know, we are to give as we have been prospered by the Lord. (I Cor. 16: 2.) Each member is to give as he has "ability" (Acts 11:29.)

6. JUST SUPPOSE the Lord were to start giving unto you as you give unto him? That is, suppose the Lord were to start considering whatever you give and counting it as a tenth, and then give unto you the other nine-tenths. It would work this way: you make a hundred dollars per week and instead of giving \$10.00 (a tenth of it) unto the Lord, you give him only \$1.00. Then the Lord would count \$1 as 10%, and give you back in your salary the next week only \$10 instead of the \$100 which he had been giving you in income. Would you like for the Lord to treat you as you treat him? If you give him one-half of the tenth, would you want him to reduce your income by one-half? Do you treat God according to the Golden rule? (Mat. 7: 12; Mal. 3: 9-10; Prov. 3:9.) Do you want to start giving unto God as He "Hath prospered" you? (I Cor. 16: 2.) Or, do you want God to start giving unto you as you give unto him? Are you honest in dealing with God? The Bible says man can "Rob God," and that his people did this by keeping back the tenth. (Mal. 3: 8-10.) You would not rob any man, much less God — would you? Have you withheld money which belongs unto God? Are you going to yet give it back to him? Or, are you going to meet your crime of robbing your Maker at the judgment? Do you think you can get rich by cheating God? Yes, just suppose that many members were giving much more than a tenth of their gross income (as some do): think of what the church could accomplish! — and think what treasures the members would have laid up in heaven! (Mat. 6: 19-21.)

7. JUST SUPPOSE the Lord were to have every covetous member of the church killed as he had Achan stoned for his covetousness in the Old Testament? (Josh. 7.) But you say, "God would not do that under the new covenant." Well, He killed Ananias and his wife Sapphira for being covetous in the New Testament. (Acts 5:1-14.) Many a man who boasts of honesty in dealing with his fellow-man, is dishonest in dealing with God. One may be honest

with man for the sake of "policy", but the way a man gives unto God that which belongs unto God determines whether or not he is really honest at heart.

8. JUST SUPPOSE God were to now strike dead all who lie about their money and giving, as He did Ananias and Sapphira? Would there be many funerals of such deceivers? (Acts. 5.)

9. JUST SUPPOSE your thoughts were flashed on the screen at every worship service, what you are thinking about the preacher, the sermon, your thoughts about the members, about God and religion. Would you feel happy for the people to know how pure (?) your heart is? how you love the truth being preached? how you love the brethren, and the church? how you are sitting there making up your mind to grasp every crumb of truth possible and planning to live closer to the Lord the next week? etc... Or, would you be embarrassed to death? "Blessed are the pure in heart, for they shall see God." (Mat. 5:8.) Yes, just suppose — would you attend every service? Do you want to see yourself as God sees you? The preached word in a public service is a great revealer of secrets. (Heb. 4: 12-13.) Before the sermon is over, the preacher may be able to discern who is for the truth, and who is against it. As the poet says, "However you live, it will show in your face." "As he thinketh in his heart, so is he." (Prov. 23:7.)

10. JUST SUPPOSE the Lord were to let lukewarm members look into the future and get a glimpse of what their children and grandchildren are going to be — before the next century, and in all eternity! Would such parents repent? Would they change now? or procrastinate? (Prov. 22:6; Eph. 6:4.) Yes, just suppose.

11. JUST SUPPOSE two million members of the true church were to all be zealous and fervent in spirit, serving the lord — what would the church be in the days of your great-grandchildren? What would the church be 50 years from now? Don't you want to do every thing in your power to help make it what it should be? I believe you do, and hope these meditations may help you to do your part, which is to do all you have talent, ability, and opportunity to do. By the grace of God, I shall join you in this noble impulse and purpose, and do the best I can — so help us God!

12. JUST SUPPOSE we had no such paper to come into our homes and no such articles to encourage us when we are faint-hearted, and that our families had no such means of grace, or wholesome influence — what would we do?

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WORDS of TRUTH

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Beginning Place

GUS NICHOLS

The great commission was the world's biggest enterprise, the most important movement ever inaugurated on earth. The Lord Jesus Christ had come to save the world. (Jn. 12: 47.) HE VIEWED AND SIZED UP ALL THE FORCES OF EVIL IN THIS WORLD, and by the great commission hurled his church against these evil forces. But God timed and planned his strategy with infinite wisdom and precision. He foreordained that the BEGINNING OF THE GREAT COMMISSION and of THE CHURCH should be at the SAME TIME AND PLACE.

JERUSALEM WAS THE PLACE

The prophet said, "The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for OUT OF ZION shall go forth the law, and the WORD OF THE LORD FROM JERUSALEM." (Isa. 2: 1-3.) The prophet says he saw all this "Concerning... Jerusalem." This is the place where the "Lord's house," the church, was to "Be established." He says the word of the Lord, as preached under the great commission, was to go forth "FROM JERUSALEM." He says, this was for "ALL NATIONS," as under the great commission. Micah gives us the same prophecy. (Mic. 4: 1-2.)

APPLIED TO THE COMMISSION

Jesus applied these prophecies to the beginning of the great commission. "Then opened he their understanding, that they might understand THE SCRIPTURES, and said unto them, THUS IT IS WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM." (Lk. 24: 45-47.) The prophet had said the law and word of the Lord would go forth from Jerusalem, and Jesus gave the great commission and commanded that the apostles tarry in Jerusalem until the Spirit should come, as promised, and then begin there to carry out the great commission. He said, "And ye are witnesses of these things, And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24: 48-49.)

TO BEGIN AT JERUSALEM

Speaking of the apostles, Luke says in Acts, "And being assembled together with them, com-

manded them NOT TO DEPART FROM JERUSALEM, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence... But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1: 4-8.)

A LOGICAL BEGINNING PLACE

Jerusalem was not only the scriptural place to begin preaching under the great commission, but it was also advantageous in every way. It was in Jerusalem that the temple had been built, and where God's people had worshipped under the law of Moses. It was here that Christ had done much of his teaching and preaching during his personal ministry. It was here that he had recently been crucified for claiming that he was the Son of God, and for claiming the power to forgive sins. It was at Jerusalem that He had a few weeks before been raised from the dead. It was to Jerusalem that multiplied thousands of Jews came at that time to observe the Jewish passover, and the feast of Pentecost, according to the law of Moses. It would be an opportune time for thousands of these people to hear and obey the gospel, then take it back to their various countries and teach it to their people as the sweetest story ever told or heard. Here the apostles tarried for a few days, as commanded, waiting for the coming of the Holy Spirit to guide them into all truth, as they would preach the gospel under the great commission. They were men, fallible men, liable to err and make mistakes, and so needed to wait for the inspiration of the Holy Spirit.

SPIRIT CAME AS PROMISED

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 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: 1-6.) What a wonderful opportunity this was for the apostles to begin preaching the gospel under the great commission! They had been taught and trained for three and one half years by the Master teacher, the Son of God. He had gone back to heaven. They had tarried as he commanded them. The Holy Spirit had come, as he promised he would send him. They were then well qualified to reveal and confirm the gospel of Christ to their generation, and for all future generations, for all time.

PETER PREACHED THE GOSPEL

After obtaining their attention, Peter lifted up his voice so all the thousands round about could hear, and preached unto them Jesus. (Acts 2:22.) He said Jesus was "Approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. (Acts 2:22.) There was no need to offer proof of this statement. They all knew this was so. He then charged them with having murdered Jesus of Nazareth. They all knew this was also true.

PREACHED THE RESURRECTION

Then Peter preached something which would need proof — the resurrection of Jesus. He said, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:24.) This proposition needed undeniable proof. He then quoted from David in their Old Testament scriptures, which they believed, where David had

said God would set Jesus at his right hand, and his soul would not be left in hades, neither would his flesh see corruption. (Psa. 16: 8-11; Acts 2: 25-28.) He then showed that David's flesh did see corruption. He showed that other scriptures had foretold that David's seed was under consideration, and that God would raise up Christ of David's descendants to sit on David's throne. (2 Sam. 7: 12-13; Psa. 132: 11; Isa. 9: 6-7; Lk. 1: 32-33.)

THE APOSTLES BORE WITNESS

Jesus said the apostles would be his witnesses, and for them to tarry in Jerusalem till the Spirit should come to inspire them. (Jn. 15: 27; Lk. 24:46-49.) Just before Jesus ascended he told them they would be his witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.) They had seen Jesus, had been with him forty days after his resurrection, had received from him the great commission, and the time had come for them to bear witness and prove Peter's proposition that Jesus had been raised from the dead. So Peter said, "THIS JESUS HATH GOD RAISED UP, WHEREOF WE ALL ARE WITNESSES." (Acts. 2:32.)

CONCLUSION FROM THESE FACTS

Peter then drew the conclusion from these facts that Jesus had fulfilled the prophecies and was then at the right hand of God, as David had said he would be. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, (the promise of David's throne at God's right hand which had been made by the Holy Spirit to David, in the scriptures quoted) he hath shed forth that which ye now see and hear. (Acts 2:33.) They could "see" cloven tongues like as of fire sitting on the apostles, and could hear them speaking in the foreign languages of the people present. These miracles were God's proof that the witnesses were telling the truth in saying Jesus arose from the dead and that they had seen him. The apostle went on to say David was not prophesying of himself, for he had not personally ascended to heaven, for his sepulchre was still with them, as it is today. Then he drew his conclusion, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

THE SPIRIT CONVICTED THEM

Before Jesus ascended a few days before this, in promising to send the Comforter, the Holy Spirit, upon his apostles, he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit, when he said the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (Jn. 16: 7-13.) This promise had been received, Pentecost had come, and the Spirit had guided the apostle Peter to preach to the great multitude gathered in Jerusalem. The Spirit had spoken unto them through the apostles in language which they could understand. (Acts 2:4.) The gospel was being preached "With the Holy Spirit sent down from heaven." (I Pet. 1: 12.) The Spirit had thus convicted the audience of sin, of the sin of murder, yea, of the murder of the Son of God, and of the sin of failing to believe on him. And more, it had just been proved beyond any sort of doubt that Christ, whom they by wicked hands had crucified had been raised from the dead, and had ascended to God's right hand, and

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Religious Indifference

One of the greatest hindrances to the progress of the gospel is religious indifference. The masses of the people do not seem to care whether the gospel be true or false. They seem to have little interest in what the Bible teaches. They do not seem to care whether they themselves are saved, nor their families and friends. Though the Bible says "All have sinned." (Rom. 3: 23), and that the world is wicked and lost, they do not seem to care. They appear to have no interest in the Bible question: "What shall we do?" (Acts 2: 37-38.) They seem to say: "I don't care what the Bible says one must do to be saved, for about all I know is that I am determined not to do anything about it — at least, not now."

IN THE CHURCH

Ever among those claiming to be Christians, some are wholly indifferent. They are not interested in the lost world around them. Neither do they care whether the gospel is ever preached unto the lost or not. They seem not to care whether the church is made the light of the world, or is held in reproach in the community. (Matt. 5: 13-16; Phil. 2:15.) They are neither hot nor cold, but are only "lukewarm," as was the church at Laodicea. (Rev. 3: 14-19.) They are not interested in the meetings of the church, nor in the work of the Lord in the community. They care nothing for the Bible-school work, nor in the local effort to train leadership. They buy all sorts of books, and take many kinds of papers, but are not interested in reading good religious books, and religious papers. They simply don't care. They are indifferent toward their children, and their neighbor's children. They feel no responsibility toward the work and service of God. They have no proper conception of the truth. They are not aware of the fact that they are against the Lord — and are his enemies. (Matt. 12: 30.)

CAUSES OF INDIFFERENCE—INFIDELITY

Infidelity and general unbelief are causes of indifference. It is but natural for unbelievers to manifest general indifference to that in which they do not believe. Modernism is getting its deadly influence into the very heart of the nation. The wild assertions of modernists and their high-sounding claims are bearing fruit—evil fruit. They have attacked the inspiration of the Bible, and the Sonship of Christ; thus striking at the very tap root of Christianity. Unbelief has poisoned all the avenues of approach to the human heart. Every inch of gospel progress must be contested and won by hard work. The forces of evil and unbelief stand ready to block every approach to a solution of the problem. "He that believeth not shall be damned." (Mk. 16: 16.)

DENOMINATIONALISM

Religious divisions and denominationalism cause indifference and unbelief. Jesus knew this would be true, and prayed that his disciples might be "one" . . . "That the world may believe" that the Father sent him. (Jn. 17: 20-21.) Humanly devised churches are no part of Christianity. People see all the divisions and confusing contradictions in the teachings of the denominations, and supposing the Bible teaches all such, they decide that the Bible is not from God, else, it would not contradict itself. The result is indifference. They try to wash their hands of the whole affair, by having nothing to do with any of it. Various denominations have taught the masses that one does not have to belong to their churches to be a Christian while he lives, nor to go to heaven when he dies. They have finally believed it, and decided to have nothing to do with their "CHURCHANITY." Regardless of what the Bible says on any point, they have heard some "smart" man explain it all away. The commands of God are plain, but somebody has

made them indifferent by the doctrine that "one church is as good as another" and one does not have to obey the Lord to be saved, anyway. They have been made to believe that "faith only" is just as good as FAITH THAT OBEYS. They have been made to believe that they have a right to their choice in all matters of religion, somewhat like choosing between the various kinds of cars to be offered in the markets. They think one doctrine is as good as another, or at least will save as well as the other. Hence, they don't care what is "true."

WORLDLINESS IN THE CHURCH

Another cause of general indifference is the deep-rooted habits of sin, and general worldliness in the church — and everywhere. Men have sinned, and sin has become so prominent and general — has been galvanized into such respectability — that it is hard to turn from all sin. Hearts have been so hardened, and conscience so seared, that it is difficult to get many interested in purity of heart and life. Many rather die without hope, than to wrestle with pet sins, and deep seated habits. They are indifferent toward the Bible because the Bible is against their conduct. They often hate whatever is against their present lusts. If they profess anything, it is only surface religion. They would prefer a substitute to the real thing. Hence, there is indifference, and the masses of the people are lost, and don't care. (Lk. 8: 11-15.)

THE REMEDY

Many ingredients enter into the remedy. But the trouble cannot be removed without preaching the pure gospel in all its condemning and saving power. (Rom. 1:16.) Stop all compromising with error. Attack infidelity, unbelief, worldliness, and all forms of evil. "Reprove, rebuke and exhort with all longsuffering and doctrine." (II Tim. 4: 2-4.) Spread the truth by radio, literature, and by private contacts. Live the gospel before the people in order that they, and we may be saved at last. Keep the church united, zealous and faithful. Do not compromise with the world. Stand for the truth, the whole truth, so help you God! In heart and life be thoroughly Christian. Let us bring the people back to God, back to Christ the Son of God and only Saviour, and back to his church, his doctrine, his name and his way. The gospel is the power and remedy. (Rom. 1:16.)

("Way of Truth")

The Christian Hope

CLIFFORD SMITH

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this HOPE in him purifieth himself, even as he is pure." (I John 3: 1-3)

The above passage suggests that the Christian religion is the religion of HOPE. In Ephesians 4:4 the apostle says "There is one body, and one spirit, even as ye are called in one HOPE of your calling; . . ." Where there is sincere DESIRE AND EXPECTATION there is hope. Expectation alone is not hope, neither is desire alone hope, but HOPE is defined as "desire" with expectation of obtaining what is desired." Thus the Christian hope burning brightly within us is necessary to Christian living.

To illustrate the above definition may I suggest that a gift of one hundred dollars might be desired but since it is not expected there is no hope of receiving such a gift. One may desire the good will of everyone but without the expectation of that good will, hope is absent. On the other hand one may expect to pay taxes, to pun-

ish his children, or to endure illness but having no desire for these, hope is not present.

The basis of our Christian hope is that we are "children of God." No greater honor can be bestowed upon mortal man than to be a child of the King. We sometimes sing the song, "My father is rich in houses and lands; He holdeth the wealth of the world in His hands!" This hope of heaven and all its glories is ours because of the magnificent love of God. In I John 4:16, we read that God is love; and he that dwelleth in love dwelleth in God." Verse 19 tells us that "we love Him because He first loved us." The following verse says, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This being the basis of our Christian hope it necessarily follows that lack of love and concern for our brother could cancel one's expectation of entering heaven, even though he may possess the desire, and all of his hope gone. It is impossible to over-emphasize our need for brotherly-love if we would maintain HOPE. Heaven is a prepared place for those who have prepared themselves to live happily there with its heavenly occupants. Would you be content or miserable in the presence of angels, apostles, and prophets? Hope is in Christ, (I Cor. 15: 19) and only children of God are in Christ. Paul declares, "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15.) For the child of God to cherish the Hope of Heaven, faithfulness and godliness are essential. (Rev. 2:10) Addressing a young evangelist, the apostle says "The grace of God that bringeth salvation hath appeared to all men: teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world; looking for that blessed HOPE and the glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 11-13.)

Hope purifies us in heart and life. The brighter our hope, the purer in heart we will be. (Matt. 5: 8) The purer in heart and life we are, the surer our hope of heaven. Young Timothy was admonished to keep himself pure. The church at Rome was taught by Paul to present their bodies a living sacrifice; holy acceptable unto God. (Rom. 12: 1) Why? I am sure that no better answer could be given than, to maintain purity of heart and life that their hope be established, made both sure and steadfast.

The Hebrew writer describes this hope we have as an "anchor of the soul, both sure and steadfast and which entereth into that within the veil . . ." In the face of trials, hardships, adversities, sorrows and a host of temptations, it is this blessed hope that sustains us and keeps us from drifting with the tempests. Hope is truly an ANCHOR of the soul. We are happiest when the lamp of hope burns brightest. Beloved abstain from all questionable activities which will weaken your hope. Paul says, we are to "rejoice in the HOPE of the glory of God." (Rom. 5: 2)

Our hope is based upon the deity of Christ. I must be able to defend this truth when one asks me the reason of my hope. (I Pet. 3:15) Our hope is also based upon the authority and the promises of Christ. He has promised me heaven upon His terms, and I can hope to enter into the pilgrim's rest by complying with His terms. Christ has commanded us to believe in Him as the divine Son of God, to repent and turn from a sinful life, and to be baptized into his spiritual body the church. One who will obey and live faithfully the dedicated and consecrated life in accordance with his revealed will can cherish the CHRISTIAN HOPE! It's worth more than all the world. Do you have this hope?

JUST SUPPOSE

(Continued From Page 1)

Are we discrediting the means of grace which have made us as good as we are? Have we forgotten the good name and good character which our parents wanted us to have some day? Like Judas Iscariot — who betrayed his Lord, and destroyed himself — have we forgotten the great teachings which we have had, and the great sermons which we have heard? Are we going to be forgetful hearers and not doers of the word? (Jas. 1:21-25.) "No!" a thousand times "No!" But by the help of God we shall do as Peter and the faithful apostles did who despite their many mistakes grew to become more and more like Jesus as they neared the beautiful gates of the soul's sweet home! May God help us! And let all the readers say, "Amen!"

Beginning Place

(Continued From Page 2)

had sent the Spirit as he promised. The Spirit had convicted them of sin. This sermon was a terrible shock to that audience who just fifty days before thought Jesus to be an impostor and worthy of death. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37.) They have now come to believe in Christ as the Son of God, crucified and raised, seated at God's right hand on David's throne, now reigning as "Lord and Christ," (v. 36), and they realized their awful guilt in killing the prince of life. The Spirit had convicted them of the guilt of their awful sin, and they wanted to be saved from the condemnation of judgment to come. Their faith had come by hearing the word, the gospel, which had been preached unto them. (Rom. 10: 17; Acts 15: 7.) They had cried out to know what to do. The great commission had gone in force, and they wanted to know what to do to be saved. (v. 37.)

WHAT THE ANSWER WAS

In giving the commission under which Peter was preaching, Christ had said unto the apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16: 15-16.) He had said, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24: 47.) They were at Jerusalem, the beginning place. (Acts 2: 1-6.) In other words, Christ had said in giving the commission that believers of the gospel must repent and be baptized in the name of Christ for remission of sins, or to be saved from the guilt of their sins. Christ had said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3: 5.) The kingdom has come with power, the power of the Holy Spirit. The church is set up or established with the apostles as the charter members of it. What should these people be told to do under the great commission? The last will and testament of Christ had gone in force. (Heb. 9: 15-17.) The law of Moses had been taken out of the way and nailed to the cross. (Col. 2: 14; Eph. 2: 14-16.) These people wanted to be saved! They had asked what to do. What should the answer be? Isaiah had said the church would be established in Jerusalem, and the Law, the word of the Lord would go forth from Jerusalem. (Isa. 2: 1-3.) What is the answer?

ANSWER GIVEN UNDER THE COMMISSION

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit... Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... and the Lord added to the church daily such as should be

saved." (Acts 2: 38-47.) This is how "Repentance and remission of sins" began to be "preached in his name among all nations, beginning at Jerusalem." (Lk. 24: 4.) O that men would every where preach this, and that all people would accept the gospel, obey it and be saved, as they were then, and be added by the Lord to the same church!

Decisions Determine Destinies

RAYMOND ALLEN

(Gospel Defender)

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel 3:14). There are many of us who must and do make decisions from day to day. Many of these decisions are minor, "What shirt shall I wear?" or "What will I do for breakfast in the morning?" Others are more important, especially concerning our goals and aims in this life, to go or not to go to college, and whom we shall marry. Many times the decisions we make in answer to those questions will determine our destinies.

A wonderful example of a decision that determined someone's destiny is the beloved story of Ruth.

After the death of Elimelech and his two sons, Naomi decided to go back to her homeland with the nation of Israel. One of the reasons was because of a great drought in Moab, but the Lord had given them bread in Israel. Naomi then told her daughters-in-law, "Go, return each to her mother's house." (Ruth 1: 8.) Thus, Ruth was faced with making a decision. As she stood at this crossroads, what were some of the factors to be considered?

She could have elected to stay in Moab for several reasons. First, this was her country and in it lived her family. How much family is not known, but we do know she had a mother. (Ruth 1: 8.) One makes the decision to leave a family, country and loved ones only after much thought.

Second, Naomi reminds Ruth that if she goes with her to Israel, that Ruth probably would have no husband or children. (Ruth 1: 11.) This was a great decision! Women in those days, who had no husband or children were looked down upon as inferior.

Third, it would have meant a change in her religious life. Naomi says that they worship the God of Heaven, and not the gods of the people of Moab. (Ruth 1: 15.) Thus, we see that Ruth standing at the crossroads had to make a very hard decision.

It was "Entreat me not to leave thee, or return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." (Ruth 1:16.)

The results of this decision determined the destiny of God's people. Not only does it give us one of the most beautiful love stories ever written, but it shows how important seemingly decisions may be; Naomi's return is brightened because Ruth returns with her. Ruth then is married to one of Naomi's kinsman by the name of Boaz. You may ask, "How then does this determine destinies?" This immigrant woman and Boaz had a child by the name of Jesse, who became the father of David the great king of Israel, who was known as the man after God's own heart. This also put her into the direct blood line of our Lord. (Mt. 6: and Lk. 3.) Truly, decisions determine destinies.

Many of us stand now at the crossroad of decision. We always want to remember that "the day of the Lord is near in the valley of decisions." (Joel 3:14.) Most of us forget when making decisions that the Lord's return is near to us. It will come for each of us when we breathe our last breath. Keep in mind the nearness of the judgment day when making decisions.

Moses once made a decision which we all have to make. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction for a season. (Heb. 11: 24, 25.) Moses could have chosen to serve sin, the result being death, (Rom. 6: 23), or to be a servant of God. He made his choice. We see from the Scriptures the result of that choice.

As you and I stand at the crossroads, we have the same decision to face that Moses had. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Friends, young people, everyone, we have to make a decision! It is not a "might" proposition. What we decide determines not only destinies, but eternity as well! Down the broad and easy way lurks Satan, sin and all of its devices and temptations. So luridly sin tempts us to follow in lust, drunkenness, and lasciviousness. (Gal. 1: 19-21.) Down the other road is simple, trusting obedience to Christ's gospel. Will you hear (Rom. 10: 17), believe (Jn. 3: 16), repent (Lk. 13: 3, Acts 17: 30, 31), and be baptized for the remission of your sins (Acts 2: 38.) He is the "author" of eternal salvation unto all of them that obey him". (Heb. 5:9.)

DECISIONS DETERMINE DESTINY!

Satan's Search For A Sermon from Hell!

The story is told of a man who once dreamed that he was standing in the midst of a great crowd of evil spirit, with Satan, their Lord, sitting over them upon his throne. The archenemy of mankind was seeking some new way in which he might beguile, entrap, and lead to eternal ruin the souls of men.

"Who", the king of the evil spirits cried from his throne, "will go to the earth and persuade men to accomplish the ruin of their souls?" One of the dark spirits volunteered to go, and upon being asked how he would accomplish his work, replied, "I will persuade them that there is no God." But Satan answered, "That will never do: for you can never persuade the majority of men that there is no God: for the voice of God speaks in his very nature, by the Bible.

Then a second spirit came forward and said, "I will go." When the prince of demons asked him about his plan, he said, "I will persuade men that there is no heaven." "No," replied Satan, "That will not do either: for men expect a future life. The very instincts of their hearts lead them to long for the happy land from whence we have forever fallen."

A third demon came forward with this plan, "I will persuade them that there is no hell." "No", said the devil: your plan will not work. You cannot persuade men that there is no hell. There is too much suffering in the world, and too many pangs of conscience among men, for them to believe that. We must have some other plan, something that will appeal to all men, of all ages, in all conditions and of all beliefs."

It was then that a fourth dark spirit came forward and whispered to Satan, "I will go, and I will tell them that there is no hurry; tomorrow will be time enough!" "Go," cried the evil one, "and my presence be with you!"

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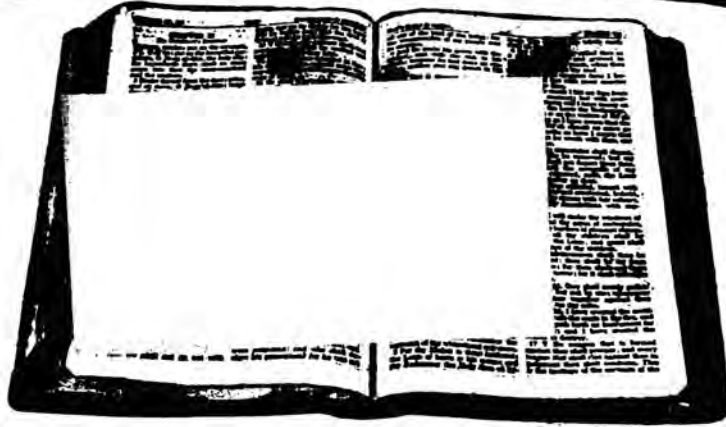
"Too late, too late, poor trembling soul,
O will this be your fate?
Too late, too late, to be made whole,
Too late, too late, too late."

Author Unknown

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

VOL. 2

FRIDAY, MAY 20, 1966

NO. 69

"The Lord's Supper

GUS NICHOLS

The Bible does not speak of the "sacrament," but speaks of "The Lord's Supper," "the Lord's table," and the "communion," etc. (I Cor. 11:20; 10:16, 21.)

The Lord's supper was instituted at a Jewish Passover feast. (Ex. 12; Matt. 26:26-28; Mk. 14; Lk. 22.) Christ did not want costly monuments which only the rich could erect to his memory, but the simple elements of unleavened bread and the fruit of the vine which may be had throughout the world.

PURPOSE OF THE SUPPER

The Lord's supper is "in remembrance" of Christ and is to "proclaim" his death until he comes. (I Cor. 11:17-34; Matt. 26:26-28.) In the proper observance of the Lord's supper, we by the eye of faith "discern" the Lord's body — we visualize him dying and agonizing on the cross for us — in our stead. We thus commune with Christ and from such worship we receive spiritual strength to keep plodding up the rugged hill of duty, bearing our cross for him. (Matt. 16:24.) We sup with him and he with us in sweet communion when we do his will and have fellowship with him. (Rev. 3:20; 1 Cor. 10:16.) Christ becomes our bread of life. "The bread that I will give is my flesh which I will give for the life of the world." (Jn. 6:51.) Again, he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (Jn. 6:53-55.) As one cannot live the physical life without physical food, the Christian cannot live spiritually without the bread of life.

BODY AND BLOOD REPRESENTED

When Jesus said the seed in the parable of the sower "Is the word of God," (Lk. 8:11), he did not mean the wheat seed, being sown was literally the word of God, but that the seed REPRESENTED the word. Just so, when he said the bread and fruit of the vine were his body and blood, he meant these represent his body and blood. (Lk. 22:10-20.) He did not then have his literal body in his hand, but had bread in his hand. Neither did he then have his literal blood in the cup in his hand. These emblems are not made to merely look at, but for us to look through them, as a man looks through his spectacles. We see through the bread and fruit of the vine the Lord dying for us. We thus "discern the Lord's body." (I Cor. 11:29.) This is important! (Jn. 4:23-24.) We must eat the supper

"in remembrance" of Christ. (I Cor. 11:24-25.) When properly observed, the Lord's supper gives us a vision that is fresh and meaningful of our dying Lord and his love. We see Jesus making a supreme sacrifice for our sins, and out of deep appreciation of that sacrifice our hearts are moved to generosity, and we go out to live for him, and if need be, to be consumed in his service. The supper gives a new look at our dying Lord as he is being lifted afresh "among" us. (Gal. 3:1-2.)

A WEEKLY OBSERVANCE

The early Christians were not required to meet quarterly or annually, etc., but upon the first day of every week. This is the Lord's day. (Rev. 1:10.) To willfully neglect or refuse to as-

semble on the first day of every week is sin. (Heb. 10:25; Jas. 4:17.) The various items of worship are for "The first day of the week." (I Cor. 16:1-3.) The church at Jerusalem "continued steadfastly" in such worship. (Acts 2:42.) No given Lord's day is of any less importance than the other fifty-two in the year. Goodspeed's translation says, "About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first of EVERY WEEK each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come." (I Cor. 16:1-2.) Yes, it says, "EVERY WEEK." The Revised Standard Version also says, "On the first day of every week." (I Cor. 16:2.) This proves a weekly meeting — and that the first day of the week is the proper day for the commanded worship. Williams translation also says, "ON THE FIRST DAY OF EVERY WEEK." (I Cor. 16:2.) The American Bible Union translation says, "On each first day of the week." (I Cor. 16:2.) Living Oracles and the Twentieth Century both say, "ON THE FIRST DAY OF EVERY WEEK." (I Cor. 16:2.) Wilson's translations says, "Every first day of the week." (I Cor. 16:2.) The Lord's supper is a part of the worship for the "first day of every week." The instruction is to "come together to eat." (I Cor. 11:33.) (Not a common meal, v. 34.) Paul reproved the Corinthians for not coming together "To eat the Lord's supper." (I Cor. 11:20-21.) They had come to eat their own supper. When Paul arrived at Troas, he tarried and "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them." (Acts 20:7.) Again, we see that the Lord's supper should be observed upon the first day of the week, and on that day any visitor should expect to find the disciples together "TO BREAK BREAD." The Lord commanded the disciples to observe the supper. (Matt. 26:26-38.) All true Christians will be glad to eat at the Lord's table." (I Cor. 10:16, 21.) We are commanded to come together on the "first day of every week" for such worship.



V. P. BLACK

Campaign For Christ At Sixth Avenue

Again we announce the gospel meeting at Sixth Avenue Church of Christ in Jasper, Alabama, to begin May 22nd and continue through Sunday night, May 29th. Services 7:00 to 7:30 each morning and 7:30 P.M. daily. Brother V. P. Black of Mobile will do the preaching beginning Monday. I will speak at the services through Monday morning. Come and be with us Marvin Bryant of Montgomery will arrive at 9:00 a.m. Monday to direct the personal work program during the meeting. Clifford Smith of Arab, Alabama, will direct the singing.

Gus Nichols

Liberty Church In Meeting

May 22nd the Liberty Church of Christ will begin a meeting with W. Ray Duncan of Florida preaching. The Liberty church is about 6 miles East of Jasper. Their services will be daily at 7:30 P.M. You are invited to come and bring others.

Winfield Church In Meeting

The Winfield Church of Christ where Marshal Wyers is the faithful preacher of the gospel will be in a gospel meeting beginning May 22nd to continue through May 29th. Brother Paul D. Murphy, Foley, Alabama will be preaching in this meeting. R. L. Garner will direct the singing. All are invited to come and bring as many as possible.

WORDS of TRUTH

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The Bible And Tradition

Our Catholic friends teach that the supreme authority in religion is the voice of the church, or tradition. The Bible teaches that the word of God is the authority. The Psalmist said, "Forever, O Lord, thy word is settled in heaven." (Psa. 119:89.) TRADITION is not settled anywhere, but is as changing as the weather. The appeal of God's people must be: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Peter said, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) The traditions of men make the word of none effect. (Mk. 7:3-13.) Tradition would spoil Christians. (Col. 2:8)

A CATHOLIC STATEMENT

Dr. John Alzog (Roman Catholic church historian), in "A MANUAL OF CHURCH HISTORY," Page 302 says:

"Tradition being the only adequate exponent of the doctrine of Christ is, therefore, the only competent and legitimate interpreter of the scriptures. The dead letter has need of the living voice of tradition for its explanation. Moreover, the church alone preserves the scriptures and defines their integrity, because she believes them to be the orally revealed doctrine of Christ, the utterances of the same Holy Ghost who inspired them, and because she alone puts upon them their true meaning and interpretation, while heretics garble many passages, entirely rejecting others, and explain all to suit their own whim and fancy."

1. Please note that this Catholic authority asserts that tradition is "The only adequate exponent of the doctrine of Christ." But Paul says the scriptures "Were written for our learning." (Rom. 15:4.) "The entrance of thy word giveth light, it giveth understanding also unto the simple." "Thy word is a lamp unto my feet, and a light unto my path." The entrance of thy words giveth light; it giveth understanding unto the simple." (Psa. 119:105, 130.) "When ye read ye may understand my knowledge in the mystery of Christ," etc. (Eph. 3:2-5.) John says, "These are written that ye may believe." (Jn. 20:30-31.) Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17.)

2. This Catholic historian calls the word of God a "dead letter" which "needs" "the living voice of tradition for its explanation." What he is saying is that man cannot understand the word of Almighty God, but he can understand the popes, cardinals, etc. But we have seen

that we can understand the word of God. (Psa. 119:130.) Furthermore, instead of the word being a "dead letter" it is Spirit and life. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." (Jn. 6:63.) It is "Living and active." (Heb. 4:12. R. V.) It is full of power.

3. If the scriptures contain "the orally revealed doctrine of Christ," as Mr. Alzog says, then we must abide in the scriptures or be lost. "Whosoever transgresseth, and abideth not in the DOCTRINE OF CHRIST, hath not God. He that abideth in THE DOCTRINE OF CHRIST, he hath the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 Jn. 9-11.) "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." (1 Tim. 1:3.) "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

4. The historian asserts, and does not prove his contention, that the tradition is "Utterances of the same Holy Ghost who inspired" the scriptures. He thinks the "Holy Ghost" made a mess of the matter when he "Inspired" the scriptures and we cannot, therefore, understand them; but he imagines "the same Holy Ghost who inspired" the scriptures can now do a much better job of making known his truth through the Catholic Church than he did through the inspired apostles! Catholics exalt the Catholic Church to infallibility while turning up their noses at the Bible! The scriptures are inspired, but Catholic traditions are not. (2 Tim. 3:15-17.)

5. He says, "The church alone preserves the scriptures and defines their integrity." This is not true either. The word of God does not depend upon the church for its varacity and preservation. "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:25.) "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) The word of God is true whether any one believes and follows it or not. Paul says, "Let God be true, but every man a liar." (Rom. 3:4.) This does not mean that every man is a liar, but rather that God's word is true whether any man believes it or not.

HEAR CARDINAL GIBBONS

Cardinal Gibbons, of highest Catholic authority, denies that Christ ever intended "That his gospel should be disseminated by the circulation of the Bible." (Faith of Our Fathers, page 77.) Yet God sent the Holy Spirit to guide the apostles in writing the New Testament and circulating it by sending it to the churches! These letters contained the gospel. (1 Cor. 15:1-4.) On the same page, Mr. Gibbons says again, "It was by preaching alone that He intended to convert the nations." (Faith of Our Fathers, p. 77.) Yes, but the preachers were charged to "PREACH THE WORD." (2 Tim. 4:2.) Peter charged that they must "Speak as the oracles of God." (1 Pet. 4:11.) "To the law and to the testimony: if they speak not according to this word there is no light in them." (Isa. 8:20.) Men are not to be converted by Catholic tradition. The scriptures "Are written that ye might believe." (Jn. 20:30-31.) Faith comes by the word, not by Catholic tradition. "So faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) "Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye." (Mk. 7:13.) The New birth is by the word, not by tradition." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Again, Mr. Gibbons says, "Jesus... never once commanded his apostles to write a word, or even to circulate the scriptures already existing." (Same page) Jesus specifically told John to "write" and circulate what he wrote. "Saying, I am Alpha and Omega the first and the last: and What thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;" (Rev. 1:11,19.) Christ sent the spirit to guide the apostles in writing the New Testament and to circulate it as they wrote it. "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." (Jn. 16:13) "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." (Jn. 17:8.) "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (Jn. 17:14.) Paul commanded that the scriptures be circulated and read. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4:16.) "I charge you by the Lord that this epistle be read unto all the holy brethren." (1 Thess. 5:27.)

Catholic doctrine and practices are unscriptural and false. The apostles and New Testament Christians were not Catholics, but simply and only Christians. (Acts. 11:26.)

Jasper Program On Both F.M. And A.M.

GUS NICHOLS

For over twenty years the Sixth Avenue Church in Jasper, Alabama, has presented a gospel program seven days per week at 8:00 to 8:30 on Station WWWB, a 1,000 watt station, 1360 on the dial. We are now on F.M. on the same station at the same time at point 102 on the dial — 27,000 watts. This last program should reach out for 100 miles from Jasper, is free from static and is not affected by weather conditions. So, if you have a F.M. arrangement on your radio just flip over to F.M.

Our old program will remain the same as in the past. Please write me about your reception. I will send a free copy of a good book to the one writing of reception from the furthestest point from Jasper.

We are also on WARF, a 1,000 Watt station here in Jasper, at 1340 on the dial, an A.M. station. Tune in for our gospel program on this station at 12:15 to 12:45 P.M. daily, as well as to the other programs.

REMEMBER GRANDMA?

Grandma used to get up on Sunday morning, cook a big breakfast for her large family, milk three or four cows, churn, clean house, kill and dress the chicken for dinner, dress the children, then go with the family in a buggy or wagon five miles to the worship and get there early!

Today, breakfast comes in a cereal box, the milk man brings the milk and butter, the grocery boy brings the chicken (prepared for cooking), and the distance to the church building is measured in blocks, not miles, covered in a modern automobile. Yet, some just can't make it in time for Bible study.

Copied.

Emory Professor Chooses To "Switch" Rather Than Fight

By PERVIE NICHOLS

On Walter Cronkite's evening news program over CBS-TV on February 7, millions of people heard Dr. Thomas J. J. Altizer, professor at Emory University, Atlanta, Ga., boldly declare that "God is dead."

When some brethren of the White's Ferry Road Church of Christ, West Monroe, La., heard professor Altizer, their spirits were stirred within them, and they began to explore ways and means of doing something about it. They agreed that the man should be challenged to defend his theory publicly. On Feb. 13, they contacted Dr. James D. Bales professor of Christian doctrine at Harding College, Searcy, Ark., and asked if he would meet Dr. Altizer in such a discussion and he gladly agreed. Then on Feb. 20, following a sermon by Dr. Bales, a sixty foot telegram, containing more than 1000 names was sent to the Emory professor challenging him to defend in public his position. Upon receipt of the telegram on Monday Feb. 21, instead of replying directly to the White's Ferry Road church as requested, he went on WSB-TV in Atlanta and made his flimsy excuses for refusing to debate.

Meanwhile, V. E. Howard (speaker on world Radio" program, heard weekly in several nations), who was attending the Abilene Christian College lectureship program, solicited several thousand signatures on a telegram (approximately 200 feet long) and sent it to Altizer urging him to debate this issue. Soon after the professor received this telegram he was again contacted and he agreed to the debate, to be held in Atlanta after his book, "The Gospel of Christian Atheism" is published in May, and after Bales had read it. WAGA-TV in Atlanta asked for permission to cover it live, and Altizer and Bales agreed to it.

Brother Bales then issued a news release, a portion of which follows, as reported in the Christian Chronicle, Mar. 4:

"In representing the position of approximately 20,000 congregations of the churches of Christ, I shall gladly take the negative in this discussion. We feel that our position is shared by millions of people representing all religious groups who believe in the true and living God." THEN THE PROFESSOR SWITCHES TO REVERSE

On Monday night, Feb. 28, Dr. Altizer shifted to reverse gear. He contacted Bales and the White's Ferry Road leaders by telephone and informed them that the debate was off — there would be no debate. When asked by a Chronicle newsman why he changed his mind, he said it was "difficult to express clearly the grounds for my decision. After a great deal of thinking about this, I reached the conviction that our situation here (in Atlanta area) at this time is so tense that I believe a debate of this kind would needlessly inflame passion rather than lead to understanding." It never occurred to the Doctor that if there was tension and inflamed passion his pronouncements were the cause.

In answer to Altizer's charge that Bales had put him under a lot of pressure, Bales said he brought it upon himself. "He made a statement on nationwide television that "God is dead," so now how could he expect no response to his proclamation," said Bro. Bales. "We simply responded in defense of our faith, and the faith of millions of others of all religious groups. We simply asked Dr. Altizer, in effect, to come from behind the camera and out of the classroom and debate this issue. He should have realized that when he made this attack on the faith of millions of people, a lot of folks would be disturbed, but the fact that some people may be upset does not mean that we cannot dis-

cuss the situation in a reasonable, quiet manner."

So it seems that the professor chose to "switch" rather than fight. He either lacks convictions or the courage to stand for his convictions, maybe both. Now is there not to be found an advocate of this Godless theory with enough courage and conviction to accept James D. Bales' challenge? I think not.

God's Word is powerful. Heb. 4:12. And no one seems to be more fearful of it than Thomas J. J. Altizer. We have won a victory in spite of his refusal to debate. A word to Dr. Altizer: It is not God who is dead; it is your Godless theory that has died. One who declares that God is dead is only reciting his own spiritual obituary.

Fellowship

FRANKLIN CAMP

The New Testament symbols of Christian fellowship are always tender and intimate. Christ is the bridegroom and the church His bride. He is the vine and His disciples are the branches. Those in His fellowship are builded into a temple of worship, a building of living stones, where every Christian has his place to fill and Christ is the Chief Cornerstone.

The local congregation is the place for Christians to put this spirit of fellowship into active operation. Fellowship is not just a theory that is on paper to apply at the ends of the earth, it is a reality that is to be found in each local congregation. The local church is not a place of competition but a place of cooperation and brotherhood. The local congregation should not be made up of people who do not know each other and who do not wish to get acquainted. This is as foreign to the New Testament idea of fellowship as it would be to have the Lord's Supper on Thursday night.

The assembled congregation should be a Christian fellowship in worship. The church is not a Sunday club and the pulpit is not a lecture platform. Christians gather in the assemblies for collective worship of one heavenly Father, to offer up praise to a common Saviour, to mingle prayers in one great intercession for one another, to give each other mutual encouragement and sympathy, and to receive a common blessing. When the service is over and the doors swing open and the congregation disperses, each to go his separate way, every worshipper should know that not only has he been in the presence of God, but that he has also been with his brethren and strengthened the sweetest ties of earth. He goes out to face his own problems and temptations, but he has been assured in the assembly that he need not stand alone, for God and a multitude of brethren stand by his side.

The church should be a place to form friendships. A congregation is far more than an audience. Any group of unrelated people drawn together by a temporary attraction is an audience. An audience is like a pile of leaves that may soon be scattered or a handful of sand lacking consistency and cohesion. An audience is just a crowd, but a congregation is a brotherhood. An audience is a collection of people who make up a family. An audience is a gathering, but a congregation is a brotherhood bound together by the love of Christ. It is surely no wonder that John exhorted the brethren to love one another. He began his first epistle by reminding the readers of their fellowship with God and one another. This fellowship was cemented by a common love to Christ and to one another. Anything that marred this fellowship was contrary to the very spirit of Christ. John Bunyon said, "Christians are like several flowers in a garden, that each have upon them the dew of heaven which, being shaken by the wind, they let fall their dew at each oth-

ers' roots, whereby they are jointly nourished, and become the nourishers of each other."

The congregation is a fellowship for accomplishing things together. The work of Christ cannot be effectively carried on by individuals, apart from others but it can be carried on when men build themselves for Christ's sake into a brotherhood. We can put the local fellowship to work so that it will spill over into the outside world. This is like effective preaching. Effective preaching comes out of the overflow. Imagine the effectiveness of the congregation which is known to maintain the warmest fellowship in the community. This is not a fellowship based on the compromise of truth, but genuine Christian love for one another. Let us seek to make the congregation a place where, no stranger goes ungreeted, no unfortunate members unbefriended, no needy person unassisted, no bewildered person unadvised, no tempted brother left to fight his battles alone, no home of mourning neglected, and no act of mercy omitted.

Must I Be Baptized?

WENDELL WINKLER

Have you ever asked this question, "Must I be baptized?" To ascertain the scriptural answer we must turn to the scriptures, the all-sufficient guide in matters pertaining to the salvation of the soul. Please read and consider seriously:

1. YOU MUST BE BAPTIZED TO BE SAVED. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16.) "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." (I Pet. 3:21.)

2. YOU MUST BE BAPTIZED TO HAVE YOUR SINS WASHED AWAY. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) "That he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:26.) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.)

3. YOU MUST BE BAPTIZED TO HAVE YOUR SINS REMITTED. "Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

4. YOU MUST BE BAPTIZED TO ENTER THE BODY OF CHRIST. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I Cor. 12:13.)

5. YOU MUST BE BAPTIZED TO ENTER CHRIST. "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.) "Know ye not, that so many of us are were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.)

6. YOU MUST BE BAPTIZED TO OBEY THE COMMANDS OF GOD. "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." (Acts 10:48.)

Scriptural baptism is preceded by faith (Acts 8:36-39), repentance (Acts 2:38), and the confession that Jesus is the Son of God. (Acts 8:36-39.)

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Why I Plan to Attend

(F. H.)

It is my plan to attend every service of our gospel meeting. There are many reasons for my determination to do so.

1. First of all, I am claiming to be a Christian, and as such I would not be Christ-like if I were not more than everything else interested in the meeting. Paul says, "If any man have not the spirit of Christ he is none of his." (Rom. 8:9.) I want to be more like Jesus. I do not want to give up the good works which will make me more Christ-like, and a blessing to other people. In fact, instead of seeing how little I can do for Christ who died for me I want to excel in his service.

2. In his sermon on the mount, Jesus said, "Seek ye first the kingdom of God, and his righteousness," (Matt. 6:33.) I do not believe that I would be putting the church or kingdom of Christ first if my plan did not include a well fixed purpose to attend every service of the Gospel Meeting.

3. The Lord teaches us that our souls are worth more than all the world. (Matt. 16:26.) Even if I were one of the weakest members in the church, I know I would strive to attend every service of our meeting if some rich man were to offer me one hundred dollars for each service that I would attend. It would take nothing less than providential hindrance to keep me away from a single service. But I am not so weak as to have to be a hireling in order to render joyful and cheerful service unto my Lord.

4. However, I am weak enough that I feel the need of the teaching and the fellowship of every service in the meeting. Because I want to grow until I am strong in the Lord and in the power of his might. (Eph. 6:10.) I have noticed that members of the church who go back into sin and entirely quit the church first of all begin to neglect the attendance of church services. This itself is a violation of the scriptures. (Heb. 10:25.) How can the preacher, even with the powerful gospel, convert the world to Christ when worldly people who are present see such a great need of the church being converted from worldliness and worldly things.

5. We read that Paul and Barnabas assembled themselves with the church at Antioch "And taught much people." (Acts 11:26.) This means that every member of the church should back up the preacher with his presence, prayers and all the good influence he can muster at every service of a gospel meeting.

6. Paul says for members of the church to take heed lest they fall. (1 Cor. 10:12.) The devil knows he cannot get us to fall so long as we are attending all the services of the church and heartily taking part therein. The devil would have to take the word out of my heart before he could get me to plan to be absent from a single service of our meeting. (Lk. 8:11-12.)

7. Our service to Christ is to be upon the basis of, "As we . . . have opportunity." (Gal. 6:10; Phil. 4.) And opportunities passed are gone forever. Indeed, it is a sin to neglect opportunities. (Jas. 4:17.) A gospel meeting furnishes members of the church an opportunity to show their faith by their works. (Jas. 2:14-26.) It gives them the chance wanted to show to the world what the gospel is doing for us as members of the church. And if their faith is weak it affords an opportunity to build up their faith, and have it to grow. (2 Thess. 1:3.) And who would want his faith to dwindle and die? (Heb. 3:12; 1 Tim. 1:17; Lk. 8:13.) I want my faith to grow as rapidly as possible and as long as I live upon the earth. Heaven is only promised unto those who are full of faith until death. (Rev. 2:10.)

8. The denominations around us are losing faith in God and in the inspiration of the Bible, and they need an encouraging example of people who believe the gospel and back it up by

their presence when it is preached. Some of our best preaching is done by example. (1 Pet. 3:1-4; 1 Tim. 4:12.) This is another of the hundreds of reasons why I shall make every reasonable sacrifice to attend every service of all the gospel meetings which I can attend.

9. It has been estimated that half of those baptized eventually apostatize and are lost from the church and Christianity because of a lack of attendance at all the church services. As much as I want to go to heaven when I die I would not for one moment consider taking a fifty-fifty chance on losing my soul. (Mat. 16:26; Lk. 12:4-5.)

10. Finally, God is no respecter of persons. (Acts 10:34.) This being true, if I had the right to miss a single service of the meeting, all the other members of the church would have the same right, and if all were to follow my example, there would be no one present and the meeting would close immediately. Surely, such an awful failure in the Lord's work would be a terrible sin. (Acts 11:26; 2:42.) And if it would be a sin for all the members to forsake the meeting like that, it would have to be because it is sinful for each one to do it. So, I am an individual and have my own soul to save, and, therefore, I shall do everything in my power to be at every service of the meeting. If all the members at will do this we will have the greatest meeting that we have ever had at. God bless our meeting and our congregation.

The Subject And Manner Of Paul's Preaching

ABE LINCOLN

In evangelizing the world of Christ we must consider the example and success of Paul as displayed in the inspired book of Acts. In chapter 18 of that book we read of Paul's labors in Corinth, and his account as given in 1 Cor. 2:1-5. Please read.

The Greeks were much devoted to art, language, and oratory. Formerly, some of them had been great philosophers, and some of less fame lived in Paul's day; but the different schools of thought had tried to exceed others in fine language and abstruse reasoning till there was not much in what they said. Naturally, if a man came into their midst with some new teaching, as did Paul, they would want to hear him and see if he could excel in such methods and manners. If he did not the "intellectuals" would pay no attention unto him. But Paul deliberately avoided their style, although he possessed the ability and skill to teach as did they; hence, Paul "came not with excellency of speech or of wisdom (human wisdom, A. L.) proclaiming to them the testimony of God." Paul wanted to impress people with what he was preaching and not with his style. He wanted them to think of what he said instead of how he said it, not that Paul was unconcerned about the how since he said he taught in wisdom, Co. 1:28, which meant skill and discretion in imparting the truth, but he wanted the people at Corinth to be impressed with Christ and him crucified. It would be well for all preachers of righteousness to follow Paul's example today. Further, Paul did not go to Corinth with the air of a conquering hero. "And I was with you in weakness, and in fear, and in much trembling." Yet he was determined to preach Christ. In doing so he would preach him as our Saviour, prophet, priest, and king.

Paul's preaching was supported by miracles, as a demonstration of the Spirit and of power. Our preaching must be supported by the written word today, which contains a record of miracles.

Paul did not use the Greek method of oratory; he did not want to attract attention to a flight of beautiful words. Whether they considered him an orator or not was of no concern to him. He was preaching Christ as their Saviour

and leader; he was only a servant. He did not want people to put trust in him, but in the Lord, Christ Jesus. He did not want their faith to stand in the wisdom of men, but in the power of God. Beautiful language, (and this does not exclude well chosen words that adequately convey the message), may attract attention, and a strong personality may attract a strong following; but a congregation gathered by such means is not a church or family of God, for the people in it are not following Christ, but man. There is just one thing that will save the gospel preacher who relies on the tricks of oratory or a winning personality to move people has missed the mark as a servant of the Lord. When people are converted to men rather than Christ they will take no interest in attending the services, unless "their" preacher is there, hence they are worshipping the "creature" rather than God. If our faith is within the veil, then when men (the church) disappoints, it will not shake our faith. May we strive to gain Christ and live for him each day.

It Isn't The Church - It's You

If you want the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing really new.

It's a knock at yourself when you knock the
church;

It isn't the church — it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;

When prayer-meeting, young people's
meeting, and all

Seem simmering, slowly stewing
Just take a look at yourself and say,

"What's the use of being blue?"
Are you doing your "bit" to make
things "hit?"

It isn't the church — it's you.

It's really strange sometimes, you know,
That things go as well as they do,

When we think of the little — the very small
mite—

We add to the work of the few.

We sit, and stand around, and complain
of what's done,

And do very little but fuss.

Are we bearing our share of the burden to
bear;

It isn't the church — it's us.

So, if you want to have the kind of a church
Like the kind of a church you like,

Put off your guile, and put on your best smile,
And hike, my brother, just hike,

To the work in hand that has to be done—
The work of saving a few.

It isn't the church that is wrong,

It isn't the church — it's you.

—Anon.

BEFORE YOU GOSSIP

If you have heard a bit of gossip

I will tell you what to do,

That before you tell another

Just suppose it had been you.

Just suppose the latest scandal

Had been on your love; or you

And that only half the details,

Really had been partly true,

And that all the reason for it

Circumstances strange and new,

All conspiring to a mixup --

Just suppose, my friends t'was you

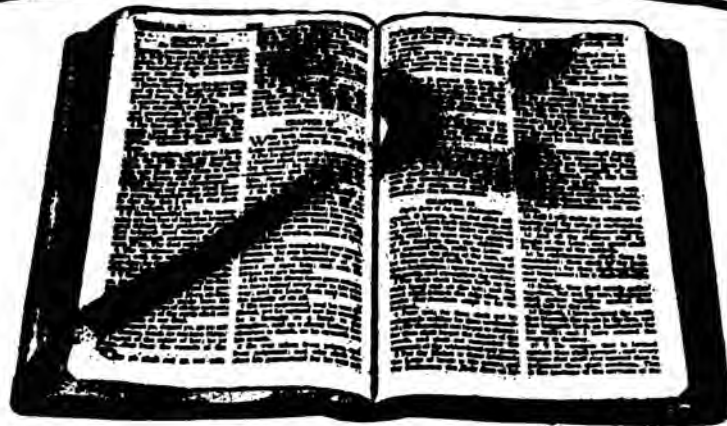
Would you wish folks to repeat it?

So, before you tell another,

Just suppose it had been you.

-- Selected --

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, MAY 27, 1966

NO. 70

The Bible and Mental Health

GUS NICHOLS

No doubt you have read of suicide. The background condition which produces such a state of mind is often called poor "mental health." The mind can get sick just as any other part of the body. God does not want man to be sad and so unhappy as to want to murder himself. "Beloved, I wish above all things that thou mayest prosper and be in health, even as they soul prospereth." (3 Jn. 2.)

Mental health is essential to physical health. The mind can be abused just as the eye, or any other part of man. The mind is somewhat like the gear of the engine of your automobile. It all depends upon which way you shift your gear as to whether you go backward or forward. Those who put their shift in backing gear can't go forward while in that gear. Regardless of one's strong desire to be happy, successful, and in good health mentally, one can not go forward while given over to negative thinking. One must look forward and think positively if he would "Be in health and prosper." (3 Jn. 2.) We are sure to go in the direction in which we are mentally headed. Paul did not look back to his persecutions, imprisonments, beatings, and the like, but pressed forward — Looked ahead and forgot the things that were behind. (Phil 3:12-14.) Those who live in the past and want to go back to the past are violating the scripture against putting one's hand to the plow and looking back. (Lk. 9:5-63.) Jesus said such a person is "not fit for the Kingdom of God." Christians are to forget the unpleasant things of life and rejoice in the Lord — "with joy unspeakable and full of glory." (Phil. 4:4; 1 Pet. 1:7-8.) As Christians, we are rich. (Jas. 2:5; Rev. 2:9.) We should lay aside everything that hinders us from running successfully the Christian race. (Heb. 12:1-3.)

Christians are taught of the Lord to live without fear. "Be not afraid of sudden fear." (Prov. 3:25.) Jesus said, "Fear not them which kill the body." (Matt. 10:28.) As David said we are to "FEAR NO EVIL" even if we must walk through the valley of the shadow of death. (Psa. 23.) We cannot be happy and love to live, as we should, unless we compound our lives according to God's recipe. (1 Pet. 3:8-11.) Here God tells us how to live if we would "love life and see good days."

LIFE OF FAITH AND TRUST

No one can be properly happy unless he lives a life of faith and trust. When Jesus found his disciples worrying about what to eat and wear, he said, "O ye of little faith." (Matt. 6:30-34.) He taught them not be anxious about food and raiment nor about the things of tomorrow. It is futile to worry about the future. We forget the

song that says, "God Holds The Future in His Hand." And let us remember that God is at the steering wheel of his universe, and that he rules in the kingdoms of men — that he rules over all men. (Psa. 103:19; Dan. 4:32-37.) God has promised to take care of us. (1 Pet. 5:7.) He has promised to so overrule in all of our affairs as to make all things to work together for our good, **IF WE ARE CHRISTIANS, IF WE LOVE AND TRUST HIM AS HIS FAITHFUL CHILDREN SHOULD.** (Rom. 8:2.) God is certainly abundantly able to take care of us. (Eph. 3:20.) He is able, therefore, to keep us in perfect peace. The inspired prophet said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in the." (Isa 26:3.) Some neurotic person may say, "Why, I've known those scriptures for many years." Yes, but **HAVE YOU BELIEVED THEM?** It is one thing to know what the Bible says, but it is quite a different thing to believe what the Bible says. Once a person has fully decided to swing out on the promises of God and trust him for everything **BY DOING GOD'S WILL**, he is bound to be happy and if he is mentally sick, his condition is bound to improve day by day. Faith is the magic word of the Bible. "This is the victory that overcometh the world, even our faith." (1 Jn. 5:3-5.) Faith not only overcomes the world, but it can overcome our bad tendencies and perverted dispositions.

LET US NOT WORRY!

Let us not worry, but liberally partake of happiness, joy and gladness, which God has so abundantly provided for all who will adjust themselves, completely and fully, unto the divine will. Don't worry about the past — it is gone forever. Don't worry about the present — do what you can about it, then lie down at night and sleep like a little baby. Don't worry about the future, for you can't cross bridges before you get to them. Furthermore, if all the imaginary worries of the future are borrowed and crowded into the present, it is sure to overload us today. It has been estimated that only 8 per cent of the things we dread and imagine the future holds for us ever comes to pass, and worry could not help solve any of these. In fact, worry disqualifies us and makes us unable to solve any real problem. It would do no good to worry about sickness, finances, or even death. We know that we must die. (Heb. 9:27.) But even this seeming tragedy is nothing to look forward to with worry. (Psa. 23.) **WORRY** cannot prevent death, neither can it better fit us to die. **WORRY** pre-

vents nothing, and solves no problem at all. It is foolish to worry. Not only should we not worry about our oncoming death, since our death is the gateway into heaven, and since worry could not prevent death, but we should not worry over the death of others. No amount of worry could bring them. (2 Sam. 12:15-23.) Here we learn that when David's baby died, he raised the question, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." This is the attitude of a believer, — of one who has strong faith. One who has faith enough to, by the help of God, lick such a problem is bound to be happy, regardless of what happens. Let us decide right now that we neither have to live, nor have good health, but that regardless of what happens that whether we live or die, we are the Lord's and that even to die is gain. (2 Cor. 5:1-11; Phil. 1: 20-24.) Therefore, let us stop sinning and worrying and start "LIVING"!

Drummond Tent Meeting

At 5 P.M. on Sunday, May 29th, and each evening following through Saturday night, June 4th, at 7:30 P.M., the Drummond Church of Christ will conduct a series of meetings under a tent on the church grounds. Brother Gus Nichols will do the preaching. Friends of Christ everywhere are invited to attend the meeting, to announce it and work and pray for its success.

THOUGHTS FOR THE DAY

—Swallowing angry words is much easier than having to "eat them."

—There is no better exercise for the heart than reaching down and lifting somebody up.

—No man a failure until he starts blaming others.

—We get ulcers when we start mountain-climbing over molehills.

—He who is not grateful for the good things he has, would not be happy with what he wishes he had.

—Forget the past; no man ever backed into prosperity.

—Trouble is only opportunity in workclothes.

—A preacher can't say anything of importance if his chief concern is to avoid offending others.

—Do not oversleep if you want your dreams to come true.

WORDS of TRUTH

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Trusting In God

GUS NICHOLS

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength." (Isa. 26:3-4.) God is abundantly able to help us to solve all our problems, and is indeed "Everlasting strength" to all who trust him. His eternal power may be seen by his creation, and by the voice of the heavens declaring his glory. (Rom. 1:18-32; Psa. 19:1-6.) As every house was built by some man, so all things were made and built by God. (Heb. 3:4.) He created the heavens and the earth in the beginning. (Gen. 1:1.) He is "The great unmoved Mover." He flung the worlds out into space and holds them up by the word of his power, as if they were no heavier than soap bubbles. (Job. 26:7; Heb. 1:1-3; 11:3.) If we were to permit our imaginations to run wrecklessly wild we could not think of anything that God is not able to do for us. (Eph. 3:20.) The great sin of all ages has been the sin of Limiting "The Holy one of Israel." (Psa. 78:41.) So long as we strictly obey God we may safely trust in him even to the degree of what others might call reckless abandon. His plans for us not only includes the entire span of earthly life, but also all eternity. It even takes in where we are to be a billion years from now! He is strong and able to save. He is able to care for us in life, and to take care of us in the ceaseless ages of eternity. (1 Pet. 5:7.) He who created and made us in the beginning can preserve us forever, if we but trust in him. He was able to preserve Daniel in the lion's den and the three Hebrews in the fiery furnace. (Dan. 3:17 6:18-23.) God is "ABLE"! He is as able to hear and answer our prayers, as he is to hear the blasphemy of the wicked. He can as easily see our needs as he can see the sins and crimes of the wicked. (Heb. 4:12-13; 1 Pet. 3:12.) O yes, and God has never changed, but is the same God that he has ever been, and so is Christ the same, yesterday, today and forever (Mal. 3:6; Heb. 13:8.) It is true that God is not now making men of the dust as he did Adam. (Gen. 2:7.) But this is not because of any diminishing of his wonderful power! He is now populating the world through what doctors call the "Miracle of birth" and there is no need for another Adamic miracle. It is also true that Christ is not being born of the virgin over and over, nor raising the dead, etc. as he once did. But there is no need for a repetition of such signs as thus, once for all-time-to-come confirmed the word and established Christianity. (Mk. 16:20; Heb. 2:3-4; Acts 14:1-3; Jude 3.) We now believe as a result of the written signs. (Jn. 20:30-31.) With the New Testament in our hands, we are as well fitted and equipped for Christian

service as they were the first quarter of a century after Pentecost with miracles and no New Testament. By operating through the machinery of nature, as a driver at the steering wheel operates his automobile, God so over-rides and guides in all providential matters as to make "All things work together for good to them that love God." (Rom. 8:28; 1 Pet. 5:7; Heb. 13:5-6; Prov. 3:9-10; Mal. 3:10-12.) God operated through the laws of nature, of which he is the author, and, without a miracle, heard and answered Elijah's prayer and stopped the rain for three and one half years, and then without a miracle He used clouds, etc. and sent rain. (Jas. 5:17-18; 1 Ki. 17:1; Lk. 4:25; Acts 14:15-17; 1 Ki. 18:42, 45.) O yes, God is not limited to what is done by nature, He operates all the laws of the Universe to make all things work for our good, if we will but love and trust in him. (Rom. 8:28.) Yes, trust in him with all your heart, and don't limit God — Don't diminish him until he is no more than a Santa Claus God — "Have faith in God" — the God who is projecting this earth like a ship into limitless space to travel at wreckless speed with all humanity on board. (Job. 26:7.)

TRUST IN GOD'S GOODNESS

Not only is God able to do for us above all we could ask or think, (Eph. 3:20), as we have seen, but God is supremely good, infinitely holy and just. In a word, God is too good to do wrong, or to neglect his faithful children. And being infinite in wisdom, he can not make a mistake. He knows us as a shepherd knows his sheep and can call us by name. Not even a little sparrow ever falls to the ground in death without attracting his attention by its suffering, agony and pain. (Mt. 10:29.) The very hairs of our heads are numbered. (Lk. 12:6,7.) Yes, the Lord knows his people. (2 Tim. 2:19; 1 Pet. 3:12.)

TRUST IN GOD FOR FOOD, etc

God does not want us to worry about food and clothing, but wants us to trust in him to give us all things needful. (Mat. 6:24-34; Lk. 12:6-7, 22-31 Heb. 13:5-6; Psa. 37:23-26.) We must learn to be happy and content with what we can obtain when we work and do our part to earn the necessities of life. (Phil. 4:11; 1 Tim. 6:6-18.) We need to remember that "A man's life consisteth not in the abundance of the things which he possesseth." (Lk. 12:15-30.) Let us then trust in God to take care of us in a temporal way.

TRUST GOD IN ILLNESS

God sometimes chastens us for our good. (Heb. 12:3-11.) He is good and kind in permitting us to be sick. It may take some such chastening to keep us humble and from being eternally lost through pride and conceit. Sickness affords us an opportunity for much prayer, study and meditation which may have been neglected. David said, "Before I was afflicted I went astray: but now have I kept thy word." Again he said, "It is good for me that I have been afflicted; that I might learn thy statutes." (Psa. 119:67,71.) In a word, let us consider all that happens to us as being over ruled of God for our God. (Rom. 8:28.) Paul says, "We know that all things work together for good to them that love God." (Rom. 8:28.) And to "Love God" is to keep this commandments. (1 Jn. 5:3-5.) Even afflictions work for us. (2 Cor. 4:16-18.) No real harm can come to a child of God who loves, obeys and trusts in God — even death can not harm him!

TRUST GOD IN DEATH

Christians should trust God to take care of them, and their loved ones, even in the approach of death. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psa. 23:4.) "Be not afraid of sudden fear." (Prov. 3:25.) "Fear not them which kill the body, but are not able to kill the soul." (Mat. 10:28.)

TRUST GOD TO CARE FOR SPIRIT

When Jesus was dying on the cross he said, "Father, into thy hands I commend my spirit."

(Lk. 23:46.) Those at the cross said, "He trusted in God." (Mat. 27:43.) When Stephen was dying he said, "Lord Jesus, receive my spirit." (Acts 7:55-59.) Paul trusted in God that to die was gain, and better than to abide in the flesh. (Phil. 1:21-24.) He was confident that to be absent from the body was to be present with the Lord. (2 Cor. 5:6,8.) Paul spoke of saints gone on as being "In heaven." (Eph. 3:14-15.) John speaks of the spirits of the dead as in heaven with God and conscious, even to remembering their own identity and how they had died. (Rev. 6:9-11.) Lazarus was conscious and comforted after death. (Lk. 16:19-31.) Christ will bring the departed saints back with him when he comes again. (1 Thess. 3:13; 4:13-18; Jude 14-17.)

TRUST IN GOD TO RAISE BODY

God raised Christ from the dead. (1 Cor. 15:3-4; Rom. 1:4.) God who created Adam from the dead and lifeless dust can just as easily raise our bodies from the dead. Christ says "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." (Jn. 5:28-29.) Our bodies will be then fashioned like the present glorious body of Christ. (Phil. 3:21.) After that the saints will never again be sick, nor grow old, nor die. (Rev. 21:4.) Christ is now preparing a home eternal for us in heaven, and when he comes again he will take us to that home to forever live with him and with one another. (1 Thess. 4:13-18.)

TRUST GOD TO ANSWER PRAYER

In the mean time, let us trust the unfailing promises of God to hear and answer our prayers, and to providentially care for us. (Jas. 5:16; Mat. 7:7-11; Phil. 4:6-20.) You, as a believer will need no direct word from God saying he has just heard your prayer. True, God may not give you the very thing you pray for, as it might not be for your eternal good. Again, he may delay the blessing till it would be of most benefit to you. Trust Him! Do not doubt! A failure to receive what you requested is on file, and I shall delay my gift till you are better prepared for it, or it would not be best for you to have what you requested, and I shall give you something better as soon as you are prepared to receive it. He may wait for you to better obey him than you have been doing, and for you to fully dedicate your heart and life to him. (1 Jn. 3:22; Prov. 28:9; Psa. 66:18.) TRUST IN GOD!

Just A Little Push

I was sitting in my car the other day when an old MODEL A Ford stalled nearby. The driver was utterly unable to start the old vehicle and traffic was halted for a block. Horns sounded and angry drivers shouted unpleasant words at the embarrassed man.

After a time, cars began to move around the unfortunate owner of the old Ford. Finally one driver in the long line of retarded cars drove up behind the stalled car and gave it a push. Soon it began moving under its own power and traffic got underway again.

How like life! Someone is halted by circumstances. Most people shout their maledictions upon the luckless individual and leave him to his fate. All he really needs is just a little push to help him get started along the way.

Just as in any congregation, we have a few "Model A's" who need a little help getting on the move again. If you know of someone who is losing interest in the church — or someone who is mired to his axels in personal problems — offer him a little encouragement. Just think — without YOUR push, he may lose his soul!

—Selected—

Growing Old Gracefully And Gratefully

JACK WILHELM

(To the editor and thousands of others like him, the following timely matter will have a special appeal. May God bless our elderly people in a special sort of way. Editor.)

SOME SCRIPTURES WHICH TEACH RESPECT FOR THE AGED ARE: Proverbs 16:31; Job. 5:5-26; Exodus 20:12; Ephesians 6:1-4; Lev. 19:32; Proverbs 23:22; 1 Tim. 5:1.

SOME SCRIPTURES WHICH TEACH DUTIES YOUNGER PEOPLE HAVE TO CARE FOR THE AGED ARE: 1 Timothy 5:1-16; compare John 19:25-27; Matthew 15:3-6.

SOME SCRIPTURES WHICH TEACH DUTIES OLDER PEOPLE HAVE TO THEMSELVES AND OTHERS ARE: Titus 2:1-5 to set proper examples and teach others; 1 Tim. 3 and Titus 1 to serve as elders if qualified and selected; to provide for and rear children and youth AS Ephesians 6:1-4 applies, etc.

SOME GENERAL CHARACTERISTICS OF OLDER PEOPLE: Mental and physical strength weakens, ability and ability to work decline, turn from present future to the past, untidiness and carelessness about dress, temptation to become overbearing, domineering, or quarrelsome and hypersensitive, fault-finding, and contrary. Read Ecclesiastes chapter 12.

SOME SUGGESTION ABOUT HOW YOUNGER PEOPLE MAY PREPARE NOW TO GROW OLD GRACEFULLY: Prepare to be independent; if necessary to be financially independent; be grateful and not too demanding; cultivate wholesome friendships now and do good for others so you can not outlive the gratitude of those you have sincerely helped along the way; work hard to enjoy the satisfaction of resting from constructive labors; take an interest in youth — either rearing a happy family of your own or doing good for others' children; instead of capitalizing on faults to get attention, work to eliminate faults as taught in Rom. 12:1-3 and 2 Cor. 4:16; be absorbed in other interests such as the church and worthy humanitarian works so that usefulness can be a part of your whole life, compare Matthew 6:33; have a sense of humor and maintain a youthful spirit.

SOME POEMS WHICH SUGGEST HEALTHFUL PRINCIPLES:

Old age needs comfort and happiness
With dignity and cheer
And these can be provided if
They're added to year by year.

For age is only a total of
Our thoughts on up from youth,
And can be rich in enjoyment,
If built with beauty and truth.

BEATITUDES FOR FRIENDS OF THE AGED
Blessed are they who understand
My faltering step and palsied hand.

Blessed are they who know my ears today.
Must strain to catch the things they say.

Blessed are they who looked away
When coffee was spilled at table today.

Blessed are they with cheery smile
Who stop to chat for a little while.

Blessed are they who never say:
"You've told that story twice today!"

Blessed are they who know the ways
To bring back memories of yesterdays.

Blessed are they who make it known
I'm loved, respected, and not alone.

Blessed are they who ease the days

On my journey home in loving ways.
— AUTHOR UNKNOWN
FROM "RABBI BEN ESRA"

Grow old along with me!
The best is yet to be,
The last of life,
For which the first was made:
Our times are in His hand
Who saith, "A whole I planned"
Youth holds but half;
Trust God, see all, nor be afraid.

* * *

Let me grow lovely, growing old—
So many fine things do:
Laces, and Ivory, and gold,
And silks need not be new.

And there is healing in old trees,
Old streets a glamour hold;
Why may not I, as well as these,
Grow lovely, growing old?

KARLE BAKER

* * *

"A graceful and honorable old
age is the childhood of immor-
tality."

— PINDAR

* * *

"The evening of a well spent life
brings its lamps with it." - Joubert

* * *

"If you take all the experience
and judgment of men over fifty
Out of this world, there wouldn't
Be enough left to run it."

— HENRY FORD

Close the Stores on Sunday

FLAVIL NICHOLS

More and more establishments are open for business on Sunday. I regret this. I prefer to do no labor on the first day of the week that can be done the preceding day, or can be deferred to succeeding ones.

Oh, I know we are "not under the law of Moses! (Rom. 6:14.) It was given to the Jews only. (Ex. 31:12-17.) Even for them, "Christ is the end of the law." (Rom. 10:4.) Hence, "The law was our (— the Jews —) 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." (Gal. 3:24-25.) Thus Christ took the law "out of the way, nailing it to his cross." (Col. 2:14.) We are under the New Testament. (Heb. 10:9-10; 9:15-17.) Under the gospel of Christ, the old Jewish sabbath (Saturday) is not bound on us. (Matt. 16:19.) And the first day of the week is not circumscribed by the restrictions which characterized the sabbath.

Yet, under the Old Testament a man was expected to provide for himself and his family by laboring "six" days. (Ex. 20:8-11.) One day a week was NOT to be treated like all the others. (Deut. 5:12-15.) Man was to rest one day each week. If without the modern inventions we have they could provide for their needs in six days, man today surely can provide for "his own" (1 Tim. 5:8) without working seven days a week!

Under the law of Moses, God blessed the seventh day (Saturday) and sanctified it. (Ex. 20:8-11; Deut. 5:12-15.) The sabbath law originated after they came out of Egypt for God "made known thy holy sabbath . . . by the hand of Moses." (Heb. 9:13-14.) He selected the "SEVENTH" day for them to observe because on that day he "had rested" from all his work of creation. (Gen. 2:3.) But the reason he commanded them to rest a day each week, was to commemorate the REST he had given from Egyptian bondage!!! (Deut. 5:15.)

The OLD Testament required the Jews to

observe the SABBATH; while the "LORD'S DAY" of the NEW Testament is for "ALL NATIONS." (Ex. 31:12-17; Rev. 1:10; Matt. 28:18-20.)

The seventh day was a day of REST; but the FIRST day is a day of WORSHIP. (Ex. 20:8-11; Acts 20:7; 1 Cor. 16:1-2.)

The SABBATH was a memorial of the REST God had given them from EGYPTIAN BONDAGE; but the Lord's day is a memorial of Jesus' RESURRECTION FROM THE DEAD on that day. (Mk. 16:9.)

Violation of the sabbath law was punishable by PHYSICAL death; while violation of the New Testament is punished by spiritual death. (Num. 15:32-36; Rom. 6:23.)

The first day of the week (Sunday) is the "Lord's DAY" — not the Lord's "TWO HOURS!" This day ought not to be treated like the other days of the week. In it, Christian people should worship (Acts 20:7; 1 Cor. 16:1-2), and pursue "the work of the Lord!!!" (1 Cor. 15:58.)

Even without any 'Blue-Laws' on our statute books, if Bible-loving people will refuse to patronize stores, service stations, and other establishments, ON SUNDAY, such business men will soon close up for the "Lord's day". Buy your supplies, mow your lawn, wash your car, and do your other labors on one of "your" six days! Use the "Lord's day" in His service, and to His glory and honor. Only in emergencies make purchases on the Lord's day.

This rule will fill our Bible school facilities and our auditoriums both Sunday mornings and Sunday nights — and will close the stores on Sundays!

Self Examination

1. Have I been self-centered and self-willed?
 2. Have I placed other interest ahead of God?
 3. Have I carefully used my time this day in such a manner that it will be acceptable to God?
 4. Have I wasted my time and them blamed my failure on something else?
 5. Have I engaged in things that will make my influence for Christ less?
 6. Have I been more interested in my own amusement than in the work of the Lord?
 7. Have I practiced amusements that are contrary to the will of Christ?
 8. Have I spent too much time in light and shallow reading?
 9. Have I made use of my spare time to develop my abilities in God's service.
 10. Have I looked with disgust upon anyone?
 11. Have I been angry at someone without a cause?
 12. Have I refused to forgive someone who has wronged me?
 13. Have I missed any Bible class or worship service when I could have gone?
 14. Have I been irreverent in the worship service?
 15. Have I been praying daily to the Lord?
 16. Have I done all in my power to promote the growth, both spiritually and numerically, of the congregation with which I worship?
- MAY GOD HELP US TO COME ALIVE AND SHOW THE WORLD CHRISTIANITY!**

COULD THIS BE THE TROUBLE WITH YOU?

Some people can't see how to do the Lord's work because of the spot\$ before their eye\$. All during the week they must constantly be buying or selling to lay up treasure for themselves, but do not wish to hear dollar\$ and cents mentioned on Sunday\$.

Should the preacher discuss\$ giving they would regret having come and would determine not to contribute one cent more than usual. You know, Bro. and \$i\$. in Christ, nearly all complaint\$ about giving come from those who are not giving a\$ they should. Liberality is a Christian duty. **BETTER GET RID OF THOSE \$POT\$ BEFORE IT IS TOO LATE.**

'Blessed Are the Dead...'

LEVI SIDES

The following article was written by Brother Burt Groves of Breckenridge, Texas and appeared in FIRM FOUNDATION August 3, 1965. I thought it to be thought-provoking and worthy of our consideration.

Every week hundreds of Christians lament the loss of those they love. We preach the truth of Revelation 14:13, but often our conduct expresses our doubts, nor our faith. "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope." (I Thess. 4:13). Surely, our Lord expects us to give up our loved ones with a sorrow which is tempered by joy, when we are confident that the one lost to this life was faithful to Christ.

The bereaved saint needs support from his brethren. Often he may need immediate counseling from his elders. Generally, our funeral customs conform to those of our local communities. Since we do not consider community customs as our standard in other areas, why should our funerals be an exception?

One hesitates to call attention to questionable trends in this realm because a considered opinion may appear as a harsh criticism. What preacher can preach about our funeral customs within the congregation? Yet, conditions never improve unless needed changes are made, so these ideas are submitted for the prayerful consideration of all.

MUST WE SPEND THOUSANDS?

I visited the home of a poor man who died leaving at least one minor child. He was not a Christian, but his widow's attitude may be closer to ours than we realize. His body was displayed in an expensive casket in his very modest home. The widow explained that he had insurance and she wanted to spend every penny of it on his funeral.

Funeral directors cannot provide the service we demand of them on \$400 funerals, but the honest funeral director will discourage a family from spending more than it can afford.

How many Christians spend more than what they should because of pride? Have we degenerated to a people who want to put our loved ones away IN STYLE? Would we spend as much if no one but the immediate family would see the casket?

Can we look at our funerals objectively? A medium income family will likely spend \$1,000 for the casket and service, \$250 for a vault and another \$250 for grave space and monument. Friends of the deceased may spend as much for flowers. Since we are a people who cannot carry the gospel to all the world, since we often must wait for years and years for needed buildings, since we have very little for benevolence, since many of us find it too expensive to send our children to Christian colleges; since we live so poorly, how can we justify our rich funerals?

WHAT ABOUT THE SERVICE?

We gather to remember the deceased and comfort the bereaved. It is doubtful that the open casket does either. Families find it most difficult when friends weep as they pass the open casket, but since this is expected in most communities the bereaved family would feel guilty of being inconsiderate, if they requested a closed casket. This is changing. Elders and preachers can expedite the change. The songs we sing often multiply the grief. Quite often a well composed family breaks down as the singing starts. The requested songs will often give assurance to the family of a sinner which no gospel preacher could give.

WHAT CAN BE DONE?

Certainly most of the decisions belong to the family, but elders and preachers should be willing to advise. Good funeral directors will work with the Church in discouraging the family to

over-spend its ability. Local practice can be reviewed and slowly changed. Memorial gifts to various works of the Church can be encouraged in the place of flowers. Those conducting the funeral can often do the family a favor by selecting songs which contribute to the service instead of aggravating grief or condoning a sinful life.

Present day practices border on the adoration of the fleshly body. Since we are in a materialistic society, we must have great faith in the truth of the gospel if we are to recognize that in weeping for a faithful saint, we weep not for him but for ourselves. May God help us to express our faith at all times.

Is the Church Found In Prophecy?

J. M. POWELL

The Old Testament abounds with prophecies concerning the New Testament church. The establishment of the church was no accident or afterthought. Its existence was according to the eternal purpose of God. (Eph. 3:8-11.) Through out the Old Testament, the prophets heralded the approach of the reign of Christ in graphic language. One of the most colorful passages is, "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1.) Let us note some particular prophecies concerning the church.

ESTABLISHMENT OF THE CHURCH

Isaiah said, "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (Isa. 2:2,3.)

This prophecy, points to Jerusalem as the place and Pentecost as the time of the establishment of the church. (1 Tim. 3:15; Heb. 1:1,2; Lk. 24:46-47.)

THE DIVINITY OF THE CHURCH

Daniel, prophesying of the coming of the Messiah's kingdom, said, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. 2:44) Here it is stated that "The God of Heaven" is to set up the kingdom. (Mt. 16:18,19; 1 Cor. 1:1; Heb. 8:1,2.)

THE INDESTRUCTIBILITY OF THE CHURCH

Time and time again the prophets speak of the church or kingdom that shall never be destroyed. "The God of heaven" shall "set up a kingdom which shall never be destroyed." (Dan 7:14.) "The Gates of Hades shall not prevail against it." (Matt. 16:18; Heb. 12:28.)

THE UNIVERSALITY OF THE CHURCH

Isaiah predicted of the church that "All nations shall flow unto it." (Isa. 2:2); Gen. 12:1-3; 22:18; Acts 13:47; Mt. 28:18-20; Lk. 24:47.)

THE SPIRITUALITY OF THE CHURCH

Isaiah declared that God laid a foundation, a stone, a tried stone, a precious stone. (Isa. 28:15,16.) Peter quoted this statement, and applied it to Christ. (1 Pet. 2:6.) The foundation of the church is the living, everlasting Son of God. (Matt. 16:16-18; 1 Cor. 3:11.)

THE INDISPENSIBILITY OF THE CHURCH

Isaiah referred to the fact that God would "Place salvation in Zion." (Isa. 46:13.) The writer of the Hebrew letter identifies "Zion" with the "church of the firstborn." (Heb. 12:22, 23; Eph. 1:3, 22, 23; 5:23.)

THE UNIQUENESS OF THE CHURCH

Isaiah predicts that the church or kingdom was to be exalted above the hills. (Isa. 2:2.) In giving the parable of the mustard seed, Jesus said, "When it is grown, it is greater than the herbs." The church is the greatest institution

that the world has ever known. It is greater than all the fraternal, financial and civic organizations combined. It's a glorious institution. (Eph. 5:27.) It stands alone in its uniqueness.

The Three Necessities For Your Salvation

In order for you to obtain "the joy of salvation," three things must be present without an exception. There must always be (1) adequate provisions, (2) an invitation, and (3) an acceptance.

PROVISIONS

The provisions of your salvation are truly adequate and sufficient. For we have: (1) The love and mercy of God. "For God so loved the world." (John 3:16.) "But according to his mercy he saved us." (Titus 3:5.) (2) The life blood of Christ. "We shall be saved by his life." (Rom. 5:10.) "Christ died for our sins." (1 Cor. 15:3.) (3) The gospel, inspired by the Holy Spirit: "It (the gospel) is the power of God unto salvation." (Rom. 1:16.) (4) The interests of angels. "There is joy in the presence of the angels of God over one sinner that repeneth." (Lk. 15:10.) (5) The church, in which salvation is enjoyed, "And the Lord added to the church daily such as should be saved." (Acts 2:47; See also Ephesians 5:23; 1:22-23.) Hence, if you are lost, you will never be able to plead for release from your guilt and punishment on the grounds of inadequate provisions!

INVITATION

Jesus has given the precious invitation in tenderest tones when he said, "Come unto me . . . and I will give you rest." (Matt. 11:28.) John repeated it before laying down forever the pen of inspiration. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." (Rev. 22:17.) Yet, this invitation is often spurned and the divine call rejected: "And ye will not come unto me, that ye might have life." (Jn. 5:40.)

ACCEPTANCE

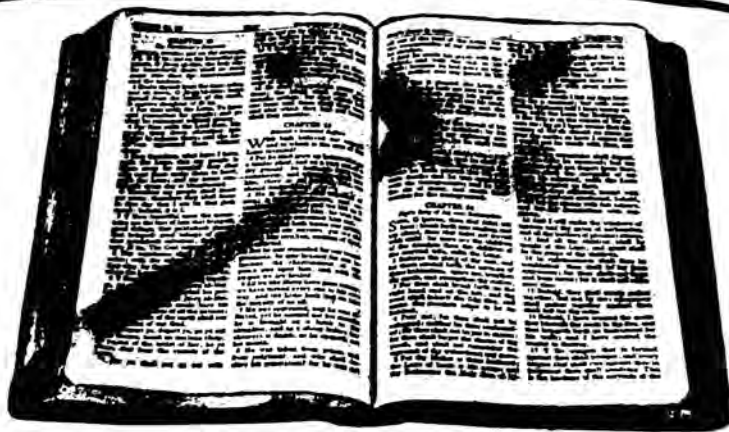
You will take advantage of the provisions and heed the invitation by accepting Christ's gospel and obeying it. The people on Pentecost (Acts 2) thus accepted salvation. In so doing they (1) heard, verse 37: "Now when they heard this . . ."; (2) Believed, verse 37: "They were pricked in their hearts and said unto Peter and the rest of the apostles, men and brethren, what shall we do?"; (3) Repented, verse 38: ". . . repent and be baptized . . ."; and (4) were baptized, verse 41: "Then they that gladly received his Word were baptized . . ."

With the provisions for salvation so adequate, the extended gospel invitation so tender, and the terms of acceptance so simple, we kindly ask our sinner friends, "Why tarriest thou?" "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) The promise is: "He that believeth and is baptized shall be saved." (Mk. 16:16.)

I GO TO CHURCH ON SUNDAY NIGHT BECAUSE . . .

1. I want to go and I'm wanted.
2. I need to go and I'm needed.
3. I believe Jesus would go if He were here in the flesh.
4. I had rather be there with the brethren than anywhere else.
5. I want to encourage the brethren all I can.
6. I want to be there to encourage any visitor or stranger that might attend.
7. I haven't found any excuses that I thought the Lord would accept at the judgment for not going.
8. I want my neighbors to know that I have more than a Sunday morning religion.
9. I like to be counted among the faithful of God's children.
10. I want to set a good example before my

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

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THE CONFESSION

GUS NICHOLS

It is in the confession that so many people begin to detour away from our Savior's plan of salvation. So, let us move cautiously and scripturally here, for we are on holy ground.

The confession is in the Commission by a necessary inference. The Commission requires the baptism of those taught and made believers, and the teacher cannot merely look upon a man and by the seeing of the eye discern whether or not he has been taught, is a disciple or learner, and whether or not he has reached the point where he really believes in Christ. Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mat. 28:19.) How may we know when one is thus ready for baptism? Again, Christ said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) How may we know when one is thus a believer and when he should be baptized unless he confesses his faith? I cannot look at a man and know whether or not he is a believer.

The apostles preached the gospel of the Great Commission, and they preached the confession. Paul says, "The word is nigh thee, even in thy mouth, and in my heart; that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:8-10.) Please note that the confession was a part of the word of faith which the apostles preached, and that it is a condition of salvation, the same as the faith confessed. This proves our point that the confession is taught by a necessary inference in the Great Commission. Paul says Timothy did "Confess the good confession in the sight of many witnesses." (I Tim. 6:12.)

WHAT IS THIS GOOD CONFESSION?

1. IT IS A CONFESSION OF FAITH IN THE MOST IMPORTANT TRUTH IN THE WHOLE REALM OF TRUTH.

It is to confess that one believes that Jesus Christ is the Son of God with all his heart. When Philip preached Jesus unto the Eunuch and they came unto a certain water, the Eunuch said, "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus

Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing." acts 8:36-39.)

It is to confess the very foundation truth of Christianity. When Jesus asked Peter and the apostles who they were ready to say he was, "Simon Peter answered and said, Thou art the Christ, the Son of the living God. Referring to this great confession, and its wonder-working truth which Peter had just confessed, Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mt. 16:15-18.) If Jesus is indeed "The Christ, the Son of the living God" it should be our one all-consuming purpose in life to obey and follow him, for nothing else matters much. If the church is indeed built on the truth that Jesus Christ is the "Son of the living God", and if this is indeed "The Rock-bed truth of all truth", it is fitting that all who would be saved must make a confession of faith in this great universal and saving truth.

If Jesus Christ is "The Son of God" Christianity is the one and only true religion, the church of Christ which he built on this truth is the only true church, and his plan of salvation is the only plan whereby one can be saved. Yes, and He alone has the authority to direct in all phases of human life. He is the only head of his church, and it is to be subject unto him in all things. (Eph. 1:20-23; 5:23-24; Mat. 16:18.)

2. IT IS TO CONFESS THAT JESUS CHRIST IS LORD TO THE GLORY OF GOD, THE FATHER. (Phil. 2:5-11.)

The word "Lord" means "Ruler". So, to confess that Christ "Is Lord" is to confess that one is accepting him to be the Lord and ruler of his life. This could only be sincerely confessed when preceded by genuine repentance. Only those who are ready to obey him in all things can scripturally confess him as their Lord. "He said, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46.) He is the "Author of eternal salvation, unto all them that obey him." (Heb. 5:8-9.)

3. IN MAKING THE GOOD CONFESSION ONE IS PUBLICLY PROFESSING THAT HE WILL ACCEPT THE DOCTRINE OF CHRIST AND BE GOVERNED THEREBY. He is subscribing to the New Testament as his only religious creed, discipline, manual, articles of reli-

gion, rule of faith and practice. It is impossible to accept Christ and reject what he said and taught. He says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (Jn. 12:48.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: but he that abideth in the doctrine of Christ; he hath both the Father and the Son." (2 Jn. 9.) No one who prefers to belong to a religious sect or party not in the doctrine of Christ is ready to confess Christ before men. Christ is not divided. (I Cor. 1:10-13.) His church is not denominational, and his New Testament and doctrine are not sectarian, nor divisive in nature.

4. TO CONFESS THAT JESUS CHRIST IS THE SON OF GOD IS TO IMITATE GOD HIMSELF.

At the baptism of Jesus, God confessed in a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." (Mat. 3:13-17) Again, the Father made this confession at the transfiguration of Christ. (Mat. 17:1-5.) There he added "Hear ye him." Peter, James and John heard this confession. (2 Pet. 1:16-18)

5. CHRIST MADE THE GOOD CONFESSION WHEN IT COST HIM HIS LIFE AND EVERY DROP OF HIS PRECIOUS BLOOD TO MAKE IT.

When Christ was on trial for his life, and they could find no cause of death in him, the High Priest finally said, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God." He gave the answer, saying "Thou hast said." (Mat. 26:63.) They called this blasphemy, and crucified him on that charge. It may cost us much to confess Christ, but it should be made regardless of cost.

6. SOME WHO BELIEVE IN CHRIST ARE ASHAMED AND AFRAID TO CONFESS HIM BEFORE MEN.

"Nevertheless among the chief rules also many believed on him: but because of the Pharises they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (Jn. 12:42-43.) Such faith is cowardly and dead, and can not save the soul. When we needed some one to take a stand and go to the old rugged cross and die for us Jesus did not falter, but gave himself freely and gladly to die that we might live. And think how cowardly it

(Continued On Page 4)

WORDS of TRUTH

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'Perhaps We'll Never Know'

GUS NICHOLS

LISTEN! It was screeching brakes, a piercing scream, an awful crash or thud, a mangled body and — DEATH! Little Danny was only six, and it was his third day at school! For six years his mother and dad had talked and planned for Danny to go to school. But now the lifeless and innocent little body in which Danny had lived is being carried away in an ambulance, and all hopes for Danny's EARTHLY career are gone — gone forever!

No one will ever know what the future held for Danny! He might have been a banker or a lawyer or a great preacher! But he is gone — gone into eternity! He might have been a tire salesman, a bricklayer, or a fireman like his dad. He might have been a fine husband and father, and a good elder or deacon in the church. His offspring might have been Christians for a hundred years and might have numbered up into the thousands. But — no one will ever know!

All of this suffering and sorrow, this great loss and this tragic death was because a careless driver failed to heed the yellow and black WARNING SIGNS ALONG THE ROADWAY! The signs were clearly visible and readable! But the driver failed to heed them. He could read, but HE GAVE NO HEED. He knew — and now he is charged with "negligent homicide"! By his wreckless carelessness he is a killer!

ANOTHER SAD SCENE

LISTEN! It is the sound of the gavel! The judge is calling for order in court. There is deathly silence! Then, as though shouting the verdict, the judge passed sentence on Randy. His parents and family listened in breathless silence, with heavy hearts and eyes blinded with tears!

No one will ever know what Randy might have been. His parents could have borne up better under the sorrow of a tragic and accidental death than this! But — their son is gone-gone to the penitentiary - his freedom is gone. He is gone to be with other bad boys! He is gone from opportunity! He is gone from home—he is gone—long gone—perhaps forever GONE!

Randy's parents never showed any love for him. He was born into their home as an intruder. It was a burden to look after him and to care for him. They did not teach him about God and about right and wrong. They did not encourage him to obey God and the laws of the land. They both worked all the week. Then left the impression on Randy that there is no life but this, and that money and material things are all-important! Randy's parents did not regularly attend the services of the church. Once in a great while, they would come in late after the sermon started on Sunday morning and take a back seat. To them Sunday was

for rest and recreation, for fishing and pleasure-seeking, a day on which to relax their tired nerves in lazy indulgence. Randy was not taken to Sunday school, and never attended the Vacation Bible School. The church rarely ever entered his parents' minds, and Randy never gave a serious thought to religion. The parents had been brought up in the church and in Bible school, but they had long been backsliders. They once were faithful—but finally they ignored all WARNING SIGNS ALONG THE WAY OF LIFE! When the preacher and others invited them to attend they always offered excuses, such as they were "too tired," or "had to go elsewhere," or "company came," or "the weather had been bad" and "they had been going on the river to their hideaway for rest on weekends," etc.

They saw the signs and warnings along the way. They were plainly written! The guide posts were marked in large letters of black and white, but—they would not heed. They ignored all warnings, such as "THE WAY OF TRANSGRESSORS IS HARD." (Prov. 13:15.) "BE SURE YOUR SIN WILL FIND YOU OUT." (Num. 32:23.) "WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP." (Gal. 6:7.) "TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT." (Prov. 22:6.) "SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS." (Matt. 6:33.) "TODAY IF YOU WILL HEAR HIS VOICE, HARDEN NOT YOUR HEART." (Heb. 3:7-8.) "BE THOU AN EXAMPLE OF THE BELIEVERS." (1 Tim. 4:12.) "TO HIM THAT KNOWETH TO DO GOOD AND DOETH IT NOT, TO HIM IT IS SIN." (Jas. 4:17.) But these warnings were ignored. Randy's parents rushed on down the broad way. They were warned but failed to heed! Now Randy is gone — gone to the penitentiary — gone into shame and ruin!

Randy might have grown up to be a school teacher, a preacher, a lawyer, a doctor, a plumber, a carpenter, an elder or deacon in the church, or a machinist like his dad — no one will ever know! But now he is led away between two guards of officers. He is gone! Sadly gone!

A FINAL SAD SCENE

LISTEN! The judge of the universe is calling for order! He is about to judge the world in righteousness. (Matt. 25:31-46.) The nations of earth are being lined up on the right and on the left! Families are being divided! The line is being drawn! All are being judged according to their works! The word of God is the standard! (Jn. 12:48.) Sentence will be passed upon all who may have neglected the great salvation (Heb. 2:3; Mat 25:31-46.) The righteous will go into eternal life, but the wicked into everlasting punishment. There will be lost boys, lost girls and lost parents — all because they did not heed the signs along the way. They are gone — gone to GOD — gone to eternity — gone forever! Hopless and cheerless their awful doom! Their wail will be "TOO LATE, TOO LATE!" I might have been otherwise! Christ died for them! God have been otherwise! Christ died for them! Godly people loved them and tried to win them to Christ and his truth! They might have been up in heaven enjoying "everlasting life." As the poet says:

"Of all sad words of tongue or pen;
The saddest are these: It might have been."

WHAT'S THE USE?

What's the use to kick someone
Who has had a real hard fall?
If you don't care to help him,
Don't mention him at all.
You will find, if you take notice,
That what I say is true.
While there may be faults in others,
There's a flaw or two in you!

— "Glad Tidings"

Barbara Streisand On Dancing

A recent interview with Barbra Streisand, the famous young singer, was published in the magazine section of the DETROIT NEWS on February 6, 1966. Miss Streisand gave some interesting revelations of her feelings on various phases of modern life. One of the most interesting were her observations concerning dancing.

In response to one question she said in part: "Everybody is self-contained, turned completely inward, with his or her own reveries. There's no communication between people nowadays, and our dancing symbolizes it. But I think it's terrific to let out all our aggressions with body movements"

One may doubt whether Miss Streisand is correct in her observation that the modern solo gyrations called dancing really "let out all our aggressions" and if such prevents immoralities. It is because of the closeness physically of such dances that we have condemned them as bad for our young people; they do indeed stimulate the sexual emotions in a sensuous manner.

But hear Miss Streisand further: "The touching dances are too intimate. I don't like to dance close to anyone except my husband. It's embarrassing and unnatural to suddenly find yourself practically in the embrace of someone you don't love."

This young woman cannot be classed as unsophisticated and unworldly, but she admits to being embarrassed by dancing with someone who is not her husband, in intimate dances. May we congratulate her for her honesty and sense of propriety! But, as we do so, we are compelled to point out the incongruity of her feelings with those of some "Christians" who seemingly have no shame or feeling of embarrassment when dancing! Here is a woman of the world who has more modesty than many Christian parents are instilling in their sons and daughters!

When any Christian fails to take a stand on dancing and let his or her friends know this stand it is a sign of cowardice. Dancing is too intimate to be engaged in by any who are not husband and wife. This is not prudish nor unsophisticated or Miss Streisand is prudish and unsophisticated.

CHRISTIAN PARENT! ARE YOU TAKING A STAND ON THIS EVER PRESENT PROBLEM FACING TEENAGERS? Will you allow a woman of the world to have higher standards than a Christian? (Gal. 5:19-21.)

— Martel Pace

The Unburied Corpse

A newspaper story gave an account of how a minister, in preaching a funeral sermon, referred to the person deceased by saying, "The corpse has been a member of this church for fifteen years."

How truthfully that could be said about some members of the church. To all intents and purposes they render just about as much assistance to the church as does a corpse.

A member of the church who only comes to the church building and stays while the sermon is being preached does no more than a corpse. He bears no burden, but is himself borne by others. He is spiritually dead!

THE BIBLE SAYS: "But she that giveth herself to pleasure is dead while she liveth." (1 Tim. 5:6)

"Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5:14)

Hence, do not be a living corpse, but be alive and active and awake to the needs of the church. Be a fruitful branch, bring forth fruit with the strength which Christ supplies. (John 15:1-6.)

'My Child Doesn't Like Bible Class'

"My child doesn't like to go to Bible School. What can I do about it?"

1. **YOU CAN BE CONSTRUCTIVE.** Don't criticize or blame the teacher, yourself, or the child. A negative attitude only complicates matters and hardly ever helps.

2. **YOU CAN BE ENTHUSIASTIC** about the class, the teacher, the lesson, the other children, and in preparing for the Lord's day. Kindly, but firmly, ignore any negative expression by the child.

3. **YOU CAN PREPARE THROUGH THE WEEK** for the class. Do not rush, scold, or nag on Sunday morning. Prepare clothes ahead of time. Get up early enough that the child can leisurely finish his regular morning routine.

4. **YOU CAN HELP THE CHILD PARTICIPATE IN THE CLASS.** Have him select and take a Bible Story Book or picture to the teacher. Participation increases interest.

5. **YOU CAN TRY TO TAKE ONE OR MORE NEIGHBORHOOD FRIENDS** with you to the class. Offer to stop and pick up other children. Helping someone else to attend adds importance to the event.

6. **YOU CAN EXPAND YOUR ACTIVITIES AT HOME.** Sing Bible songs as you work. Repeat Bible stories or incidents as you have opportunity. Familiarity with Bible material helps the child to respond.

7. **YOU CAN HELP YOUR CHILD THROUGH PRAYER.** Pray with him about his class, teacher, and friends... We all need to pray about the teaching of God's word.

8. **YOU CAN OFFER TO HELP THE TEACHER IN EVERY WAY POSSIBLE.** Be sincere, specific, and constructive in your offer. Regardless of the teacher's weakness, never criticize him before the child.

9. **HELP YOUR CHILD TO PREPARE HIS BIBLE SCHOOL LESSON FOR THE FOLLOWING SUNDAY.** Read aloud to him each day. This will help him to establish the habit of daily Bible reading.

— Harold Thurman

Why Hear Ye Him?

W. C. CALLOWAY

(Mt. Harmony Church of Christ)

In the 10th chapter of John, Jesus was teaching that he was the Door, and the good Shepherd, to the sheepfold, Jn. 10:19, and many of them said, "He hath a devil and is mad, Why hear ye him?" (Jn. 10:20.)

1. Let us notice. This is not the first time division had occurred among those Jews. The way the devil gets his hold on people is through division and confusion.

2. And now to our question: "WHY HEAR YE HIM?" "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of hope that is in you with meekness and fear." (1 Pet. 3:15.) This is a serious question: "WHY HEAR YE HIM?"

The prophet said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination. . . ." (Prov. 28:9.)

David said, "The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple." (Psa. 19:7.) "And there came a voice out of the cloud, saying. This is my beloved Son, hear ye him." Now if this were all we had in the Bible concerning hearing the Son of God, it would be enough.

WHY HEAR YE HIM? •

Why hear ye him? "So then faith cometh by the hearing and hearing by the word of God." (Rom. 10:17.) "But without faith it is impossible to please him." (Heb. 11:6.) So we must hear him to have faith and to please God. Paul said, "It

is pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.) We cannot believe without hearing, and we can not be saved without believing. So we must hear him.

BECAUSE WE LOVE HIM

We want to hear those we love, and those we believe. We love Christ, and we want to hear him. If we do not love him we will not hear him. (Jn. 14:24.) "The word which ye hear is not mine, but the Father's which sent me." "Ye men of Israel hear these words." (Acts 2:22.) When Peter convinced them, they repented. "Now when they HEARD this, they were pricked in their heart." (Acts 2:37.) Now if they had refused to hear, they could not have been converted.

BECAUSE WE WANT TO BE SAVED

"Him shall ye hear in all things whatsoever he shall say to you, and it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.) Peter and John said, "For we cannot but speak the things which we have seen and heard." (Acts 5:20.) It was God's word they spoke. We hear the word because it is the word of one whom we love, and the word is the power to save. (Rom. 1:16.) Let us all hear Jesus in all things concerning which he has spoken. (Acts 3:22-23.)

I Wish I Could Be A Brother Like That

A San Antonio preacher drove his new car downtown and parked. When he returned to his car, he found a small, very dirty, urchin admiring the car and softly rubbing his hand over the brand new finish.

"Do you like it?" the preacher asked, "Yes, sir," the boy replied. "Is it yours?" "Yes," said the preacher. "My brother gave it to me."

The boy hesitated, then unexpectedly replied: "I wish I COULD BE a brother like that."

The preacher was nonplussed because he had certainly expected the lad to say, "I wish I HAD a brother like that."

The preacher, his heart melting, then asked the boy if he would like to take a ride. But the boy answered: "I am too dirty." "You may be dirty on the outside, but you are mighty clean on the inside," the preacher responded. "I think it would do my car good for you to ride in it." They got in the car and soon the boy began to urge that the preacher take certain streets. The lad wanted the preacher to drive through his neighborhood. So the preacher complied and soon found himself in an alley outside of a run-down garage apartment.

The boy jumped out of the car and ran quickly up the steps. In a short while the preacher head footsteps returning. They were far more labored than when they were going up. The first thing he saw were the dirty bare feet of his little street friend and the next were the lifeless, withered legs of another boy, whom he learned was his little friend's brother, begin carried down the steps.

Seating his brother on the bottom step, the boy said: "Harry see, it's just like I told you. One day I am going to buy a car just like that." He then explained: "You see, mister, Harry can't walk. I go downtown and look at all the nice things in the store window, and come home and try to tell Harry what it is all about, but I can't tell it very good. Some day I am going to make enough money to buy a car for Harry so he can see for himself."

— Told Mid McKnight

Precious Jewels

. . . I (the Lord) make up my jewels. . . Malachi 3:17.

Someday the Lord will return from Heaven to joyously collect His "jewels" that they may shine eternally with undimmed luster in the Kingdom of His Father (Dan. 12:3; Matt. 13:43). In

this life, therefore, God often puts us upon the grinding wheel of trial that He may begin the necessary "shining up" process that His "rough gems" require. If we will just remember that this often unpleasant rasping is adding to our "preciousness," we will take the "buffing" of adversity with holy joy and unwavering faithfulness.

"When in Amsterdam, Holland, last summer," said a traveler, "I was much interested in a visit we made to a place that was famous for polishing diamonds. We saw many men engaged in the work. When a diamond is found it is rough and dark like a common pebble. It takes many long hours to polish it, and it is very hard work. It is held close to the surface of a large revolving wheel. Fine diamond dust is used as a grinding powder, for nothing else is hard enough to polish the stone. Sometimes this buffing must be continued for many months. If the diamond is intended for a king, or some dignitary then even more time and trouble must be spent upon it." Is it any wonder then that our Lord calls His own loved ones His "jewels"? To fit them for beautifying His crown, they too much be polished like diamonds; and so He allows trouble to buffet us, that we may lose our innate darkness and better reflect light of His glory. Thus we come to find the true and many-sided bevel of holiness, as sin and evil habits are ground off by the sanctifying wheel of time.

Are you one of His "precious jewels"? Then do not be surprised if in this life you get a "good polishing"!

Like the stars of the morning,

His bright crown adorning,

They shall shine in their beauty,

Bright gems for His crown!

THOT: God's jewels are gathered in grace, bought with blood, polished by pain, and destined for His diadem!

THE GOSPEL STORY

Jesus died for our transgressions,
Died to save us all from sin,
Gave proof unto all the nations
That he was raised up again.

Jesus in the great commission
Said, "Go preach" unto all men.
Tell them of the great salvation —
How they may be saved from sin.

Jesus had them wait for power,
Which would guide into all truth,
Making known in that same hour,
Pardon for old age and youth.

O' Then come unto the Savior.
There's great danger in delay.
Come right now, accept his favor,
Be made whole in God's own way.

O' Believe the gospel story,
In repentance turn from sin,
Then confess the Lord of glory,
Be baptized and enter in.

SENTENCE SERMONS

"When we are in a department store a dollar seems to be the size of a postage stamp. But when the collection plate is passed, it looks as large as a bed sheet."

"The best way to remember people is to remember them in prayer."

"In the sight of God, we all live in glass houses"

"Shady business produces no sunny life."

"A man is very conscientious when he is able to tell the difference between; when he is tired and when he is lazy."

"PREACHERS HAVE TO DEAL WITH A LOT MORE CASES OF SLEEPING SICKNESS THAN PHYSICIANS DO!"

"If a congregation had more self-starters, there would be a lot less cranks."

THE CONFESSION

(Continued From Page 1)

is in us to fail to stand for him, when our souls, his Cause, and the salvation of others is now at stake! Jesus teaches us that one must hold his faith as so dear that he will forsake all people and all earthly things, even hate his own life, or he cannot be his disciple. (Lk. 14:26-33.) By one's actions in failing to confess Christ he is actually denying Him before men, so as to be denied by Christ before his Father and the angels. (Mt. 10:32-33; Tit. 1:15; Mk. 8:38.) The romance of confessing Christ and living for him should be the greatest thrill of a man's life. Like Paul, we should, if need be, count all earthly things as refuse that we may win Christ. (Phil 3:5-11.)

7. THE GOOD CONFESSION SHOULD BE MADE WITH THE MOUTH AND BEFORE MEN.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Mt. 10:32-33.) Paul said they preached a confession which was to be made with the mouth, and was a condition of salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10.) Faith, repentance, CONFESSION and baptism are the conditions of salvation to alien sinners. (Mk. 16:15-16; Acts 2:38; Rom. 10:9-10.) Surely, no one who loves Jesus and appreciates what He has done for a lost world in providing salvation for us can fail to see the necessity of confessing Christ before men.

9. WHY NOT MAKE THE GOOD CONFESSION NOW RATHER THAN WAIT TO MAKE IT SOME DAY TO ONE'S OWN SHAME AND CONDEMNATION?

A failure to be for Christ is to actually be against him. (Mt. 12:30.) No man can be neutral in his sight. "Wherefore God hath highly exalted him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11.) Those who fail to confess our precious Lord here, will confess him when it is too late at the judgment. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11.) "If we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Tim. 2:12.)

10. WE SHOULD GLADLY CONFESS HIM NOW SO WE MAY MEET HIM WITH JOY WHEN HE COMES.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7.) Don't fail to take your stand with Jesus, now! Tomorrow might be too late. Today if you will hear his voice, harden not your heart. (Heb. 3:7, 8.)

Some Things To Think About

GUS NICHOLS

1. Many of us are some-what like the prodigal son, BESIDE OURSELVES. (Lk. 15:11-31.) You know the story of the Prodigal Son; how he went into a far country, wasted his substance, then during a famine was reduced to great want. His position was finally lowered

to that of feeding swine and yet still starving to death, when one day he got to thinking of the old home which he had forsaken, and the record says "HE CAME TO HIMSELF." He had some sobering thoughts while in the pig pen.

Someone has said, "Necessity is the mother of invention." The idea is that most people do not function at their best until they are under some great pressure, stress and strain of some sort. Only in great labor is anything worth while brought forth.

Paul says, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:10.) When Paul was weak in his own power and felt unequal to the tasks which lay ahead, and when he was physically, mentally and financially unfit, he was at his best inwardly — it was then that he was strong. Opposition and conflict bring forth strenuous and exhausting effort on our part which in turn strengthens us and makes us stronger than ever. This is why Paul rejoiced in infirmities, reproaches, necessities, persecution, and in distress — for Christ's sake — or on account of his being a Christian. Do we have enough faith to rejoice in such things as Paul listed? Or do we wish to grow without spiritual exercise, without that which calls forth from within us that which only labor and toil and trials could have brought into existence?

2. One of the crying needs in the church is for fathers and mothers who recognize the importance of being good examples unto their children and households. (Gen. 18:19.) Abraham did not ask his family to go before him and lead the way, but rather to follow his example. He not only set a good example which would be the greatest possible inspiration for the family, but he actually "commanded" them to follow him. How we do need parents to day who are worthy examples of what they profess to be. A little boy with a dad who is an alcoholic has little chance to ever succeed in life. A mother who continually fusses and nags at other members of the family and never sees any good in life is likely ignorant of the fact that she is actually ruining her home. So it is with all the moral qualities. The crying need in the church is for better parents. This would soon change the trend, and juvenile delinquency would largely be a thing of the past. It is so true that the children are going to be like their parents that the very thought of it should sober us and arouse our consciences to impel us to change our ways. Remember that children are closely observing us and are sure to walk in our steps. In spite of our own imperfections, they will have the utmost confidence in us if we are sincere in our religion and really and truly try to live right. Some unknown poet has said: "The children will follow the adults, you know, Wherever the adults may stray, If the adults go wrong, it will not be long Until the children are as wrong as they. And so for the adults we earnestly plead For the sake of the children today. For if the adults are lost, what a terrible cost The children will have to pay."

3. There are two sides to the subject of recreation. Children and young people need much exercise. Their growing bodies and muscles must be exercised in order to mature properly. They develop excess energy which must be utilized and thrown off like superfluous steam from an engine. They must not be required to get over into a corner and sit down and "not move" like some old and feeble person. They need to play ball and other games and get some strenuous exercise so as to enlarge the blood vessels and make the heart to get into high

gear. Those brought up in inactivity cannot develop as they should. And their minds are sure to be as flabby as their muscles. Our young people should stay young in heart and life until they are grown in body and mind, until the age of maturity. They should play and laugh and cultivate a keen sense of humor and be able to see something wonderful and fine in life.

But they should not be deceived into thinking that all of life is play. They should learn early in life that there is much work to be done. Lessons must be prepared regularly — every day. To study and well prepare a lesson once in a great while means to fail to obtain an education and to develop a careless and bad attitude toward responsibility. Habits of work, as well as of play, are established early in life. A trifling, disgruntled and unhappy youngster means an unhappy and no account adult, unless changed by the grace of God. And habits are hard to break. There is only one way to break one, and that is to DROP IT! But this is hard to do, for it will stick to you like glue or a leach.

4. Brother Batsell Barrett Baxter has given teenagers some good and sound advice in an article being quoted from the Gospel Advocate in which are some things too good to pass over lightly. Let us suggest that our fine teenagers read this and be blessed thereby. It is under the topic as quoted by a Colorado Juvenile Judge as follows:

"SOUND AND SENSIBLE ADVICE TO TEEN-AGERS"

"Always we hear the plaintive cry of the teen-ager: 'What can we do? Where can we go? . . . The answer is, 'Go home. Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car, learn to cook, scrub the floor, repair the leaky sink faucet, build a boat . . . get a job.

"Visit the sick, assist the poor, study your lessons. And when you are through . . . and not too tired . . . read a book.

"Your parents do not owe you entertainment. Your city or village does not owe you recreational facilities. The world does not owe you a living . . . you owe the world something. You owe it your time and energy and your talents so that no one will be in poverty or sick or lonely again unless it be his own fault.

"In plain simple words, grow up; quit being a cry-baby. Get out of your dream world and develop a backbone, not a wishbone.

"You're supposed to be mature enough to accept some of the responsibility your parents have carried for years. They have nursed, protected, helped, appealed, begged, excused, tolerated and denied themselves needed comforts so that you could have every benefit. But now, you have no right to expect them to bow to every whim and fancy just because selfish ego instead of common sense dominates your personality thinking and requests."

REFLECTIONS OF A YOUNG CHRISTIAN

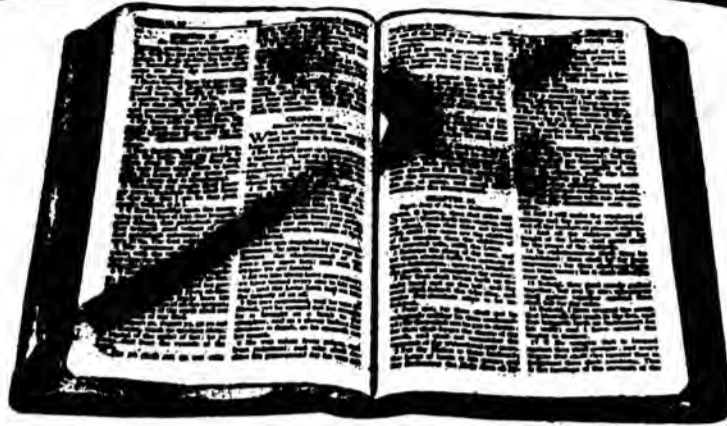
"Last Wednesday night, I thought I would go to the worship service at the church. My buddy wanted me to go to the movies with him, but I declined, knowing I ought to be in church. I did go to the service, but I was surprised to see the small number present. I looked for my Sunday morning Bible teacher, but his seat was empty. I looked for a member of the church who had called at our house only last week, but she was absent, as were several men who had waited on the Lord's Table on Sunday. It's plain and obvious for all to see that those absent do not think the Wednesday night church service is important. I'm not going back to that service anymore either.

—Selected—

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth!"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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NO. 72

OVERCOMING THE UNIMPORTANT

One of the chief complaints of today is "I am so busy I can't find time." Many times the things that we should do are left undone and the most important things are neglected. Life has become more complex with the advance of civilization. We have lost the simplicity with which our parents lived and our lives have become surrounded by gadgets. These things are advertized to save time so that we can have more time to better things but it does not turn out that way. Instead of having more time we seem to have less and thus we find ourselves so occupied with the unimportant that we have no time for the things that are vital. We need to learn to beware of the fruitlessness of a busy life. Our lives are filled with activity but to what purpose? Consider an average day. We run from morning until night but when the day is over how many of the vital things of life have we neglected. Too many of us are like Martha — we are troubled about many things but the one most important thing is neglected. (Lk. 10:38-42.) We are also like Martha - in another way. Because she neglected the most important thing, her life was full of distraction. Let us learn from Martha and avoid this mistake.

WHAT IS THE ANSWER?

We must come to have a new value of time. Time, like money, may be wasted. In fact, there is a far greater danger of wasting time than money. We know when we are short on money but we do not realize that we may also be short on time. When our money runs short we buy the essentials first. We buy the things we need most and leave off the other things. Our lives would be richer if we followed this same practice with our time.

A man said, "So much to do, so little done." But it is the things done that counts; not what we intended to do. Thus it becomes necessary for us to choose. There are many books to read but which one will it be? The Bible or the latest book of fiction. There are so many things we need to do but which is the most important and if one is neglected which one will it be? The Bible or the latest book of fiction. There are so many things we need to do but which is the most urgent? There are many meetings to attend but which is the most important? There are so many people whom we need to visit but which ones need us most? There are some things that we will have to leave undone if we do the things that must be done. There are some things we dare not neglect.

We must put a new value on things as well as time. The money we make, the food we buy, the clothes we want may become so all important that the gaining of them may consume all

our effort and time. The most important things are those that outlast life and are the things that death cannot take away from us. When we can take with us when we die is far more important than which we must leave behind. The body is only a tabernacle for the soul which must soon be laid aside. Which is the most important; the body that shall return to dust or the soul that shall live forever? The body is only a framework of the soul. Consider the time, thought and money that we spend on the framework of life and the little that is given to life itself. Christ said, "Lay up for yourselves treasures in heaven." (Mat. 6:19-20.) Will you have to leave behind most of the things you lived and labored for?

MARY AND MARTHA

Martha was not a materialist. She was not a person who was not consecrated to Christ. In fact, what she was doing was no doubt intended for him. Her trouble was discernment of what was most important. She failed to judge properly what should be done and what should be left undone. Martha let herself get carried too far in the wrong direction. Mary had the same obligations as Martha but her timing and value were the correct ones. She made the right choice between things.

NEGLECT THROWS OUT OF TUNE

Read the account given in Luke 10:38-42. Notice the murmuring of Martha. Complaining to Christ! Martha was out of tune with Mary because of the inner conflict in her own life. The anxiety of Martha was at the expense of her own spiritual calm and blessing. Mary was far better prepared for duties as a result of the time spent with Christ. Mary was a learner and learning is essential to living. The great invitation of Christ was "learn of me and ye shall find rest for your soul". (Matt. 11:28,29.) The entrance of Christ into this home did not bring peace to Martha, but distraction. His coming into this home did not bring rest to her, but instead, worry. A look into our lives may help us find out whether our Christianity is the right kind.

Why should Christ go to the trouble to simplify life and show what it consists of? Our usefulness depends on keeping life simple. It relieves us of the distractions of life and gives time for the cultivation of the spiritual life. Martha was serving, but to what effect? She was busy, but to what purpose? She had lost the meaning of life because the word of Christ is the only thing that can enable us to see its meaning. We cannot live without bread, but without the words of Christ which give meaning to life, why should one desire

to live?

Let us learn from Mary and Martha the importance of choosing between the essentials of life and the unimportant. Only then will we enjoy life.

Where Are We Heading???

When you see a man with a dinner pail in one hand and some carpenter tools in the other, you know he is heading for work. When you see a boy with a fishing pole in one hand and a tackle box in the other, you do know he is heading for the creek.

Likewise in a moral or spiritual sense, there are tell-tale signs which point the direction in which a person is traveling.

For example, when we see people running with worldly associates and going to questionable places, we can know that it won't be long until their morals are corrupted and they will be influenced into evil ways. "Evil companionships corrupt good morals," both in our day as in Paul's. (1 Cor. 15:33.)

INDIFFERENCE

When you see people neglecting to study their Bible and missing the services of the church, as they place other interests ahead of their responsibilities to the Lord, you know they are heading for danger. A little neglect now may mean a complete falling away sometime later. And the only effective cure for indifference is to "be zealous therefore and repent." (Rev. 3:19.)

LUST VS. LOVE

When we see people deliberately ignoring God's laws of morality and marriage, when the fulfillment of love within marriage gives way to lust outside marriage, we know those people are heading for unhappiness, days of remorse and sorrow, and perhaps eternal sin. The justice of God demands that "he that soweth unto the flesh shall of the flesh reap corruption." (Gal. 6:7.)

MONEY AND PLEASURE

When we observe people who are making money and pleasure is their gods, who think only in terms of "eat, drink and be merry" we know that they are heading for the day when God will pronounce judgement, "Thou fool!" The spiritual is more important than the material; the service of Christ, more important than the concerns of everyday living.

Look at our nation! Moral decay and spiritual deadness stamp her national countenance. Where are we heading? The prospect is grim unless we repent. And nations repent only as men repent! -- From Hamilton Herald --

WORDS of TRUTH

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Be Not Deceived'

GUS NICHOLS

Again and again the word of God warns us to be not deceived. We are also warned that, "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:13.) We are told that there will be those who "by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17-18.) We would not permit a merchant to deceive us into thinking that thirty inches make a yard, ten ounces make a pound, and three quarts make a gallon. There is a standard of weights and measures maintained by our government to which all must submit. No one of us would be willing to accept anything less than what the standard requires. Neither would we demand more than what the standard requires. We mean to be honest in all such matters.

God has a standard of truth by which we are to measure ourselves religiously. That standard is the word of God. (2 Tim. 3:15-17.) Let us not be deceived into the practice of measuring our profession of faith and obedience by any other standard. Let us be religiously honest. (Matt. 13:23.) A man is deceived if he thinks he can please God in false doctrine. (Rom. 16:17-18.) Mother Eve was deceived by the falsehood of the serpent. (1 Tim. 2:14.) All sinners are deceived. (Tit. 3:3.) The devil is a deceiver. (Rev. 20:10.) A man may deceive himself. (Gal. 6:3.) One who thinks he is a true Christian without controlling his tongue is deceived. (Jas. 1:26.) Those who hear the word and do not practice the truth are deceived. (Jas. 1:22-25.) Those who follow the works of the flesh are deceived if they think they are going to heaven. (Gal. 5:19-21; 2 Cor. 6:9-11.) One nation — all nations — could be deceived. (Rev. 18:23.) It seems that those who are deceived in life will still be deceived at the judgment. (Matt. 7:21-23.) Many lie in wait to deceive. (Eph. 4:14.) Let no man deceive you. (Eph. 5:6; 2 Thess. 2:3.) And let no man deceive himself. (1 Cor. 3:8.) Let no man deceive his own heart. (Jas. 1:26.) The apostles did not handle the word of God deceitfully. (2 Cor. 4:2.)

DOING BIBLE THINGS IN BIBLE WAYS

What is meant by the claim of some that they do "Bible THINGS in Bible WAYS"? What is a Bible THING? It is a THING authorized in the Bible. (2 Tim. 3:15-17.) But how may a THING be authorized in the Bible? A THING may be authorized by either generic or specific authority. A THING is authorized by specific authority when it is authorized by specific mention. When God authorizes the doing of a CERTAIN THING that very THING must be done, and not something else. When God said "baptize" we must not practice something else in lieu of what is commanded. But a thing which is speci-

fically authorized as an act may be generically authorized as to how the act is to be performed. The command to "GO" and preach the gospel. (Mk. 16:15), is specific as contrasted with "STAY", or some other THING to be done. But it is generic as to how to "GO." Walk would have been specific, so of the words ride, swim, etc. Since the command to "GO" is generic as to methods of travel, the early Christians were (in the general command to "GO") given a choice as to how they would "GO" — as to how they would obey that command. Since the various methods of travel were made equally lawful by the generic command to "GO" then the particular method of travel chosen would be selected on the basis of expediency. In such matters of expediency, we today would be as free to choose that which is thought to be expedient as the early Christians. We would not have to use the same expedients used by them. We would not have to "GO" in the same way they did. We may now use modern methods of going, and may travel by plane, etc. We must do the Bible THING which is "GO", but since the command is generic, we do not have to obey the command in THE SAME WAY as did the New Testament Christians. But when the Bible authorizes THE WAY OR METHOD of doing the THING authorized, then the way becomes a part of the specific will of God, and there is no room for expedients to be chosen. The specific command to "TEACH" is generic as to the way and methods of teaching. The specific THING to be done in worship called "SING" is generic as to expedients such as the song book, with notes, etc. Getting the pitch is involved in the command to sing, and we may use a modern tuning fork to get the pitch. We do not have to get the pitch in the same way the early Christians did. The same is true of the number of containers used in the Lord's supper, the use of the number of containers used in the Lord's supper, the use of literature and Bible classes in our Lord's day Bible schools, etc. The same is true of modern homes and methods in relieving the poor and orphans. That which is done by generic authority does not have to be done in a "Bible way" since no certain way is authorized in the Bible. But when the "way" is commanded, we must do the thing done in "the Bible way" required. The authority for the church to "RELIEVE" the poor is generic, and not specific. (1 Tim. 5:16.) The kind of home in which the relief is given who is to furnish it, be over and run it, etc., is a matter of expediency, and the thing authorized may be done in various ways. In another sense, any expedient way or method of doing what is generically authorized is a Bible way of doing that THING. In this sense, any expedient way or method of doing what is generically authorized may be done in various ways. In another sense any expedient way or method of doing what is generically authorized is a Bible way of doing that THING. In this sense, expedients are lawful, (1 Cor. 6:12; 1 Cor. 10:23.) It is lawful to "GO" by plane. But all that is lawful is not bound upon us. Eating meat is lawful, but it is not bound upon us. We may or may not eat meats. We may or may not marry. (1 Cor. 10:23-33.) Some things are loosed and not bound. (Matt. 16:19.) There are examples in the New Testament which occurred under generic authority which are not bound upon us, but which are permissible. A loosed example is one which we may or may not follow, although it may be an approved example, such as eating the Lord's supper on a third story, and at night, or prayer and fasting, laying on of hands, etc., in connection with the appointment of servants in the church. (Acts 20:6-12; 14:23; 13:1-5.)

Love Is the Tie That Binds

Love is the tie that binds. Love is the bond of peace. Love is the basis of peace and unity. Love is a root of virtue. Many other virtues are

rooted in the fertile soil of love. The fruit of righteousness is shown in peace. Love is the grace that provides the climate for sowing the seed of the kingdom. A divided church is not concerned with sowing the seed whose fruit is righteousness. That seed must be sown in peace. Since love is the bond of peace, the more lovely, loving, and lovable a congregation is the more it will preach the word at home and abroad. Strife, envy, and jealousy will destroy the tie that binds. That which is pure, holy, and peaceful will not grow in the dark dungeon of hatred.

Our duty of love is directed to God. It is first because God is first. It is first from the standpoint of importance, greatness, and relation to other duties. The Pharisee lawyer asked Jesus what is the "greatest commandment of the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." (Matt. 22:37, 38.) We will be faithful in our worship, work, our daily lives and in our dealing with one another because we love God. All other commands are on outgrowth of this one.

We assemble when fellow Christians come together because we love God. (Heb. 10:25.) If we "go to church" for some other reason, it would be well for us to re-examine our motive. We eat the Lord's supper on the first day of the week (Acts 20:7) because we love God. We give liberally of our money (1 Cor. 16:2; 2 Cor. 9:7) because we love God. We teach others because we love God. We deal honestly because we love God. In fact, obedience to every command must be founded on love. Jesus said it is a test, "If ye love me, keep my commandments." (Jno. 14:15.)

It would not be possible to obey God completely without love. Paul said: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." (1 Cor. 13:3.) Ananias and Sapphira tried it. They sold their possession but in order to gain the praise of men and yet keep their money they lied about the sale of it. (Acts 5) There is no command that one can obey without love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.)

Our second duty of love is directed to others. "And the second is like unto it, thou shalt love thy neighbor as thyself." (Matt. 22:39.) How we treat our fellowman is based on our love for him. We will not lie to him or about him. We are to love him "as thyself." With that kind of love we will treat him with respect.

Not only will we refrain from hurting him, we will not withhold what is good for him. "When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked from his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33:8, 9.) We would want someone else to warn us, would we not? We ought to be thankful to anyone who would guide us to the path that leads home. Practice of the golden rule will cause us to be deeply concerned about the millions of the earth that are without God. If we had never heard the sweet story of Jesus, would we not want someone to show enough interest in us to tell us? There is little need for us to claim to love our neighbor without telling him the truth that will free him from sin. How we treat our fellowman and how we treat the commands of God will be determined by love. Love will give us peace with God and man. Love is the tie that binds.

(Gospel Advocate, Nov. 7, 1963
by Albert Gardner)

The Sifting of A Saint

DORICE E MITCHELL

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:32)

The sifting of flour out of the flour bin has almost passed from our way of life. Most of us, however, can recall seeing the lady of the house carefully sift the impurities from the flour by means of a simple kitchen sifting tool. In the days of Christ, the sifting of flour was a very common practice. In our Lord's conversation with Peter, Christ states that Satan wanted to sift Peter as wheat, that is, he wanted to bring out the impurities of Peter's life and character. It was the devil's desire to reveal to the world all the sinful weaknesses, of which Peter had many, that perplexed the life of the apostle Peter.

The devil, at this time, had already manifested the weakness in Judas Iscariot, and his weakness led him to betray the Lord. Now, Satan was trying to cause Peter to deny his Lord. It was his desire to tempt Peter and to bring out the very worst that was within him.

In order to weaken Peter, the devil used persecution to weaken his faith. (Acts 3 & 4). He also tried mockery, as the people mocked on the day of Pentecost and accused Peter of being drunk. (Acts 2:13.) But, possibly the most influential influence of Satan came over Peter when Peter faced death if he stood by the Lord in the Lord's last trying hours. Christ realized the temptation that was to be placed on this great man and He tells Peter that, "He had prayed for him, that his faith fail not". In spite of the prayers that were offered in his behalf, Peter was almost overcome by Satan's power.

It is not necessarily a mark against our character to be tempted. Peter was tempted because of his usefulness, his leadership ability. The devil can use men of Peter's ability on His side. If you have any talent at all today, the devil will try to get you. Temptation is an indication that the devil is trying to bring out the impurities that are within us and an attempt to succumb to his wicked way.

Jesus did not pray that Simon's trial be made easy, or that he have not trial at all; nor did he pray that Peter would be surrounded by loving friends in his hour of trial, but he did pray that his faith fail not. Satan will attempt to "sift you as wheat" just as he did the apostle Peter. Let us pray that our faith fail not.

Rules of Bible Study

By FRANKLIN CAMP

NOT JUST A TEXTBOOK FOR PREACHERS.

Many people seem to have the idea that the Bible is just a book for preachers to find a text in. The Bible is the people's book. Preachers have no monopoly on understanding the Bible. Preachers obtain their knowledge of the scriptures just as anyone else by study. It is a mistake to measure preachers by the apostles. The apostles were guided by inspiration to reveal the gospel. Paul says, by revelation he made known unto me the mystery, (as I wrote afore in a few words, whereby when he read, ye may understand my knowledge in the mystery of Christ). 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." (Eph. 3:4,5.) Paul received it by revelation, wrote what he received to the Ephesians. He said they could then know as much about it as he knew. They could obtain this knowledge by reading. If the Ephesians, by reading, could know as much as Paul then you can by the same means know as much as any preacher. The preacher learns what he knows by reading and you can do the same thing.

My father had about a fifth grade formal edu-

cation. Brother Pullias, now President of David Lipscomb, preached in a meeting at my home congregation one summer while I was going to Lipscomb. He stayed in our home during the meeting. When I returned to Lipscomb in the fall Brother Pullias said, "Your father knows more Bible than any teacher in David Lipscomb." He made it a practice to study the Bible every day. After I started preaching I often discussed the Bible with him, especially difficult passages. I cannot remember on a single occasion, when I brought up some passage, that he had to even open his Bible to discuss it. His independent study of the Bible and his wonderful knowledge of it has been a source of inspiration to me. It has confirmed my faith in my ability to understand the scriptures if I will apply myself. His diligent and careful study of the Bible convinced me that I could know as much about the Bible as any man if I would work at it hard enough and long enough.

STUDY THE BIBLE

If you study Math you need a Math book. If you study English you use an English book. But we seem to forget this when we come to the study of the Bible. Instead of studying the Bible we start looking for a book or books about the Bible. There is nothing wrong in using other material to aid us in our Bible study but it should never become a substitute for the Bible. The Bible should be studied FIRST and let it speak for itself, then read what others may say. I find many today when confronted with some question start looking for a track or a book on the subject. They do not seem to realize that the Bible is a pretty good book to consult FIRST about any question. There is not a better interpreter of the Bible than the Bible itself. What has often been made difficult by some commentary is made simple when you let the Bible explain it. Furthermore the Bible is inspired and all other books and comments are uninspired. The Bible is right and cannot be wrong. Every sermon, article, commentary, quarterly may be right, but they also may be wrong. Study the Bible first. Learn what it says and all that it says and then you can test what others may say by the Bible.

STUDY THE BIBLE

There is a great deal of difference in just reading the Bible and studying the Bible. Webster defines the word study to mean: "A busying oneself about a thing, zeal, application to learning; the act process of applying the mind in order to acquire knowledge, as by reading and investigation of any subject; careful attention to a and critical examination and investigation of any subject; to fix the mind closely upon a subject, to meditate, to ponder." How does this definition fit your study of the Bible? We are commanded to study. (2 Timothy 2:15.) It is interesting to note some of the various translations of this passage. The Revised Version has "Give diligence." The word is also found in Hebrews 4:11 and is translated in the R. V. give diligence but the K. J. has "Let us labour." Moffatt translates Hebrews 4:11 "Let us be eager." He translates 2 Tim. 2:15 "Do your utmost to at least let God see you are a sound workman, with no need to be ashamed of the way you handle the word of the truth." The Revised Standard Version says, "Do your best." Is there any book that you are more diligent in studying than the Bible? Are you "at your best" when studying the Bible or some other subject? When the Bible comes up for discussion do you have to apologize for your lack of knowledge? Look again at some of the things given in the definition and then ask yourself if these apply to you. Are you diligent, careful; do you fix the mind on the subject studied? Are you eager to learn? Do you meditate on passages and ponder their meaning and application? Study is work and one vital rule for Bible study is to WORK AT IT. Study demands concentration and patience but its rewards are worth more than all its costs.

Will All Squares Please Stand Up?

By PAUL HARVEY

"Square," another one of the good old words, has gone the way of "love" and "modesty" and "patriotism."

Something to be snickered over or outright laughed at.

Why, it used to be that there was no higher compliment you could pay a man than to call him a "square-shooter."

The adman's promise of a "square deal" once was as binding as an oath on the Bible.

One of these admen, Charles Brower, says he's fed up with this beat generation distorting and corrupting our time-honored vocabulary.

Some of what I'm going to say next he said first, but I second the notion.

Today's "square" is a guy who volunteers when he doesn't have to.

He's a guy who gets his kicks from trying to do a job better than anyone else.

He's a boob who gets so lost in his work he has to be reminded to go home.

A "square" is a guy who doesn't want to stop at the bar and get all juiced up because he prefers to go to his own home, his own dinner table, his own bed.

He hasn't learned to cut corners or goof off.

This creep we call a "square" gets all choked up when he hears children singing, "My Country, 'tis of thee..."

He even believes in God — and says so — in public.

Some of the old squares were Nathan Hale, Patrick Henry, George Washington, Ben Franklin.

Some of the new squares are Glenn, Grissom, Shepard, Carpenter, Cooper, Schirra.

John Glenn says he gets a funny feeling down inside when he sees the flag go by.

How square can you get?????

A "square" is a guy who lives within his means whether the Joneses do or not, and thinks his Uncle Sam should, too.

He doesn't want to fly now and pay later.

A "square" is likely to save some of his own money for a rainy day, rather than count on using yours.

A "square" gets his books out of the library instead of the drugstore.

He tells his son it's more important to play fair than to win. Imagine!!

A "square" is a guy who reads Scripture when nobody's watching, prays when nobody's listening.

A guy who thinks Christmas trees should be green and Christmas gifts should be hand-picked.

And he wants to see America first—in everything.

He believes in honoring father and mother and "do unto others" and that kind of stuff.

He thinks he knows more than his teenager knows about car freedom and curfew.

Will all gooney birds answering this description please stand up? You misfits in this brave new age, you dimly disorganized, improperly apologetic ghosts of the past, STAND UP!

STAND UP AND BE COUNTED!

You "squares"... who turn the wheels and dig the fields and move mountains and put rivets in our dreams.

You "squares"... who dignify the human race.

You "squares"... who hold the thankless world in place.

The Whisperer

PAUL C. KELLER

"An ungodly men diggebh up evil; and in his lips there is as a burning fire. A forward man soweth strife: and a whisperer separateth chief friends." (Prov. 16:27, 28.)

Of the many sins into which men fall, the position of THE WHISPERER is certainly ONE OF THE LOWEST. His way is to be despised by all right thinking people. The whisperer is engaged in a devilish work. Envy the honor and good name of another, he does all he can to destroy it by baseless insinuation and misrepresentation. He declares secretly, and with great reserve, the supposed faults of others (always in the absence of those whom he seeks to defame.)

The whisperer is a cowardly sneak. He has not the courage to come out in the open and say the damaging things about others. He dare not have the light of fair investigation turned upon the false things he tells. Secretly he peddles his slanderous statements and insinuations against the object of his campaign of spite. If he can, he will destroy a good name, and then gloat over what he has been able to accomplish.

The whisperer sows discord among his brethren. Such is an abomination unto God. (Prov. 6:19.) Yet, as a result of his efforts to accomplish his unholy purposes, discord and division often result. But, this does not bother the whisperer; it merely gives him opportunity for further practice of his nefarious work. He will simply get busy with his "Whispering Campaign" and seek to place the blame on someone else for the division that he, himself, caused.

The whisperer is not particular as to the truth of what he tells. The very method he employs bears testimony to this fact. He may include a smattering of the truth to make his lies sound plausible. But if he does, he so perverts that truth that it is false when he spouts it forth. Yes, his very method belies what he tells. No, his interest is not in the truth. He will not tell the truth! He is interested in defaming and destroying the good name of another. He will tell what he thinks will accomplish this.

It is no wonder that the New Testament twice catalogues the sin of "whispering" along with such sins as: fornication, wickedness, maliciousness, envy, strife, deceit, malignity, haters of God, proud, boasters, inventors of evil things, swellings, tumults, etc. (Rom. 1:29, 30; II Cor. 12:20.) Whispering has EARNED its place among the blackest and vilest sins.

In spite of the infamy of his sin the whisperer often succeeds in harming the reputation of another. Thus, he impairs the usefulness of that person. When one is robbed of his good reputation, doors of usefulness are shut in his face that otherwise would have remained open. It is in such an unholy work as this that the whisperer takes pride!

The whisperer is not worthy of a place among decent people! Only the Lord can properly award such a character! AND, THE LORD WILL! AND WHAT A REWARD IT WILL BE!

How Much Are You Paying?

"How much is that estate worth?" said one friend to another, as they passed a beautiful mansion with highly cultivated grounds.

"I do not know how much it is worth, but I know what it cost its owner." was the reply.

"How much?"

"His soul!" was the startling reply, and then he proceeded to tell how exclusively the owner had lived for one object—to build himself a home on earth, utterly careless of the home on high—and had died impenitent.

He is a fool who leaves God out of his plans, his life, and his sacrifices. "The fool hath said in his heart, There is no God" (Psa. 14:1). "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

and he reasoned within himself, saying, What shall I do, because I have no where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou has prepared, whose shall they be? So is he that layeth up treasure for himself, and is not right toward God" (Lk. 12:16-21).

But to build a big barn is not the only way of leaving God and heaven out. Building the barn was not the sin. Forgetting duty to man and God, thinking entirely of time, instead of reckoning with eternity—there was the sin.

And without building barns, but be striving to build up ourselves among men, seeking social favor, satisfying self with sensuality, or even devoting too much time and talent to legitimate business and pleasure, do we exclude God from our lives, thus, in our heart, and where we live, we say, "There is no God."

If God has no part in your purpose, plans, time and talents; if for Him you do not sacrifice, for you on earth, "There is no God," but after awhile, "every knee shall bow, and every tongue shall confess to God." Let us be rich toward God, in faith, in good works, in sacrifice.

Be careful that you don't pay too much for things that amount to too little!

-- via -- Just A Moment.

Civilized Idolatry

FRANKLIN CAMP

When men reject God they make them a god of their own to serve. This has been man's history. The only difference in our idolatry today, and that of the heathen in the past, is that we have cultivated and "civilized" ours. Let us look at some other forms of our "civilized idolatry."

WE MAY MAKE AN IDOL OF GOD. This may seem to be a strange statement but it is true. In 2 Kings 17 we have the account of Israel in Assyrian captivity. The king of Assyria sent men from Babylon, and Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they dwelt in the cities thereof." (2 Kgs. 17:24). These people did not fear the Lord and he sent lions among them. They sent word to the king of Assyria of their difficulty. The king decided that their trouble was ignorance of the manner of the God of the land. A priest was selected to go down and teach the manner of the God of the land. The result was, "They feared the Lord and served their own Gods, after the manner of the nations whom they carried away from thence." (2 Kgs. 17:33.) Here is an example of people making an idol of God. He was not the one true God but a god among many. "They feared the Lord, and served their own gods." How descriptive this is of the kind of religion many people practice today. They know too much to completely reject God, but they refuse to have Him as their only God. That which a person places first in his life is his God. Are there not multitudes of people that "fear the Lord" but do not place Him first in their lives? They may be religious or even members of the Lord's church but they are guilty of idolatry. Instead of actually serving God they have made an idol of God. When men live for money, success, pleasure or fame first, and then try to serve God, they have made an idol of God. God is only one among many gods to such people and when we try to include God along with other Gods we make an idol of God.

WE MAY MAKE AN IDOL OF THE LORD'S SUPPER. Israel was joined in battle with the Philistines and four thousand Israelites fell on the field of battle. The elders of Israel said, "Wherefore hath the Lord smitten us today before the

Philistines?" The elders have asked the right question. Something has gone wrong or Israel would not have been defeated in battle. But now look at their solution to their problem. "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies." (1 Sam. 4:3). Armed with the ark in their midst they rushed back into battle with the Philistines and what were the results? There was a great slaughter and thirty thousand Israelites fell in battle that day. The ark was there, made as God dictated; the law was there; the mercy seat was there yet Israel lost the battle and the ark was taken by the Philistines. What happened? Israel had made an idol out of the ark. They never once considered the fact that their sins had separated them from God and their defeat was because of their sins. Since they had made an idol of the ark they thought if they could just get their idol back in their midst it would assure success. I fear that there are many in the church that have made this same mistake in reference to the Lord's Supper. I know some members of the church who would not think of missing the Lord's Supper. Yet as soon as they have eaten the Lord's Supper they go their way without ever giving the Lord or his church another thought until the next Sunday. These people think all is well because "the Lord's Supper" has been observed. Like the Israelites they think there is some "magic" about the Lord's Supper that will keep them safe throughout the coming week. The member of the church who sees no good in Bible study; never attends on Sunday night; who is too busy or tired to attend mid-week Bible study; who never has time to do any work in the church; but runs in at the last minute to eat the Lord's Supper and then races out on his way has tried to turn the Lord's Supper into an idol. Such people are just as guilty of idolatry as the heathen in Africa. It is just refined idolatry — modernized. There is no acceptable substitute for Godly living.

Let Us Look To God In Troubled Times

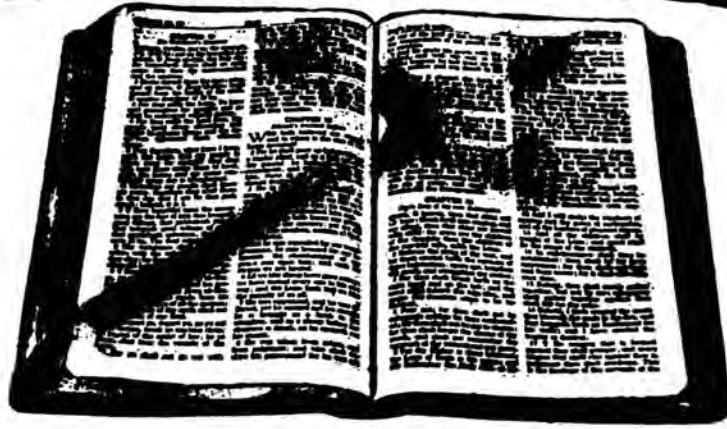
BILLY G. MOORE

In the last few days I have heard many speak with alarm about the present world situation. It is indeed something about which we may all be concerned. However, the Lord has told us not to be unduly concerned about the things of this world. We are to pray and do our best in all situations and leave the rest to God. (Matt. 6:25-34; Mt. 24.)

Brother George DeHoff once wrote some "rules for living" that may help us all to live a more full and confident life. They are as follows:

1. Never say anything behind a man's back that you would be embarrassed to say to his face.
2. Never speak to personal critics—friends do not need to hear the defense and enemies would not believe it.
3. Great every person you may meet with a smile and make special effort to be cheerful if the person is poor or in unfortunate circumstances.
4. when you first awaken plan your duties for that day and try to go a little beyond them.
5. Read from the Bible every day and try to read other good books. Feeding the mind and soul is more important than feeding the body.
6. Try to pay every debt and never give less than ten percent of your wages back to the Lord.
7. Like all people and never harbor any malice or hatred toward any person in the world.
8. Be a confirmed optimist, always certain that even in this life evil men will be punished by their own unhappiness and that goodmen will be rewarded.
9. Live each day as if it were your last on earth. You will not have time for any regrets, worries or annoyances.
10. Every night count each blessing that the Lord has given you, and give thanks to God.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

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NO. 73

BAPTISTS ARE CONCERNED OVER DECREASING BAPTISMS

Two press releases from the recent convention of Baptists in Dallas express apprehension and concern of Baptist church leaders over the consistent decline in Baptist baptisms and the number of Baptist churches in recent years. They are seeking ways and means to stem the decline and to regain the momentum Baptist churches once had in this country.

While we understand the dismay and urgency of these men over the decline of their denomination, it is difficult to understand why they do not see the cause of it, and the proper way out of their situation.

Baptists have long taught that man is saved by faith alone, without any further acts of obedience. By their doctrine they have divorced baptism from the Lord's plan of salvation, and have represented Baptist baptism as no more than the door into the Baptist church, an initiatory rite by which one becomes a Baptist after he has already become a Christian. The inevitable result of such teachings naturally is the present decline in Baptist baptisms and membership in Baptist churches.

Baptists have also taught for years that membership in the Baptist church is unrelated to salvation, that one is saved before and without membership in the church, and that once a person is saved he cannot be lost. Thus believers in Baptist doctrine see very little reason either for baptism or membership in the Baptist church. And it seems that more and more people are declining to join because of this very teaching.

Besides this, Baptists have always represented themselves as nothing but a denomination or fraction of the Church of Christ. But in this day when religious thought is more and more toward unity is more and more toward unity in religion, and while Baptists themselves have been quite vocal about the need for unity and harmony among the followers of Christ, people are less interested in joining a church that is admittedly nothing but a denomination or sect. They cannot see the logic in joining such a thing and prefer to seek the ground of unity upon which all the professed followers of Christ could and should unite for the glory of God. Surely this fact contributes to the present decline of the Baptist denomination.

So it measure up to about this;

Relieve Baptist doctrine that you are saved by faith alone and without baptism, and you likely will decline Baptist baptism.

Believe Baptist teaching that membership in

the Baptist church is unrelated to salvation, and you will likely decline membership in the Baptist church.

Believe in the necessity of unity among Christians, and endeavor to answer the Lord's prayer and pleas for unity, and you likely will forego membership in anything that is admittedly nothing but a denomination or fraction of the church of the Lord, with denominational teaching, name, organization and denominational activities separating them from others professing to follow Christ.

Surely these are some of the reasons for the decline of the Baptist denomination. They are literally preaching themselves out of business. And their dilemma is obvious. The choices available to them are equally unsatisfactory so far as the perpetuity of the Baptist denomination is concerned.

Their predicament is this:

Preach Baptist doctrine that baptism is not essential to salvation, but that one is saved before and without it and men will refuse Baptist baptism.

Preach Baptist doctrine that membership in the Baptist denomination is not essential to salvation, and many will decline the privilege of joining Baptist churches.

Preach the necessity of unity among the followers of Christ, and men will refuse to align themselves with what Baptists themselves describe as a denomination or division of the true church.

On the other hand, let them preach the Bible that we are "baptized into Christ" (Gal. 3:27), and men will refuse baptism into the Baptist church and accept baptism into Christ. So the decline in Baptist baptism will continue.

Let them teach that we are "reconciled in one body unto God." (Eph. 2:16), and they preach men away from their denominational ground, and turn them to that ground of unity where men are known only as "Christians," where they take the Bible as their only creed or rule of faith and practice, and where they refuse to adopt denominational names or practices. And thus the decline in new members for the Baptist denomination would continue.

In a nutshell, the situation is this:

Preach the same thing they have been preaching, and they literally preach men away from the Baptist denomination.

Preach Bible teaching on the essentiality of baptism, of membership in the church, and of

unity of the followers of Christ, and men will obey the gospel of Christ, live and worship only as Christians, and will never espouse the Baptist denomination.

Our hope and fervent prayer is that this dilemma in which Baptists find themselves will encourage them in increasing numbers to abandon Baptist doctrine and practices, and share the joy, the comfort, and the sweet fellowship on that ground where men wear no name but "Christian," worship as the New Testament teaches, with no additions or subtractions, and maintain the purity and simplicity of the church revealed in the New Testament.

They thus would make a tremendous contribution to the unity for which Jesus prayed, "that they may all be one, . . . that the world may believe that thou didst send me." (Jno. 17:22-23.) And they would make a contribution to their own salvation.

And for this we pray.

— Just A Moment

THE FOOLISHNESS OF NEGATIVE THINKING

If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win but think you can't,
It's almost a cinch you won't.

If you think you are outclassed, you are;
You've got to think high to rise.
You've got to be sure of yourself before
You can ever win a prize.

If you think you'll lose, you're lost.
For out in the world you'll find,
Success begins with a fellow's will —
It's all in the state of mind.

Life's battles don't always go
To the stronger or faster man;
But sooner or later the man who wins,
Is the one who thinks he can.

"A careless word may kindle strife
A cruel word may wreck a life.
A bitter word may hate instill,
A brutal word may smite and kill.
A gracious word may smooth the way,
A joyous word may light the day.
A timely word may lesson stress,
A loving word may heal and bless."

WORDS of TRUTH

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Getting Involved

GUS NICHOLS

Some time ago we read of the woman in New York who was attacked by an outlaw who stabbed her again and again at intervals before she finally died. This was done in the streets with hundreds of people living in a few yards of her in tall buildings or apartments. About fifty persons witnessed the brutal murder of this woman, and not one of them called the law, or came to her relief in any manner whatsoever. When the court asked them why they did not do something about it they said they "DID NOT WANT TO GET INVOLVED."

Is there not a lesson in this for us? Is this not largely true of millions of people today? Is it not a fact that they do not wish to get involved? In fact would not every person on earth wish to be involved in behalf of others if it were not for selfishness, indifference and a lack of love for other people?

THE GOLDEN RULE

The golden rule would get us involved where the welfare of others is at stake. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Mat. 7:12.) Not one of us would want others to remain uninvolved and be neutral if we were being stabbed, again and again, every few minutes in the street and were crying aloud for help. Just think of it! About fifty witnesses and not one who would practice the golden rule! They did not want to go to any trouble, or have to go to court, and the like. It is an indication of a lack of character when one is afraid to get involved in the performance of duty and righteousness. And it is wicked to be cowardly and try to avoid taking sides when truth and the principles thereof are at stake, and in the balances. "The wicked flee when no man persueth: but the righteous are bold as a lion." (Prov. 28:1.)

ALL HEAVEN IS INVOLVED

When men were being stabbed and destroyed by sin our God got involved. But some one is ready to say the woman in New York was not worthy of help. Is human life that cheap in America? Have our people watched TV-murder-scenes until they are so cold-blooded that they have no respect for human life? Are we only interested in \$\$\$\$ the life and welfare of those whom we judge worthy? Were we worthy of what God did for us? Paul says, "But God commendeth his love toward us, in that, WHILE WE WERE YET SINNERS, Christ died for us." (Rom. 5:8.) Again, "WHEN WE WERE ENEMIES, we were reconciled to God by the death of his Son." (Rom. 5:10.) Again, "WHEN WE WERE YET WITHOUT STRENGTH, in due time Christ died for the ungodly." (v.6.) God is involved in our behalf, and that while we are, and have

always been, unworthy. "For God so loved the world, that he gave this only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that THE WORLD through him might be saved." (Jn. 3:16-17.)

Christ is involved in our tragedy and helpless plight. As we have seen, He came to save us from present and eternal ruin. He got involved in our behalf and lost his precious blood and life that we might be saved. (Jn. 6:51; Jn. 10:10-1.) He died "For every man." (Heb. 2:9.) "He died for all," (2 Cor. 5:14-15; 1 Tim. 2:6.) He died for "The sins of the whole world", and just think how many unworthy millions are in that number. (1 Jn. 2:2.)

The Holy Spirit got involved. Christ sent him to reveal and confirm the gospel as it was preached by the apostles and inspired men by the inspiration of the Holy Spirit. (Jn. 16:7-13; 1 Pet. 1:12.) The Spirit is still so involved that he makes intercessions unto God for us. (Rom. 8:26-27.) Through the gospel he invites all to come. (Rev. 22:17.)

The angels are involved. They anxiously stand by ready to rejoice when a sinner repents and resolves to obey Christ and follow him. (Lk. 15:8,10.) Angels are "All ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14.)

And it seems that the dead in hell are involved — all the millions of them, and want sinners on earth to be saved. This was true of the rich man who died and in hell lifted up his eyes in torments and made request in behalf of his five brothers back in this world — wanted them to be warned lest they come to that awful place. (Lk. 16:19-31.)

And if the wicked in hell are interested and involved in trying to do something for the lost, as in the rich man's case, Lk. 16, who could dare say the righteous are indifferent and don't care whether we come to heaven or not? Righteous people care now, and are soul winners now, and surely after their death they are tremendously interested in our faithfulness and final salvation! As surely as our souls and spirits are the same after death as now, we shall continue to be interested in the church, our loved ones and the salvation of a lost world. It seems that they pray in heaven, and if so, they would all pray in our behalf — they would be involved. (Rev. 6:9-11.)

CHURCH MUST BE INVOLVED TO BE SAVED

Since the church is the pillar and ground of the truth, (1 Tim. 3:15), every member of the church must get involved in telling the good news of the gospel and of salvation unto those who are lost and being ruined by sin. (Mat. 28:18-19; Mk. 16:15.) The church should get involved in evangelizing the world. It should train and instruct teachers who can go out and teach and preach the word unto the lost of earth. (2 Tim. 2:2; Heb. 5:12-14.) The church should get involved financially. Churches, out of their treasuries, aided the church at Corinth in evangelization, by supporting Paul to labor there while it was not expedient for him to accept support from Corinth because of the false teachers at Corinth who claimed he was preaching there just for the money he could get. (2 Cor. II; 1 Cor. 9.)

INVOLVED IN BENEVOLENCE

New Testament congregations were involved in Benevolence, or in caring for the unfortunate and needy. The Jerusalem church got involved to the extent that its members all sold their possessions and goods and parted them to all men as every man had need. (Acts 2:44-47; 4:34-37.) They took care of even foreign widows among them that they might be taught the saving word. (Acts 6.) The church at Antioch got involved when the church in Judea was later in need. (Acts 11:27-30.)

CHURCHES WERE INVOLVED IN EDIFICATION

The early churches must have had programs

of effective teaching and worship, and of special training for the building up and edifying of the members of the church. (Acts 2:41; 42:11:22-26.) The church in Colosse was charged of God to sponsor a work of edifying in another church by having them read the epistle unto Colosse. (Col. 4:16.) And then that church was to cooperate with Colosse and have them read its epistle. (Col. 4:16.) Of course, this was without violating the autonomy of either church. But churches are to get involved in the Lord's work of evangelism, edification and benevolence. This includes preaching and teaching at home, and in foreign fields, the building of meeting houses, supporting preachers and teachers, buying literature, supporting special workers for the church. Etc.

THE MEMBERS MUST GET INVOLVED

The church can do nothing without members to function. The members of the church are taught to be diligent and zealous Christians that cause the church to grow and prosper. If the members are all busy as bees in the Lord's work and laboring harmoniously in the common cause, and toward common goals, every member being involved in the work, the church is sure to grow numerically and spiritually, or outwardly and inwardly.

CHURCH INVOLVED IN DISCIPLINE

The elders need to get involved in discipline in the church. All churches, even our normal and average churches, have their problems. These are to be expected, but they should be faced and analyzed for what they are, then proper steps taken to solve them. In some instances some will be found without the Spirit of Christ and with a determination to sin and have their own way, regardless of the will of the Lord. These must be disciplined, and if need be, excluded from the fellowship of the church. (Mat. 18:15-18; 1 Cor. 5; 2 Thess. 3.) But many do not want to get involved in cleaning up the church, even some elders. And, "believe it or not," some preachers are afraid to get involved in teaching the truth on such touchy subjects.

But let us all get involved in the work of the Lord, and abound therein. (1 Cor. 15:58; Tit. 3:1-3.) It is work or die! It is get involved or be lost! (Rev. 22:14.)

Just Who Is Delinquent?

We read in the papers and hear on the air Of killing and stealing and crimes everywhere; We sigh and we say as we notice the trend, "This young generation, oh, where will it end?" But can we be sure it's their fault alone, That maybe a part of it isn't our own?

Are we less guilty, who place in their way Too many things that lead them astray? Too much money to spend, too much idle time, Too many movies of passion and crime, Too many books not fit to be read, Too much evil in what they hear said, Too many children encouraged to roam By too many parents who won't stay at home.

Now kids don't make movies, and they don't write books

They paint a gay picture of gangsters and crooks. They don't make liquor and they don't run the bars,

They don't make laws, and they don't buy the cars, They don't sell the drugs that addle the brain; These are done by older folks greedy for gain.

Delinquent teen-agers! Oh how we condemn The sins of a nation and blame it on them! By the rule of the blameless the Bible makes known,

Who is there among us to cast the first stone. And in how many cases we find that it's true, The label "delinquent" fits older folks, too!

-- Unknown --

Twelve Rules For Raising Juvenile Delinquents!

(For Ruining Children)

1. Begin with infancy to give the child everything he wants. In this way he will grow up believing the world owes him a living.

2. When he picks up "bad" or dirty words, laugh at him. That will make him think he is "cute". Then he'll pick up some other words that will blow the top off your head.

3. Give him no spiritual training until he is 21 and then let him decide for himself. By the same logic, never teach him English. Maybe by the time he is old enough he'll want to speak Bantu.

4. Praise him in his presence to all the neighbors; show how much smarter he is than the neighbor's children.

5. Avoid the use of the word "wrong." It may develop in the child a "guilt complex." This will prepare him to believe that when he is punished later on for stealing cars or assaulting women society is "against him" and that he is being "persecuted".

6. Pick up everything after him, his shoes, his books, his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.

7. Let him read anything he wants. Have no concern whatever for what goes into his mind. Provide him with lily cups for his lips, but let his brain drink out of any dirty container for words or for ideas.

8. Quarrel frequently in the presence of your children. In this way they will be prepared for a broken home later on.

9. Give him all the spending money he wants; never let him earn his own.

10. Satisfy every craving of the child for food, drinks, and everything that has to do with the sense of taste and touch, gratifying every sensual desire.

11. Take his part against policemen, teachers and neighbors. They are all "prejudiced" against your child.

12. When he gets into real trouble later on, always defend yourself and say: "I never could do anything with him."

- From a Bulletin of the Police Department of Houston, Texas.

A Sad Story With A Grave Warning

PERVIE NICHOLS

This story is often heard, even though it is hard to believe. Of a member who seldom attends, or maybe has completely quit the church, you will hear expressions from those who know them best: "Why I can remember when nothing could keep them from attending—they were present for all the services," or "She used to teach a class," or "They were faithful in the work when the cause was weak." Now what is hard to believe is that a person who has ever known the blessedness of faithful service could ever be content for a day to become unfaithful. Nothing on earth could justify such a course, or compensate for the terrible loss sustained. You face the danger of becoming more hardened, and of influencing those nearest to you of being eternally lost!

But you say, "This could never happen to me." Paul said, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) Remember it has happened to multiplied thousands. To trifle with duty or tamper with sin can easily start one on that road.

Every faithful member of the Lord's church earnestly longs and prays for you to repent and return. Heaven is concerned, in view of the serious and dangerous condition you are in. (Read Luke 15th chapter.)

But would one be a friend of a sick man

who showed his sympathy by agreeing with him in not following the doctor's orders or in refusing to take the medicine prescribed? Neither can you prove a friend to anyone in sin or error by agreeing with them that they are justified in refusing to repent and confess their sins and unfaithfulness. To do or say anything to encourage a person to continue in their sins, is to be a "partaker of other men's sin." (1 Tim. 5:22.) We are more kind and helpful to rebuke. "Open rebuke is better than secret love. Faithful are wounds of a friend, but the kisses of the enemy are deceitful." (Prov. 27:5-6.) "He that rebuketh a man shall afterward find more favor than he that flattereth with his tongue." (Prov. 28:23.)

Be Not Anxious!

1. Jesus was really saying to us "Don't worry" but we say "I can't help but worry". Jesus told Martha, "Thou art anxious about many things". (Lk. 10.) Does this describe us? I believe that it does. Much of the advice that has been given is—forget or put it out of your mind. The question is how do we do that?

2. Most of the worry is caused by the unknown, the thing that has not happened yet, many times something over which we have no control. What can we do about these things? First let us face all of the problems as far as we can, make plans to meet all the events that are likely to occur. Spend our time in deciding, if this occurs I WILL DO SO AND SO, if something else happens this will be the plan. A Chinese Philosopher once said, "True peace of mind comes from accepting the worst". What actually happens is nearly always better than the worst, if we have faced the problem, decided on a course of action, we are much better equipped to cope with the problem. Instead of putting it out of our minds, we need to put the problem in the center of our minds, face it squarely, make the best possible decision and leave the results to the one who understands all our weaknesses and worries.

3. Jesus said, "Be not anxious because your Father knoweth". Not only does he know, but careth for you. "And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you. O ye of little faith." (Matt. 6:29-30.)

-- Selected --

Are You Prepared?

(Matt. 20:35-45)

FRANKLIN CAMP

James and John asked Christ to give them the honor of sitting, one on the right hand and the other on the left hand, in His glory. (Mt. 20.) Jesus replied, that they did not know what they were asking. In verse 40 he said, But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared. The context suggests the idea that preparedness of the recipients, not the power of Christ, limits the blessings received. We know that in both the material and spiritual realms, preparedness determines what we receive. Children may ask for things we will not let them have because they are not prepared to use them right. Just so there are blessings that come from the hand of God that we cannot receive without preparation. Let us look at some of the things we must be prepared for before God can give them to us:

1. God cannot give a knowledge of his will unless we are prepared to receive it. The parable of the Sower teaches this principle. (Lk. 8.) The blessings received in each instance in this parable were determined by the preparation of the

heart to receive it. Our ability to learn the truth is determined to a great degree by our attitude toward it. Many times Christians miss the blessings of the word of God because of a lack of growth. (Heb. 5:10-14.)

2. God cannot give the remission of sins to those who aren't prepared to receive it. The person who isn't prepared in heart to receive the truth can't have the forgiveness of sins. (Mk. 16:16; John 3:18.)

3. The person who lacks courage to confess Christ as the Son of God is not prepared to receive forgiveness of sin. (Rom. 10:8-10.) Would it not be asking the Lord too much to ask Him to forgive one through the sacrifice of His Son, when he refuses to openly acknowledge Him as God's own Son?

4. The person who will not submit to baptism for the remission of sins is not prepared to receive forgiveness. (Acts 2:38.) Such a person lacks faith in God and in His word, and is rebellious in heart toward God. Those who reject baptism for the remission of sins, reject God's word. (Acts 22:16.) They are like Saul, who was guilty of rebellion and stubbornness. (1 Sam. 15.) Surely it is asking too much of God to ask Him to forgive the rebellious and stubborn hearted.

5. God can only give Heaven to those who are prepared for it. (Amos 4:12.) The only reason anyone will miss heaven will be because he is not prepared to enter in. The soul that loves sin and is worldly is not fitted for heaven. Those who are not interested in spiritual things are not prepared for heaven. In heaven things are prepared for a prepared people; and hell is a prepared place for a prepared people. (Matt. 25:41.) For which are you prepared — HEAVEN or HELL? (Mt. 25:31-46.)

Contribute Though Absent

By JACK MEYER, (deceased)

Birmingham, Alabama

"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." (1 Corinthians 16:2.)

This verse shows that Paul was dealing with contributions for a special project, gathered over a period of time. But the writings of the first three centuries after Christ show that it was the common practice of the early congregations to make financial contributions in the assembly worship on every Lord's Day, the first day of the week.

The construction of the text demands that the disciple is to contribute regularly, even though absent. This is a necessary inference from "as God hath prospered him." He did not command the impossible or unreasonable—that he be there on the first day of every week, regardless of the circumstances. Circumstances would sometimes take him away. But if he contributed when he returned "as God hath prospered him," he would have to contribute for the times he was absent.

"But," cries the objector, "I couldn't be there. If I have to contribute the next time I am there for the times I missed, why not argue that I have to take the Lord's Supper for the times I was absent?" The difference is this. The Lord's Supper and contribution are elements of the assembly worship on the first day of the week, to be observed each time you are there. When you take the Lord's Supper, you have followed the pattern for worship at that time. When you return after an absence of several Sundays and contribute, you are also complying with that command, provided you contribute "as God hath prospered you."

The Theory of Evolution

(From Bro. Cleon Lyles' REMINDER, taken from the EL PASO TIMES. Flavil Nichols)

Facts about the theory of EVOLUTION often bypassed by its advocates, were offered Friday in a statement prepared by Dr. Thomas G. Barnes, Texas Western College. Dr. Barnes refused to enter the discussion about certain textbooks now in controversy in the state but offered his facts as a matter of information to anyone interested.

"I have not read the books in question," Dr. Barnes said, "But as a scientist, I believe these facts are needed to reach a proper conclusion and understanding about EVOLUTION. The complexities of present-day science make it necessary for the average layman to dig into the roots of all the sciences. Hence the scientist has a moral responsibility to label the degree of confidence that can be placed in his writings.

It is unfortunate that authors on EVOLUTION often bypass this responsibility. One great philosophy teacher states it this way: "Entirely too many dogmatic statements appear in too many textbooks in support of the EVOLUTION HYPOTHESIS: propositions of proof or disproof. We object to this. Intellectual honesty is as great a virtue as any other form of honesty."

I have prepared the following statement on facts about the theory of EVOLUTION. It'd be interesting to check out the proposed biology text to see how many of these facts are bypassed.

1. What is the "Theory of Evolution"? It is the theory that all plants, animals, and man have descended from very simple types: roses from algae, peacocks from amoeba, etc.

2. Has science shown EVOLUTION to be a fact? No, it is only theory. No real scientist can honestly classify it as a fact.

3. Do all scientists subscribe to this theory? No. Many scientists do, but thousands of reputable scientists do not. Over 100 research scientists representing various fields of successful scientific accomplishment, have recently joined together to re-evaluate science from the viewpoint of creation as opposed to EVOLUTION.

4. Natural selection (survival of fittest, etc.) is supposed to be the means by which EVOLUTION works. Is there any evidence that natural selection has produced EVOLUTIONARY change in the lifetime of any observer? No.

5. Can the selection process be speeded up artificially? Yes.

6. Can artificial selection produce changes? Yes, variations are observed, but no true EVOLUTION has been observed.

7. What is the difference between variation and EVOLUTION? Variation is change within restricted limits. It may include change in size, color, texture, etc. This type of change is common. EVOLUTION, in principle, could cause change without limit. For true EVOLUTION to take place, a simple organism would have to change to a more complex organism: fish to land vertebrate, etc. This has never been proved.

8. Have any experiments with artificial selection been carried to their limits? Yes. There have been many such experiments.

9. Give an illustration of such experiments. The process of artificial selection in sugar beets was pursued to its limit in an experiment which began in 1800. Only the seeds from the sweetest beets in each crop were planted for the next crop. By 1878 this selective process had increased the sugar content 6% to 17%, but this was the ultimate. No further increase in sugar content was attained, even though the experiment was continued 40 years more. Variation had been produced, but not EVOLUTION.

10. Does this ultimate limit of variation indicate that there are barriers to true EVOLUTION? Yes.

11. Does the fossil record confirm the limits to the variation on each type of plant or animal?

The fossil record indicates barriers, not continuous EVOLUTION.

12. Can EVOLUTION be classified as a law? No. We have already mentioned that it is only a theory. Laws have to be consistent.

Evangelism

BY S.E. BLACKWELL

Evangelism is sowing the seed. Sowing where the soil is receptive and prepared for the seed.

We should do our sowing where it can be cultivated, and watered with the love of man for man (your love for lost man); we should do our sowing where it can be warmed with the Son of God, and where growth can be expected.

We should sow with the purpose of reaping a good harvest. Sow — evangelize — optimistically, intentionally, and intently!

Let us evangelize continually, care for the soil where the seed is planted; go see it, inspect it, check for signs of life, check for signs of growth. Follow-up your first intentions for a bountiful harvest.

This evangelism can be done in many ways by many people, in many places, but only you can evangelize for you!

Christianity is best taught by you, the individual, not by groups, committees, congregations, or areas. Sales are made by the clerk not by the store. Conversions are made by personal contact — whether it be in teaching in a home, in a classroom, from a pulpit, over a cup of coffee, across the back fence. You the individual, make the change, the conversation.

You, the individual, make the change when you give of your time to visit the shut-in, care for the widow, feed the orphan, assist the aged, aid the ill. You are evangelizing (teaching) when you give of your money to send a man to teach in Africa, or one of our 50 states, or across the city.

Evangelism is teaching — teaching in any way you are capable. An evangelist is not an office in the church, but a work of each church member. When church members each evangelize, then the congregation will be a teaching group of Christians that is seeking and saving the lost, and also saving themselves in the process.

We have but begun to evangelize!

Let us arise to the challenge, and sing out our intentions to go seeking the lost!

-- Gospel Beacon

(Note: This article does not mean to teach that all efforts of teaching are to be put forth by individuals only, and apart from the church, which is the "Pillar and ground of the truth." (1 Tim. 3:15.) There are ways the church may teach: one is by supporting from its treasury evangelism, and the other is by its individual members doing the teaching on their own, or under the oversight of the church on their own time, and at their own expense. We need to get excited about the matter of preaching and teaching the word of God unto this generation now—RIGHT NOW! Editor.)

"I Don't Have Anything To Do"

"A. D. Wright was born thirty-eight years ago. He has been a member of the Lord's church for twenty years and for seventeen years of that time he thought all he had to do was 'come to services on Sunday; give one dollar; sing Oh How I Love Jesus; and let the preacher do all the work.' Then one day his eyes were opened as to what needed to be done for Christ. He suddenly realized that in seventeen years he had not brought one soul to Christ! This fact troubled him since every Christian ought to help carry the gospel to the lost.

" In 1960 he became acutely interested in

the work of the Lord. He began visiting shut-ins. He started to teach a class of young people and started a class at the state penitentiary. He became interested in cottage meeting work and prepared to do this work. He now holds two or three cottage meetings every week... his class at the penitentiary continues. On Wednesdays, he teaches a personal work class at his home congregation at the mid-week service. What has been the result? He has PERSONALLY CONVERTED 37 PEOPLE; whereas, before 1960 he had not led anyone to Christ. He is a living example of what the 'ordinary man' can do for Christ when he is dedicated to Christ and will really give himself to the work.

"Brethren, this surely is what the Lord was talking about when he commanded: 'teaching them to observe all things whatsoever I command you . . .' (Matt. 28:20.) Without a doubt this is indicative of the amount and kind of good a Christian can and should be doing. This man truly accepted the command of our Lord as personal challenge... this is as it should be. How are you reacting to Christ's challenge?"

-- Selected --

Salesman for Christ

R. W. GRAY

The story was told of a door-to-door salesman who was demonstrating the strength of the dish cloth he was selling. "See how strong this cloth is," he exclaimed, giving the cloth a vigorous tug; forthwith the cloth tore completely in half. A moment of awkward silence followed after which the salesman continued with a smile: "Don't blame the cloth, Madam. You see, I also sell Vim and Vigor Vitamins; and since taking them myself, I don't know my own strength. So as long as you won't be buying this dish cloth, how about taking a bottle of vitamins?"

Wouldn't it be fine if Christians were persistent in selling for Christ? If we fail to make a sale one way, we should try another approach. Invite your friends to attend the services of the church; if they turn you down, offer to come by for them during a series of gospel meetings. If this fails, it is possible that you might "sell" them on the idea of a cottage study on some evening convenient for them.

Paul said, "I am made all things to all men, that I may by all means save some." (1 Cor. 9:22.) We need the church today. Professionalism has all but smothered the individual initiative necessary to take the world for Christ.

Far too few ever think of following the Great Commission all the way.

The Lord's instructions were very clear. The apostles had no difficulty in knowing what was expected of them. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.)

With unmistakable clarity Jesus instructed the saved to save. The man who is taught and baptized is to do likewise. The early church was caught up in the zeal of the Lord as set forth in His commission. Thus we read, "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.)

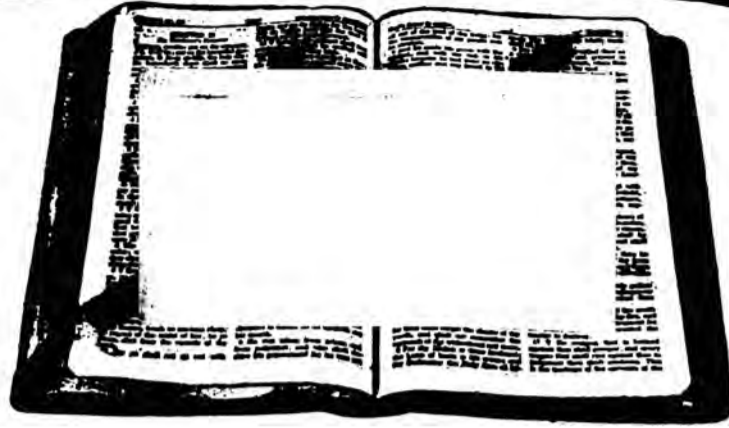
When we have restored New Testament Christianity to the earth a concerned brotherhood will demand the tools and the training essential to the task of evangelism. It will not be a "job" to get interest aroused in the matter of selling the cause of the Lord to the lost world.

We have taught and baptized. It is time to "teach them to observe all things." (Matt. 28:19-20.)

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

The Virgin Birth of Christ

By GUS NICHOLS

Before we directly study the Great Commission, which was given by Jesus Christ, let us take note of the fact that He claimed to be the Son of God, and claimed that God was his Father. He said in giving the commission, "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 THE SON, and of the HOLY SPIRIT." (Matt. 28:18-19) Here Jesus classifies himself as one of the Godhead—as one with the "Father" and "The Holy Spirit." He called himself "The Son" of the Father — the Son of God. He claimed that baptism introduces one into the name of the THREE; the Father, Son, and Spirit.

CALLED EMMANUEL (GOD WITH US.)

The fact that Christ was "Emmanuel," or "God with us," proves he was not a mere man, but was God, or Deity. The prophet said, "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel." (Isa. 7:14.) After his birth the record says, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us." (Matt. 1:2-23.) As sure as this is true, Christ is the Son of God is "God with us," and is not a mere man. How could the prophet have known 600 years before his birth that he would be called "Emmanuel?" Only by inspiration of the Holy Spirit. (2 Pet. 1:20-31.)

BECAUSE OF HIS VIRGIN BIRTH

Christ fulfilled the scripture of the prophets which said he would be "The seed of the woman, and he was born of a woman. (Gen. 3:15; Gal. 4:4; Rev. 12:5.) He did not come from heaven as a full grown man, or even as an angel. But he came by means of a virgin birth. Joseph was not his literal fleshly father. In tracing the genealogy of Jesus from Abraham on down the line to the birth of Christ, the record tells us 39 times those men had begotten children, and they had begotten others on and on to Joseph, and then there is an abrupt change. Joseph did not beget Jesus of Mary. But the record says, "And Jacob BEGAT Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (Matt. 1:16.) Here could have been the place to say JOSEPH "Beget" Jesus, but it no where teaches such a doctrine.

THE FOLLOWING REASONS ARE CONVINCING

The following reasons are sufficient to convince the honest and sincere student that Jesus is not a mere man.

1. No mere man was in the beginning with God before the world was, as was Jesus Christ. (Jn. 1:13, 14-15; Gen. 1:26; Heb. 1:1-3; Jn. 17:5.)

2. No mere man first existed up in heaven as Jesus Christ did, and then came down from heaven to earth. (Jn. 6:62; Phil. 2:5-8; Jn. 3:16-17; Jn. 6:38.)

3. No mere man was with the Father in heaven before the world was brought into existence, as Jesus was. (Jn. 17:5, 24; Heb. 1:1-3.)

4. God never prepared any other an earthly body in which to live, as he did the virgin - born body for Jesus. "A body has thou prepared me." (Heb. 10:5; Heb. 2:14-18.)

5. No one other than Christ was called the Son of God because of the miraculous operation of the Holy Spirit upon a virgin in his being begotten of God, so as to have a virgin birth. (Lk. 1:26-35.)

6. No one other than Christ was born of a woman who had never known a man, as Mary had not. (Lk. 1:30-35.)

7. Mary was found with child of the Holy Ghost, before she and Joseph ever lived together as husband and wife — before they came together. This was never true of any mere man. (Matt. 1:18.) The angel said the child was of the Holy Ghost, and that Mary had not sinned with any man. (Matt. 1:20.) Joseph accepted this, and married Mary, but knew her not till she brought forth the child. (Matt. 1:18-25.)

8. The Bible tells us Joseph was a "Just man," while this would not have been true if he had begotten a child out of wedlock. (Matt. 1:19-25.) Therefore, Jesus was not Joseph's child.

9. Unless Christ was born of a virgin, as begotten of God, he never would have been called "The only begotten of the Father" and God's "Only begotten Son." Jn. 1:14; 3:16.) All such passages are teaching the fact of the virgin birth of the Son of God.

10. The signs and miracles which were done by Christ are given as proof that he "Is The Son of God." (Jn. 20:30-31.) Note: "THE Son of God," not merely "A son of God."

11. At the baptism of Jesus, God spoke from heaven and said, "This is my beloved Son in whom I am well pleased," (Matt. 3:16-17.) Remember, he was the Son of God because he was begotten of the Holy Spirit — begotten of God — begotten to be born of the Virgin Mary.

12. Christ was also "Declared to be the Son of God... by the resurrection from the dead." (Rom. 1:4.) In other words, the resurrection of Christ proved his virgin birth — proved he is the Son of God, rather than the literal son of Joseph, or of some human father.

13. Peter, James and John, three good wit-

nesses heard God testify that Jesus is his beloved Son, and that they should hear him. (Matt. 17:1-5; 2 Pet. 1:16-18.)

14. One of the purposes of John's baptism was to make Jesus manifest unto Israel. God had given John a sign that when he should baptize the Son of God the Spirit in the form of a dove would descend and rest upon him. John says he saw this take place when he baptized Jesus. John says, "I saw, and bare record that THIS IS THE SON OF GOD."

WHOSE SON WAS JESUS?

After all that can be said of Christianity, the one answer which can settle all questions is: whose Son was Jesus? Was he a mere man? Or was he the Son of God? Jesus propounded this question near the end of his earthly life. He said, "What think ye of Christ? Whose son is he?" (Matt. 22:42.) Peter had answered this question on another occasion, by confessing, "Thou art the Christ the Son of the living God." (Matt. 16:16.) Jesus complimented Peter for confessing this greatest of all facts in the realm of truth, and said His Father in heaven had revealed this unto Peter. (Matt. 16:16-18.)

THE COLLOSSAL MAN OF ALL AGES

Mr. H. G. Wells listed Jesus as the greatest man in all history. We could not account for such greatness while holding him to be a mere man. We are two thousand years more capable of producing great men now than when Jesus grew up and became a man. Since he towers up mountain high above all the little mole hills of mere men ever born on earth having both a father and a mother, and being mere human beings, how do you account for his greatness? You cannot do it by saying he had greater educational advantages, or that he came from some greater city than ours, etc. We have two thousand years advantage over the first century and have been trying to produce great men all these centuries, but the greatest of them would blush with shame to be compared with Jesus of Nazareth. If we, with all our advantages, cannot equal him in moral conduct, it must be because he is no mere man, but is the "Son of the living God." (Matt. 16:16.) All of this means He was not the actual son of Joseph, or of any other man.

OUR MEDIATOR

Jesus Christ is called our mediator, between us and God. (1 Tim. 2:5-6.) He is eminently qualified to serve in this important capacity. He could, as it were, reach up and take God by the hand and say, "God is my Father," and I am his "only begotten Son," I have no earthly father, Joseph was only my foster father." Then he could, as it were, reach down and take humanity by

(Continued On Page 4)

WORDS of TRUTH

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"Holding Membership"

GUS NICHOLS

Brother Ruel Lemmons, editor of the "Firm-foundation", makes some statements in an article on the subject of "Holding Membership" which, if true, are a great challenge unto the churches of our Lord every where. Brother Lemmons has done much traveling among the churches in evangelistic work, and in the interest of the circulation of the "Firm-foundation." In his short article he says some things which we wish to quote and further emphasize in the hope that such may do good and stir us up to greater activity and in the direction of the total membership of all our congregations making a total committal to Christ.

First of all Brother Lemmons says, "We would dread to contemplate how many of the 'two million members' of the church just 'hold membership.'" It seems that many members of the true church have forgotten that one may be eternally lost after merely "Holding membership". But here Brother Lemmons further.

He says, "In evangelistic work we go from community to community every week or so, and meet hundreds of brethren." And then he speaks of "The appalling ignorance" of those he meets, "Concerning what is happening in the church" and concerning "Men who are widely known in the church", and with reference to "Events that should be of interest to every Christian." And he says this lack of interest is "Shocking." Brethren, is this true? I fear that it is, and tremble at the consequences of such "Lukewarmness."

Brother Lemmons further says, "It is quite evident that nine of every ten of them do not 'Take any of our papers.'" He says "It is sufficient in the average congregation for all but a select few to just 'Hold membership.'" If this is true, all such members are under the condemnation of God, and should be taught to go to work for the Lord or they will be excluded from the fellowship of the church. The church, or kingdom of Christ, is the vineyard of the Lord, in his parable of the vineyard. (Mat. 20:1-16.) The proposition to those outside was "Go into my vineyard and work." If any did not go in, or did not work, he received no reward. The church is the place to be "Always abounding in the work of the Lord." (1 Cor. 15:58.) But Brother Lemmons further says, "We preach a lot about taking the gospel to the world. We need first to take it to the church. The average member has heard some first - principle sermons, been baptized into Christ and now 'holds membership.'" He then says, "How can the average member of the church go to the world with the gospel when he does not know it himself. He knows about God but he does not know God. He knows some facts about Christ but he does not know Christ. He knows a little about the Bible but he does not know the Bible. Only half the

members are interested enough to attend Bible school on Sunday morning. But they 'Hold membership.'" Now I want to raise the question: How can such indifferent members of the church be real Christians while they live and go to heaven when they die? If such people are Christians I do not know the doctrine of God.

Then our Brother makes the following challenging statement: "The frustrating thing about it is that though elders and church leaders are generally aware of the problem they are doing practically nothing at all about it." I am only one, but I am for doing something about this problem! Now, let all the elder in the brotherhood say "Amen." There is no power to save the world in mere numbers. Why should we hold on in fellowship with members of the church who are not worthy any more to Christ and his church than a notch on a stick? Why should a man be called a Christian who will not even fill up empty space at a Bible class, or a Sunday night or Wednesday night service of the church, unless he is sick and in some way hindered by circumstances over which he has no control? (Heb. 10:25; 1 Cor. 14:23; Jas. 4:17.) Honestly, Brethren, what about the man who is satisfied to simply "Hold membership?" One old sister one time said to this writer, "I have been a member of the church for 67 years and have never been turned out of the church in my life." She meant she had never been disciplined by the church for neglect of duty. But I knew that church to be a church where standard was so low that a man could not have got out if he had openly renounced his membership in it. He would have had to die to get out of the fellowship of that church. We must do something about the command of God to exercise discipline in the church. (1 Cor. 5 and 2 Thess. 3.)

Brother Lemmons further says, "We compass heaven and earth to make a proselyte, and slip him comfortably into the church, brand him with baptism and turn him loose. A minimum of knowledge, and not an ounce of commitment, dedication and devotion are required." Brethren, is this true? To the extent that it is true, our own members are lost! One has no promise of eternal salvation who is not sanctified and set apart to the service of God. (Heb. 12:14.) Those who are not totally committed to Christ are in open rebellion against God. (Rom. 12:1-2; 1 Cor. 6:18-20; 2 Cor. 8:1-5; Mt. 12:30, Rev. 3:14-19.)

Again, "The church has become a good place to hide from active participation. One can get off of the prospect list, and become part of a nice ethical society which contents itself with church going and sermon listening, and never be bothered any more. He can, 'hold membership.'" Brother Lemmons does not here mean that "church going" and "Sermon listing" are not important. But he means the church is not a mere worshipping society, but in addition, it is a vineyard in which to work. A factory or industry does not employ and take men into the business just to hold employment, but they must work, and if they fail to work they are immediately fired. The most unpopular word in the Bible is the word "work".

But Brother Lemmons says again, "It is absolutely astounding what would happen if we could convert every member, or even most of them to the vital kind of Christian commitment that characterized the first century church it would be revolutionary. We are convinced that before we do much toward taking the world we are going to have to convert — really convert — at least the bottom half of every congregation! The average church building is filled with people on Sunday morning who simply 'hold membership' ". This is, indeed, an alarming situation. Let every member of that sort do something about this problems so he can be a real Christian, instead of one who just "Holds membership". The danger of just being off the prospect list is that under the present order of things such a member is cut off from efforts to convert him and is sure to be finally and eternally lost. We should not permit any one to go to perdition

Some Things Money Cannot Buy

By PERVIE NICHOLS

INTRODUCTION:

1. To a great many people money is the most precious possession in life; it means everything. No doubt the oft-publicized statement that "America is moneycrazy" contains much truth.

2. "Money talks." Enough of it can buy one political fame; Social prominence; temporary friendship.

But the most valuable, most important things man can possess cannot be bought with money. Let us consider:

SOME THINGS MONEY CANNOT BUY.

1. Money cannot buy salvation from sin. Isa. 52:3; 55:1; Jno. 3:16; 2 Cor. 9:15; Rom. 5:15-17; Eph. 2:8.

2. The right to become a child of God and the new birth cannot be bought with money. Jno. 1:11-12; 3:5; 1 Pet. 1:22.

3. One cannot buy with money membership in the Lord's church. Acts 2:38, 41, 47; 1 Cor. 12:13; Col. 1:13.

4. It is impossible to buy genuine happiness with money.

a. Some of the most wealthy people are most unhappy. Suicides among the wealthy are numerous.

b. Those truly happy are in Christ—are Christians. Acts 8:36-39; 16:30-34.

5. A good name cannot be purchased over the counter as one would buy merchandise. Prov. 22:1.

6. Christian character is a precious possession which money cannot acquire.

a. This coat of protection is acquired by godly living.

b. It is "not who you are," or "what you know" that really counts, but "what you do with your talents and knowledge."

7. A good conscience is most valuable. It is not possessed by wealth, but by right living in keeping with right teaching. 1 Pet. 3:16; Tim. 4:1-4.

a. One's conscience may approve his actions; it may be a good conscience and yet he may be wrong. Acts 23.

b. To be right, a good conscience must be set by the right standard—the Bible.

8. Hope is very precious. It can be obtained only by living so that we both desire and expect to go to heaven. Rom. 8:24; Col. 1:23.

9. Money cannot buy one exemption from death. 1 Cor. 15:21; Heb. 9:27.

a. The rich and poor alike must die. Money spent for medication may defer death for a while, but eventually death will come.

10. Neither can anyone purchase with money exemption from the judgement. Eccl. 12:14; 2 Cor. 5:10-12; Rom. 14:12; Heb. 9:27.

11. All the money in this world cannot purchase for anyone the right to enter heaven. Rev. 22:14; Jas. 1:12.

a. One who dies without Christ will not enter that place, regardless of his financial status.

through the church and its fellowship. If one will not truly be a Christian the church should put him out of its fellowship because he is on the way to eternal ruin anyway.

This does not mean that babes in Christ and weak members of the church are to be dealt with as those full grown and mature. But it does mean that every one who does not have the Spirit of Christ and is determined to serve the devil should be made to understand that he must give up Satan or our fellowship, one or the other. Where do you stand, Brother? Are you a Christian, or do you just "Hold membership"? Thanks Brother Lemmons for his caustic article, parts of which we have quoted from Brother Jimmie Lovell's paper, "ACTION".

Why I Want To Be A Gospel Preacher

JOHNNY RAMSEY

In response to the statement, why I want to preach, many motives must be considered. I could say that I want to preach because preaching represents the highest calling, the greatest challenge and the most important work that man can do.

I must admit that many times I have had doubts as to the real need for pulpit preaching. These have largely come from my observation of those who fill the pulpits today. But a return to the word is all it takes to convince me that my doubts are men founded and not Bible grounded.

May God help me to be the kind of servant that He wants me to be. One thing is for sure, a thorough knowledge of His word cannot but help to direct the way to a better and more truthful service.

I want to share this grace of God with other people. That's why I want to be a preacher.

Preaching helps me to be the kind of person I ought to be. I am keenly aware that as a preacher I will be scrutinized by critical persons and looked to for strength by others. This realization helps me to be vigilant and steadfast. Knowing that I must have a spotless reputation to hold before those without as well as be an example to those within, I will be disposed to "walk humbly with God."

I want to set men free. Everywhere I look I see those who are victims of their environment, seeking salvation in those things which promise but do not deliver; those who are seeking to be free, but they know not from what. Many of these may not be "far from the kingdom." I feel that God wants me to help those who are "hungering and thirsting," to "be filled." (Math 5:6)

By being a good preacher I can show my gratitude to those who have helped and encouraged me. I know that these godly people expect only this kind of gratitude — taking what I have learned and gained from them and using it to God's glory. But I must live not only to the expectations of God's servants, but also to the expectations of God himself. He has given me ability and the opportunity to use it. I must never fail Him who has never failed me.

I want to become a preacher so that I can inspire every Christian that I meet to greater service for the Lord. I want to help Christians realize that they cannot take it easy and relax in the Lord's church.

God has given me talents that I must use if I am going to be well pleasing unto him. I believe that one of these talents is the ability to preach his word to those who need Christ. When I see Christians who are unfaithful I realize even more the necessity of using my talents to help them. If I do not use my talents then perhaps God will take them away. Having been raised in a Christian home and being taught the will of Christ I have a responsibility to those lost from Christ.

As I spend more and more time studying God's word I realize that there could be no occupation any better than to spend the rest of my life teaching this good news to the world.

Heli is too terrible and eternity is too long to stand by and let people be lost. The joy that I feel in my heart when I see one become a Christian is greater than words could ever explain. And the only way that I know of, to partake of this great joy more often is to be a preacher full time in the Lord's church.

I have seen apathy in the hearts of many Christians in America. I truly believe that the reason Christians here do not seem to care enough for the lost souls overseas is that they have not first showed a love for the lost soul next door.

I want to make Christ a personal Savior to

the unconcerned people that make up so much of the Lord's church. But, if Christians here can become true followers of Christ, the legions of lost souls overseas will be matched by the legions of Christian souls going to teach them.

This is the need I see today. This is the reason I want to become a preacher.

In summarizing I would say, not that I want to be a preacher, but I MUST be a preacher because, first of all of the recognition of my own sinful self and shame and the knowledge of a lost world, a lost generation, a lost family, yea even one lost soul which merits my teaching and preaching the gospel of Christ for the rest of my life. With the help of God, Christ and the Holy Spirit, I will teach and preach the gospel of New Testament Christianity to this lost world, this lost generation, this lost family and this lost soul that some, yea even one, might be saved.

I want to preach the gospel because I believe His word. The world is dying in a lost condition today and we have been given the responsibility to give them the gospel. I can hardly afford to rely on someone else to take up this obligation for me.

I want to preach because I am indebted to God for everything. He has been so kind to give me life, health and a sound mind. I have been immeasurably blessed. The very least I can do is serve Him with all my heart, soul, mind, and strength. I do not possess very much intelligence or ability, but what I have I give unreservedly to Almighty God and His beloved son, Jesus.

The gospel provides the answer to the problems of the church. Thinking realistically, we know that any one man will never preach to the whole world, although that is our goal. Yet, the church — universal and local — also stands in great need of gospel preaching. This may seem strange to those who think of the church as the custodian of the gospel. But, the church is the PRODUCT of the gospel; and if the gospel is not preached to it, the church will wither and die. It is still God's good pleasure "by the foolishness of the preaching to save them that believe."

The most striking thing about the gospel is that everyone needs it. By preaching it, we have something to offer to every man.

In short, I want to be a gospel preacher because the gospel is God's power to save the world, the church, the individual, and myself also. Only by preaching the gospel can I "both save myself, and them that hear me."

As God has given me and continues to give, and to give, even more than I am capable of receiving, there is nothing left within my being but love and gratitude towards Him, towards Jesus, and the object of their love, the soul of man. Love has a richer and deeper meaning than ever before because God has defined it for me by His Son, and as I have come to delight in His ways, I have searched for ways to give myself to Him and then to others — ways to demonstrate my love for Him and then for others. It is only as a preacher of the gospel of Christ that I feel I can give my best for the one I love the most.

I want to be a preacher because, I know what it means to be lost. I am thankful to the preachers who taught me God's salvation. Preaching is one of the greatest blessings placed upon mankind. And I really do believe that preaching is a blessing. If you want to be criticized, ridiculed or discouraged then become a preacher. I believe that I am amn enough to arise victorious over these obstacles. If I do not believe this with my whole heart then I had better prepare myself for something else. And most of all I want to preach because others are not preaching. Souls are not being won to Christ. The work is not being done.

When I think of Jesus giving up everything we hope to attain, leaving heaven, coming to earth, taking on him the form of humanity and then dying the death of the cross, then I want to tell others.

I can continue to feel the impact of the cries

and heartbreaks of my fellowman because they have not the assurance of everlasting life that only comes through Christ Jesus. I cannot rest easy knowing the startling fact, that if no one cares enough for them and loves God enough to do something about it, they will be lost forever. My desire to preach the gospel grows deeper and deeper with every passing hour and I continue to pray to God to guide me in His service.

I want to please God in all that I do and I know that if I do not use myself in His service to the best of my ability and if I do not continue to preach and teach the gospel to others, not only will many souls be lost throughout the world, but my own as well. But most of all, and this is the main reason I want to be a preacher I will by this service be doing the will of my Father who reigns in heaven.

I feel that a Christian must evaluate himself honestly, and not try to shirk responsibility by hiding behind a false cloak of humility.

I can read in the pages of God's word how that man, through the saving blood of Christ and the power of the gospel, can be restored to that blessed relationship which was enjoyed by Adam in the beginning. I have witnessed the transforming power of the gospel in the lives of men. Why do I want to preach the gospel? How could I want anything more?

Because of my own love of the truth and my desire for a greater understanding of God's word, I want to preach in order to increase my knowledge of the Bible. Although there are many other demands made of a preacher, his primary occupation is the study and meditation necessary for sermon preparation. The wonderful advantages of this constant contact with the Bible, resulting in a deeper insight and a greater faith, is apparent in the lives of those who earnestly preach the gospel.

I want to preach the gospel because I feel that the Lord holds me responsible for the use and development of every talent that he has given me. I honestly and sincerely believe, without sounding boastful and without any conceit, that I have the ability to be an effective preacher of the gospel. I do realize, however, that I must work diligently and make every effort to improve myself; so that I will be capable of handling the opportunities that the Lord affords me.

I thank God for allowing me life and opportunity to preach the word, and for the Elders at Sunset Church of Christ for having a place to train to reach this goal that I have dreamed and prayed for. Paul said, "The gospel is the power of God unto salvation to everyone that believeth," and to this cause I dedicate my life.

(A Consensus Theme From the Sunset School of Preaching — Based on the essays of 50 young preachers. This material was written for the class on 1 and 2 Timothy, taught by Johnny Ramsey.

Firm Foundation — Jan. 4, 1966

FOR SALE

One cross. Nearly new. I cannot carry it and keep up with the world and its crowd.

One talent. New, except slightly shelf-worn. It has been laid away for years in a napkin.

One five-piece armor. All pieces are in good shape; only need polishing.

One bundle of Christian opportunities. Contained in this bundle is one of the greatest opportunities in the world, and that is of going to (my) church every Sunday. Another is the opportunity of being a soul winner. I seldom use these opportunities, so I have decided to let them go for sale.

One badly-used Christian influence. Buyer may be able to repair this influence if carefully handled. The above-mentioned articles are stored in the basement of my home, located on the corner of Careless Avenue and Neglect Street.

What Does It Mean?

GLENN POSEY

WHAT DOES IT MEAN TO BE A CHRISTIAN? To be a Christian is a positive indication that one has been born twice. It was Jesus who said: "Ye must be born again." (John 3:7.) One cannot be born "again" or "anew" as the Revised Version renders it, unless he has previously been born once. Jesus told Nicodemus that a man must be born of water and of the Spirit. Here is the language: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John 3:5.) People oftentimes try to twist this scripture, in order if possible to avoid an "immersion in water" by saying that two births are mentioned here, the fleshly birth and the spiritual birth. But such twisting utterly fails, for Jesus is not talking about a baby being born. He said: "Except a 'man' be born of water and of the Spirit." Notice, He did not say "Except a child."

When you were born the first time, you became a member of the earthly family. You remained innocent after this first birth until you reach the years of responsibility. After this, if a Christian you would be, you have to be born a second time — be "baptized into Christ." This second birth of water and the Spirit makes you a member of the heavenly family — the church of our Lord Jesus Christ. Upon the second birth, you become a new creature. "Therefore if any man be in Christ, he is a new creature: old things have passed away: behold, all things are become new." (2 Cor. 5:17)

What happens after you become a member of the Church through the new birth or second birth? "As newborn babes desire the sincere milk of the word, that ye may grow thereby: (1 Pet. 2:2.) Children of God must grow spiritually as do little babies grow physically. To be a Christian, it means that one should be Christlike.

1. CHRISTIANS ARE THE SALT OF THE EARTH

"Ye are the salt of the Earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13.) Jesus made this statement to his disciples while on the Mount. The life of each Christian influences the world for good or bad. Christians salt the earth in many ways. Speech seasoned with salt has a saving quality about it. Since only the word of God can save, (Jn 6:68.), our speech must be saturated with the word. (Eph. 4:6.) Paul said, "Only let your conversation (manner of life) be as it becometh the gospel of Christ." (Phil 1:27.) We season the earth by our consecrated lives. Christians must demonstrate their faith by their works. (Jas. 2:18)

2. CHRISTIANS ARE TO BE THE LIGHT OF THE WORLD.

"Ye are the light of the world. A city that is set on a hill cannot be hid." (Matt. 5:14.) Not only did Jesus say that his children are the light of the world, but He said, "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.) Some of the fundamental problems which men are seeking to solve are: "What is the secret of a satisfied life?" — "What is the meaning and secret of success." — "What are the most important things in life?" Christ said to his people, "Ye are the light of the world," and as such, they must carry light from the presence of the Lord upon these and similar questions. No one can live with and for Jesus and not let his light shine. Because it is the nature and property of light to shine. (Jn. 1:5; 8:12.) Because such light is needed. (Jno. 11:9, 10; Lk. 11:33-35.) Because such light has a God-magnifying power. What does it mean to be a Christian? LIVE LIKE CHRIST LIVED, AND COMMANDED.

The Worldly Woman You Can Find!

BY M. NORVEL YOUNG

The Worthy Woman who can find? But you can find the worldly woman at every turn. The price of the virtuous woman is far above rubies, but the worldly woman is cheap. Her husband can never trust her out of his sight. She hurts his good name all the days of her life — or until she gets a divorce. The worthy woman riseth while it is night to give tasks to her maidens, but the worldly woman riseth in mid-day with a hangover. She wasteth her time. The worthy woman considers a field and buyeth it so that her husband is prospered. The worldly woman considers a multitude of vain baubles to delight her fancy. She buyeth so much that her husband is impoverished and worried. The candle of the virtuous woman goeth not out by night but the worldly woman neglects her duties at home both day and night. She wasteth her time on trashy magazines and TV shows. The woman of God stretches out her hand to the poor, but the woman of the world stretches forth her hand to beg new clothes, new cars, new thrills from her admirers. The worthy woman is not afraid of the day to come, but the worldly woman is filled with insecurity and neurotic fears of both man and God. She is irritable and short tempered. The woman of the Bible has strength and dignity as her clothing, but the woman of the world is morally weak and frivolous. Her clothing is immodest and suggestive. She opens her mouth with profanity and on her tongue is the law of gossip. The worthy woman layeth her hands to the distaff, but her counterpart lays her hands to the gambling cards and the cocktail. Her husband searches for her in the nightclubs. Her children rise up and call for her, but she is not to be found. Her daughters grow up to follow her vain steps. Her husband cries out in despair: "Many daughters have done disgracefully, but you have excelled them all." Grace is deceitful and beauty is vain and a woman who despises the law of the Lord shall be miserable and eventually despair in this life and tormented in the life to come. Give her of the fruit of her hands and let her own influence upon her family and friends condemn her in the judgment.

How Long Does It Take To Read Through The New Testament?

GRADY LATHAM

Some people are afraid to start reading the Bible because it seems such a formidable task. But there are only four books in the New Testament, for example, that take over an hour to read: Matthew, Luke, John, and Acts.

There are several books that can be read in less than three minutes by even the average reader: Titus, Philemon, II John, and Jude.

The New Testament has been read aloud publicly in 15 hours and 25 minutes.

Following is the time required by a fair rapid reader to read each book of the New Testament. Check yourself by this.

Matthew, 1 hr. 43 min.; I Timothy, 10 min.; Mark, 45 min.; II Timothy, 7 min.; Luke, 1 hr. 25 min.; Titus, 3 min.; John, 1 hr.; Philemon, 1 min.; Acts, 1 hr. 20 min.; Hebrews, 26 min.; Romans, 35 min.; I Peter, 10 min.; I Corinthians, 28 min.; I Peter, 10 min.; II Corinthians, 23 min.; II Peter, 7 min.; Galatians, 13 min.; I John, 8 min.; Ephesians, 13 min.; II John, 1 min.; Phillipians, 8 min.; III John, 1 min.; Colossians, 8 min.; Jude, 2 min.; I Thessalonians, 7 min.; Revelation, 41 min.; II Thessalonians, 4 min.

Though this would not allow for contemplation as you read, it should permit you to do fairly careful reading. A rapid reader will do it in

The Virgin Birth Of Christ

(Continued From Page 1)

the hand and say, "I am the Son of man, my mother was a woman." Being the Son of God he loved his heavenly Father, and being the son of man, he loved humanity.

NOTHING IMPOSSIBLE WITH GOD

One man who believed that God made Adam in a miraculous manner out of the dead and lifeless dust, and Eve from one of Adam's ribs, said he could not believe in the virgin birth of Christ. He thought it impossible. But when he pointed out the fact that it was not as great a miracle to bring Christ into the world by means of a mother only, as to bring Adam into the world without either father or mother, he accepted the truth and was baptized in obedience to Christ that same hour of the night. He had also argued that a virgin birth was contrary to nature, but felt embarrassed when we pointed out the fact that the creation of Eve from Adam's rib was also contrary to nature, but he had said he believed it despite that fact. If one believes in an Almighty God he should have no difficulty in also believing in the virgin birth of Jesus. Why should one doubt that a great giant can lift a ten pound weight while admitting that He could lift 500 pounds? If there is a God, who created all things, why quibble at a little thing like the Virgin birth?

The virgin birth, and all the other signs and miracles connected with establishment of Christianity, support and strengthen each other's testimony. All of them combined prove the Sonship and Deity of Jesus, and point to the great salvation provided for mankind through Christ, and offered to all men to the end of the world in the Great Commission.

"Thanks be unto God for his unspeakable gift" — the gift of his Son. (2 Cor. 9:15; Jn. 3:16.) If Jesus had been a mere man, why could we not raise up greater men today? The world's knowledge is now doubling every ten or fifteen years. Why can't we surpass Christ? Why can't we at least equal him? There is a reason; he was not a mere man. His Deity explains his miracles, his infallible teaching, his resurrection and ascension, the coming of the Holy Spirit and the power exercised by the apostles in confirming the word — explains everything! Christ was all my reasonable person could expect the Son of God to be. OUR SOULS are in the balances when we answer the question. "What think ye of Christ? Whose Son is he?" (Matt. 16:13-18; Matt. 3:13-17; 17:1-5; Jn. 8:21, 24.)

THE VIRGIN BIRTH A FACT

The fact of the virgin birth rests upon infallible testimony, and not upon human reason. Christianity is a religion of faith, the kind of faith which holds men up and makes them over in life and well supports them in death. It is weak and inconsistent for men to say they believe in Jesus Christ, in his atoning blood and resurrection and power to take us to heaven some sweet day, and then deny, or even doubt, the virgin birth of Christ. Let us believe in Jesus Christ with all our hearts — believe in the virgin birth in his miracle-working power, in his death for us, in his resurrection, and in his power to raise us and take us to be with him forever. (Jn. 14:1-3.) We must have the will to believe, or we are sure to walk in doubts and unbelief. Let us will to follow Jesus. The Christian life is the best life to live, and it is the only hope for a lost world. We have all to gain, and nothing to lose in following Christ. But it is imperative that we believe. (Jn. 3:23.)

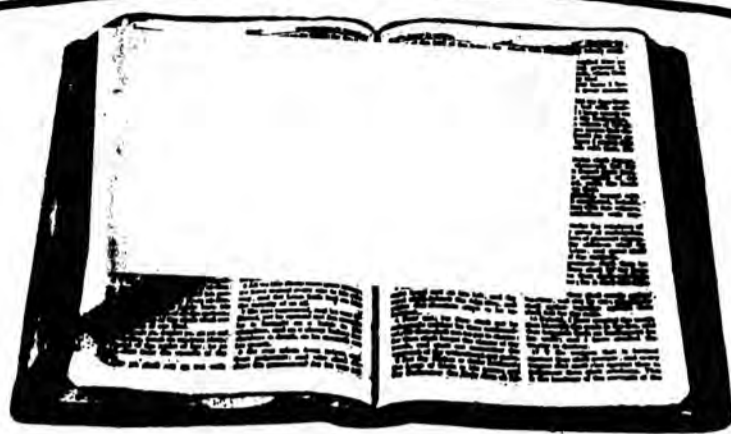
less time; a slow reader will require more time, especially for books that are more theological than narrative in nature.

One of the main reasons most people have never really read the longer books in the Bible is that they have never tried to read them in one sitting.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, JULY 8, 1966

NO. 75

The Answer Is Work

CLEON LYLES

There is nothing easy about doing any job successfully. Anything that is easy to do is hardly worth doing. And if we have the idea that a work is easy we are not prone to put into it what it deserves.

Many churches do not have Vacation Bible Schools, and have never had them. Some tried to have one a time or two and then gave up the idea. The result is found in many statements that you hear. Such as these: "Vacation Bible Schools may be possible in some places but not here;" "people are just not interested in any special services during the summer months;" "others know how to do it, but for some reason I have never learned how to conduct such a school" Statements like this reveal a defeatist attitude. The tragedy of it is that those who make the statements really believe them, and because they do, no action is taken in the matter at all. But I do not believe that the statements are true.

The answer to a problem of this kind is "work." In fact I don't believe there is any substitute for work when it comes to doing the Lord's work, or any other work. We may adopt the latest methods, and certainly if they are valuable they should be adopted. And we may purchase the very best equipment which of course should be done if possible, and we may still fail in having a successful school. We may have teachers who are trained and true, but we will still fail without some hard work. A church must work at having a Vacation Bible School if it wants to have one that is successful. I do not believe there is any community where hard work will not pay dividends. The time was when we could announce to the congregation that we were going to have a Vacation Bible School and we were assured of success. The idea was new then, but it has become common now. The common can become very evil at times. When anything becomes common our respect for it will die if we are not careful. It is somewhat like moving from one congregation to another. The very fact that a preacher is new will attract some people for a short time, but when the attraction is gone he better have something more valuable to take its place. Now since these Vacation Bible Schools have become somewhat common, brethren do not become as excited about them as they once did. Does this mean they are not as valuable as they once were? Not at all. It means that it is time to get down to some real hard work and make them succeed because of their own value and not because they are something new.

Every member of a congregation can work for the success of a Vacation Bible School. In

every neighborhood there are children who would be happy to attend if people will invite them. There is nothing that will take the place of a personal invitation. Many people will send their children if a neighbor asks them, who would not think of doing so if they were invited by the preacher or some stranger. No one can take your place with your next-door friends. So if members of the Lord's church will personally invite people they will attend. It may be necessary to provide transportation for them. In that case do not call the preacher, or the church office, unless absolutely necessary. Usually there is more to be done at the church office than can be done. Provide transportation for them yourself if at all possible. If it is impossible for you to do this, then by all means contact the church office, but remember it will do you and them a lot more good if YOU take them to the school.

Then there is work that many members can do for which others may not be equipped. Teaching and training call for many helpers. If you are especially apt at doing some of this work, then by all means do it, but do not allow this to keep you from making the contact with your neighbors: There is work for everyone. If you don't believe there is something for you to do call the director of the school. You will be surprised to find that by hard work a successful Vacation Bible School can be had anywhere.

Glen A. Posey Moved

By GUS NICHOLS

Brother Glen A. Posey, our beloved fellow-laborer here at Sixth Avenue Church of Christ, Jasper, Alabama, has resigned his position and work with us and has moved into the Birmingham area. Brother Posey and his beloved wife and two sweet children endeared themselves to us during the four years Brother Posey labored with us. His work and labor with us was very profitable to the church. His association with us was also very pleasant. His coming to us, and stay among us was a blessed four years long to be remembered. We are not ashamed to say that we love Brother Posey and family with ever-increasing love. He has the confidence and good will of all the members of our congregation. Every one of us regretted to see them leave. But he has gone to what is believe to be a better and more challenging opportunity for a more effective work. He is with the Hillview church, and the new address will be "Glen A. Posey, 744 Heflin Avenue, East, Forestdale, Birmingham, Alabama, 798-2433. Brother Posey will continue as "Assistant Editor of Words of Truth." May God richly bless the Poseys in their new location and work, is our prayer.

How Did the Early Church Worship?

By JAMES D. BALES

Man is a wonderful being. Sooner or later he bows down in reverence — if not before God, then before some kind of idol. It is not enough to worship; we must worship GOD in HIS ordained way. One of the first controversies that God had with man was over the question of worship. (Gen. 4; Heb. 11:4.)

Man has a tendency to corrupt the worship of God through the introduction of ritualism which pleases his emotions and sense of aesthetics. Although the Old Testament temple worship was filled with ceremonialism and carnal ordinances, yet such is strikingly ABSENT from the New Testament worship.

Jesus said, "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.)

The early Christians worshipped each first day of the week around the Lord's Table. (Acts 20:7.) Their worship consisted of partaking of the bread and the fruit of the vine in memory of Jesus. Each member partook of both elements discerning the body and blood of Jesus by faith. (I Cor. 11:23-30.) They prayed together, heard the gospel preached, gave of their money as they had prospered and sang psalms, hymns, and spiritual songs. (Acts 2:42; Eph. 5:19.)

Although mechanical instruments of music were used by the Jews and were common in pagan worship, they were conspicuous by their absence from Christian worship, for at least four centuries after Christ. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) The burning of incense, the offering of animal sacrifices, the tinkling of bells were also absent from simple, spiritual worship of the early church. Adherence from the heart to the simplicity of the New Testament pattern of worship is not only pleasing to God, but is also satisfying to the soul.

IT IS NOT EASY

To apologize
To begin over
To admit error
To be unselfish
To take advice
To be considerate
To endure success
To keep trying
To forgive and forget
To make the most of little

WORDS of TRUTH

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How We May Know Whether or Not A Church Is Scriptural

G. N.

How may we know whether or not a church is scriptural in origin, faith, name, doctrine and practice? Some human standards are being set up by our radical brethren. They have developed a persecution-complex and are crying for sympathy. Brother Irven Lee says, "Is a doctrine likely wrong if it is often called in question? Is a body of people likely wrong if it is spoken against? The answer to these questions is no." (Irven Lee in the Daily Mountain Eagle, Article on "The Safe Way," March 11, 1965.)

1. The Roman Catholic Doctrine "Is often called in question." Brother Lee says this proves a doctrine is not likely wrong. Hence, according to the logic (?) of Brother Lee, the Roman Catholic doctrine is not likely wrong. Also the "Body of people" called the Roman Catholic Church is "Spoken against". This proves, according to radicalism, that the Roman Catholic body or church is not likely wrong.

2. The "Protestant bodies" have all been often spoken against, and their doctrines called in question — even by Brother Lee. But according to him these various religious "Protestant" churches and their doctrines are not "Likely wrong." Yet Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up." (Mat. 15:10-15.)

3. The "Disciples" or "Christian Church" and their doctrines are "Often called in question" by all of us, and by protestantism. Are they likely right? According to Brother Lee they are not "likely wrong."

4. The Anti-Sunday School faction is often spoken against, together with their doctrines condemning Sunday Morning Bible classes, the use of written comments and of women teachers for some classes of children. Brother Lee speaks against these people, the same as the rest of us. We could go on, and on, and mention in detail the one cup faction, the no-located preacher faction, and others. But it is obvious that this is not proper way to decide whether or not a church and its doctrine are right in the sight of God. The mere fact that a church and its doctrine are spoken against does not prove it to be the scriptural and true doctrine and church. All doctrines and all churches are spoken against. The Lord even commands us all to speak against false doctrines and false churches, to take the word of God and use it as a sword against all such. (Eph. 6:17; Judge 3; Phil. 1:17; Acts 17:17; Acts 15:1-24; Tit. 1:9; 2 Tim. 4:1-3.) Does our speaking against false doctrines and churches, as commanded of God, prove these doctrines and churches are not "Likely wrong"?

THE PROPER TEST OF DOCTRINE

The proper way to test and try a doctrine is to measure it by the word of God, not by whether or not it is "Spoken against". Of course, the truth will be spoken against, and also the true church and people of God will be often spoken against. But all doctrines and churches will also be spoken against by those not members of such bodies and not subscribing to such doctrines. The word of God is the standard. The Doctrine of Christ is in the New Testament and is the standard by which to test false doctrines. (Isa. 8:20; 1 Pet. 4:11; 2 Jn. 9-11; 2 Tim. 4:2.) In this same way are all churches to be tested. They should be compared with the churches of the New Testament in all matters of faith and revelation. Men must strictly believe in Christ and follow him in order to be scriptural in their religious beliefs and church membership.

IN MATTERS OF FAITH UNITY

All true followers of Christ are to be agreed in all matters of faith - in all things specified by the Lord to be matters of faith. The things commanded must be done by all the saints alike. If they way and manner of doing what is commanded is also a matter of faith and is bound upon all alike, and there is to be unity in obedience to Christ. (Mat. 28:18-20; Heb. 5:8-9.) In matters of revelation, or in the realm where God has specified, there is to be uniformity in doing the very things commanded. (Jn. 17:20-21.)

IN MATERS OF OPINION LIBERTY

In all matters of opinion there is to be liberty. No man has any divine right to bind upon his brethren things which God, under generic authority, left to human wisdom and judgment. God has bound upon us the duty to Go, teach, baptize, etc. These things are specific duties in which all are to unite in loving obedience to Christ. (Mat. 28:18-20.) They are bound duties. But such commands are general as to how to do what is therein commanded. The way to Go, teach, and the place to baptize are all matters of opinion, or expediency, or human option. Each may use a different method of going, teaching, and baptize in a different place to the others — some even using a baptistry.

MAN-MADE LAWS ARE SINFUL

If some one makes a law to force me to Go, Teach, etc. in some certain and exclusive manner or way, I should ignore his man-made law, and exercise my liberty in Christ. (Gal. 5:1.) Neither do I have the right to make my chosen method of obeying some specified item into a law and demand that all others obey my edicts and do as I do. It is a sin to make a law regulating of expediency, and change matters of liberty into law and say "Thou shalt" or "Thou shalt not" concerning such matters of opinion or indifference.

SOME EXAMPLES OF SUCH THINGS

1. God has commanded us to "Teach all nations." (Mat. 28:19-20.) He did not tell us how to do this teaching — did not give all the details. Therefore, all must be left free to teach orally, or in writing, by Radio, TV, etc. There must be no human law regulating us in these matters. Each one must be left free and to exercise his God-given liberty in all such things. It would be a sin for me to make a law forcing all churches to meet on Sunday morning and divide up into Bible classes, use literature, etc I must leave all free as God left them in these matters. But the "Anti-Sunday School" brethren make laws and regulate in these matters where God did not regulate and prescribe. They make a law which says, "No church can have Bible classes, use written helps, use women to teach children, etc." This is where division and sin come in. This same principle may be illustrated by the "One cup" faction, and others to numerous to mention here. No church has a right to tell another church that it must either use, or not use "One cup," or "Individual cups" in its communion service. The command says "divide it among yourselves" and does not say how to do this. This

leaves that matter to human wisdom and judgment, and it is a matter of expediency as to how a church may do it. Either way is lawful, and both ways are scriptural, because the law of the Lord is carried out in either case.

2. How churches are to cooperate and support the gospel and do benevolent work is only regulated in the scriptures by the fact that each church, while cooperating with other churches, must maintain its own autonomy, and be simply a local congregation, and no part of a sect, faction or denomination. A church may aid another church in evangelism and edification and do all this. (Col. 4:16; 2 Cor. 11:8; Acts 11:22-26; Acts 15:22-35.) These approved examples show that churches may now cooperate in aiding each other in teaching the word of God. They may also cooperate in aiding each other as churches in caring for the poor. (Acts. 11:27-30; 1 Cor. 16:1-3; 2 Cor. 8:1-5; Rom. 15:25-31.) All this is commanded. But the details are not given in such background authority. There is no specific and exclusive method commanded by which churches are to cooperate with each other. God authorized the church cooperation, but did not authorize all the details to be followed or chosen. (Col. 4:16; 1 Cor. 16:1-3.)

SOME RADICAL LAWS OF RADICALISM

1. One of the laws made by radicalism is that the elders of a congregation have no right to handle money contributed by another church to aid the receiving church in its work, and therefore, no church, they say, can aid another church in putting on a radio program. But contrary to this man-made law money was sent by a church, they say, to the elders of a church to be used by the receiving church in its work. (Acts 11:27-30.) A plurality of churches were commanded to collect and send funds to the Jerusalem church to aid in its work of benevolence. (1 Cor. 16:1-3; 2 Cor. 8:1-5.)

2. Another radical law is that we must not follow all the details followed by the New Testament churches in cooperative work. Then they contradict this and say we do not have to send our contribution by the hands of men, as did the churches then, (Acts 11:29-30), but may send a check on a bank, and send it by use of a Post Office — something the churches then did not do. So the radicals contradict themselves and repudiate their own man-made law that we must follow all the details followed in New Testament times.

3. Radicalism also makes a law that churches now may and must send only what was sent in New Testament times, and by churches then — that in benevolence a church now must send only what was sent then, and in benevolence a church now must send only what was sent then. It is on this premise that they hope to set up their theory that there are two plans entirely different, one for evangelism, and a different one for benevolence. (1) First that a church may send money to the elders of another church in benevolence, but (2) no church may send money to the elders of another church in evangelism — say, to put on a radio program of preaching the gospel. According to such man-made laws a church could contribute a used tent to another church to be used in feeding the poor and needy, but it would be sinful for the receiving church to use the same tent in which to preach the gospel. And according to these radical brethren a church can send a man to aid another church in preaching the gospel. (Acts 11:22-26), but could not send money to pay the preacher wages whom the receiving church might wish to employ. (2 Cor. 11:8.) Radicals argue that if in evangelism one church sends money to another to aid in preaching the gospel, this is churches pooling their money, but then they turn right around and say when churches aid each other in caring for the poor they are not pooling their money. They argue that in evangelism a receiving church would be

(Continued On Page 4)

Why "Go To Church"?

H. LEO BOLES

Every child of God should be able to answer this question in an intelligent way, for inspiration has said, "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." (1 Pet. 3:15.) The world does not have a true conception of the church; it does not know the holy mission of the church nor the mighty influence for righteousness that it has had on our civilization. When people understand what the Bible teaches the church is, then they will appreciate it more and will be moved to support it more liberally with hand and heart, money and mind, and Spirit and soul.

FIRST, people should "go to church" because in so doing, they are supporting the spiritual "body of Christ." The Holy Spirit says, "He put all things in subjection 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." (Eph. 1:22,23.) Christians, all Christians, are members of the "body of Christ," and cannot function as faithful members without helping the church fill its mission in the world, and this cannot be done without attending the services of the church.

SECOND, the church is the kingdom of God on earth. Jesus said, to Peter, "Upon this rock I will build my church. . . I will give unto thee the keys of the kingdom of heaven." Christians have been "translated into the kingdom of the Son of his love" (Col. 1:13); they have been made a "kingdom of priests" in the church. All Christians are citizens of the kingdom of God on earth. The church with its principles, its spirit, its precepts, and its spiritual life is God's highest conception of God and man, sin and righteousness, time and eternity, in the church. A Christian citizen is the highest type of citizenship; this may be maintained only by a consecrated life to the church.

THIRD, the church is heaven's institution for promoting and supporting the truth. Paul wrote to Timothy instructing him how "men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) The church is in harmony with all truth, scientific, philosophical, moral, and spiritual. All truth in all fields harmonize; God is the source and author of all truth. God is the founder of his church; he is the lawgiver of all the laws that govern his church, and has so organized it that each member, when faithfully functioning, is searching for, loving, and supporting the truth. God does not ask anyone to accept error or support anything but the truth. The church of God, the body of Christ, the kingdom of God on earth does not stand for anything that is false or wrong; it stands for "the truth, the whole truth, and nothing but the truth." In supporting all the truth that pertains to the redemption of the human race, in being loyal to the church one is loyal to all for which the church stands, "the truth, the whole truth, and nothing but the truth." In supporting all that pertains to the redemption of the human race, in being loyal to the church one is loyal to all for which the church stands. No one can be true and loyal to God, Christ, Holy Spirit, and heaven without supporting the church. The church stands for God, Christ, Holy Spirit, the Bible, and the redemption of man, and the sanctity of truth.

Qualifications And Work of Deacons

W. RAY DUNCAN

INTRODUCTION: The complete organization of the church is composed of elders, deacons and saints. A church may be entirely scriptural without either elders or deacons, but it is never a complete church without them. In addition to elders and deacons there are preachers, evange-

lists, teachers, song-directors, etc., but the work of elders and deacons and their qualifications are set forth in more detail than many of the others.

1. THE WORK OF DEACONS

To describe the work of a deacon in present day terms that all can understand we might say that a deacon is to an elder what an "office boy" is to the boss. Let me try again and maybe I can do better! A deacon is to an elder what a nurse in the operating room is to the doctor. That's better isn't it? At least it's a little more polished up! But just for luck let's try again: A deacon is to an elder what ball players are to the manager of the team! The deacons may actually go out and win the game — but it is the elders who map out the strategy for the plays!

The Bible describes the work of a deacon as being a helper or servant under the elders. It is an honor to be servant to faithful elders of the Lord's church! Deacons are men who know how to shoulder and discharge special responsibilities, and are completely trustworthy men. The scriptures teach that men who are selected and approved by the congregation to serve in this capacity are men who have distinguished themselves already in fine Christian service. Men who are not willing to work, and to carry out responsibilities should never be put into the position of deaconship.

2. QUALIFICATION OF DEACONS

There are both negative and positive qualifications for deacons. Negatively: He must be completely reliable in what he says, or "not double-tongued." He is not to be given "to much wine." Nor is he to "be greedy of filthy lucre." There will be opportunities when a deacon might possibly find a way to enrich himself at the expense of the church, therefore he must be completely honest and free from sinful desire to possess money.

Positively: A deacon must be grave, sober minded. This simply means that he is able to possess himself until he hears all sides of a matter, and then to make up his mind according to the evidence presented. A man who can make up his mind on partial evidence should not serve as a deacon. He must hold the faith in a pure conscience, that is, his life must be sincere — free from hypocrisy. He is to be blameless, without serious charges against him.

A deacon must be a married man, and not only married but also in control of his house — including his wife and children! (Sometimes this separates the men from the boys!) Further, he must have a good report from those who are without — not members of the church. (Acts 6:3.) He must be "full of the spirit — bearing its fruits." And, a man full of wisdom, having prudence and good sound judgment in matters of business. A man whose own financial matters are in distress should not accept the work of a deacon — even if others should select him. We should at least be honest with ourselves and the Lord!

3. SELECTION OF DEACONS

The selection of elders and or deacons is not a popularity contest, seeing who can pile up the most votes! It is a matter of finding the right men for the right positions in church work. They must be men acceptable to the congregation, known and revered by those who know them best. They should be approved by the congregation as men who strive to "do everything to the glory of God" seeking no self praise nor applaud. Whenever and however they are found and appointed, it should always meet the approval as that which is being done "decently and in order." The great need of the church today — and always — is for men who are both WILLING and ABLE to do God's will.

Beetle, Beauty, And Beastility

JOHN SIMPSON

Us older ones lift our hands in "holy horror"

when we view our modern youth in their get up's, which range from down right vulgar in scantiness to repulsive in sloppiness. It is easy for us to be alarmists and find a bears nest with 500 eggs in it — ready to hatch — if we allow our emotions and intentions to guide us. However, delinquent parents are almost solely to blame for society's disgrace in this generation. Many parents seek to fulfill through their children what they actually desired to do and failed to accomplish when they were teenagers. Young people do not engage in things simply because they are young, but because they are not restrained by adults.

The "Beetle" fad has dethroned beauty and enthroned beastility. Not because they are essentially brute beast, but through adult influence. Young men are not being taught to be masculine and muscular through hard work. Few teenage boys (or girls) have actually experienced one day of hard work. Boys, especially, are aware of this and are psychologically seeking to play down the masculine role of men. Long hair with bangs is an outward manifestation of inward feeling when worn by young men when custom is to the contrary. This will lead eventually to femininity, unnatural affection or homosexuality—and who will be at fault? It started in England where homosexuality is lawful among males and migrated to this country. Be careful though; if you make sport of one of these young men (???) he might hit you with his purse!!

"A Setting Hen Never Lays"

A setting hen is miserable. She goes around with her feathers ruffled. Her disposition is reflected by her grumpy "cluck-cluck." She does not want to be bothered. She just sets all day long. If you bother her she pecks you. This makes a "setting hen" very unattractive. But worse than that she is miserable. The cause of her misery is simple. It can be explained in two words — NO PRODUCTION. You see, a "setting hen" never lays.

Unproductive church members are also miserable. I have never known a happy unfaithful disciple of Christ. To them service is a drudgery. Their misery is shown in their excuses. Too often they don't know that the cause of their misery is their own lack of productivity. They are doing so little for the Lord that they have lost their enthusiasm for the work.

Have you found Christian service a burden? Don't lay the blame on others. Take a look at your own life. Ask yourself, "What in the world am I doing for heaven's sake?" Is your answer, "Nothing!" or "Very little?" No wonder, then, you are unhappy. The abundant life is only for the productive. The joy of service is only for those who are getting the job done. (Please read Philippians 4:11-13.) (Selected.)

DON'T LET YOURSELF

Worry — when you are doing your best.
Hurry — when success depends on your accuracy.
Think evil—of a friend till you have the facts.
Believe — a thing impossible without trying.
Trust — an elastic conscience.
Waste — time on peevish and peevish matters.
Imagine — that good intentions are a satisfying excuse.
Harbor — bitterness in your heart toward God or man.

THE REAL SKEPTIC

The skeptic, according to Webster, is one who doubts or disbelieves in Christianity.

The real skeptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he is tormented by the fear that if he knew more he might believe less.

How We May Know Whether or Not A Church Is Scriptural

(Continued From Page 2)

over the work of the giving church and such would destroy its autonomy. Then they turn and say this would not be true in benevolence, that the receiving church in benevolence is not over the giving church, not destroying autonomy in any sense. They argue that a contribution to another church or churches ties them together into an ecclesiasticism — if it be for a radio program, but they argue that this is not true if the gift was for benevolence. Such man-made laws destroy the liberty in Christ and are causing division, and are sinful and wrong. (Rom. 16:17-18.)

Proper Love For Each Other

GEORGE BAILEY

Love is the highest relation which one person can have toward another. It is the ultimate answer to the wrongs, ills and challenge of life. Name as many qualities as you please and it still can be said, "The greatest of these is LOVE." (1 Cor. 13:13.)

By far the greatest need in the church and the world today is LOVE. We need to develop and appreciate every characteristic of LOVE as Paul described it in 1 Cor. 13. However, the lesson in verse 7 is greatly needed now!

"BEARETH ALL THINGS": To say that love beareth all things is to say that it concealeth or covereth all things. Moffatt's translation keeps one from divulging to the world all that he knows against someone else. Oh, how greatly in need we are of such a spirit! Love soon learns the art of silence as to the faults that may annoy us or vex us.

The love that "beareth all things" doesn't nurse malice and resentment. Rather, it keeps out resentment as a ship keeps out water. It ignores any offensiveness.

"BELIEVETH ALL THINGS": This does not mean that we should believe that black is white, but it DOES mean that, in doubtful cases, we ought not to be too generous in our conclusions to suspect others unjustly. As Henry Foster said, "When love is judge, it is always on the side of the prisoner." Love isn't quick to form hasty opinions about others. It believes people are really better than they seem. It is slow to believe things as bad as the rumor paints. Consider the mother's love: Try to tell her of the faults of a wayward son. You must produce the very clearest evidence before you can convince her. She simply suspects no evil because of her love.

Brethren, GREAT IS OUR NEED FOR LOVE! It will stop the mouths of the fault-finders. If you want to advertise your lack of love, then there is no better way than to expose the many faults of others and to suspect evil in others.

Happiness, or Fun

(Read Psalm 4)

Did you know that the word "fun" is not found once in the Bible? The words "happiness," "joy," and "gladness," however, occur over and over again, both in the Old and in the New Testament! Now there is nothing "funny" about this absence of the word in scripture, for the Bible promises joy, gladness, peace, and happiness only to the believer. The unbeliever may talk about "fun" but deep down in his heart he knows it isn't funny. Fun is fleshly pleasure which comes from the outside and depends on circumstances; joy and gladness originate on the inside, and are not affected by the outside. Notice that David says, "Thou hast put gladness in my heart, more than in the time that THEIR (the sinners') corn and their wine increased."

If outside conditions could bring peace, this generation should be the most satisfied in all the world; for this modern age is filled with a great

deal that is wonderfully attractive to the flesh. We eat more select foods, are better dressed, and have more comfortably; and we take for granted gadgets and labor-saving devices which take the drudgery out of work. However, while we have all these things and think we are having fun, this is the most restless, complaining, dissatisfied generation of all time! Men know they are missing the real thing, but don't know what it is. Joy, peace, gladness, and full satisfaction are reserved exclusively for those who have come to true, spiritual REST in the Lord. Incidentally, the word for "joy" in the original language is one that means to BRIGHTEN UP. To the believer the path is bright: but they who stumble along in darkness will never find the "peace that passeth understanding." (adopted.)

Want-Power, Won't-Power And Will-Power

WESLIE MICKEY

POWER TO BECOME: Someone has well said, "There are a lot of people in the world who have plenty of WANT-POWER, but to get ahead in the world it takes more WILL-POWER than anything else." This statement will bear a closer look: let us try to analyze it in view of the church.

WANT-POWER: Every Christian wants to see the church go forward. He wants to grow spiritually, to see souls saved and to help with the work of the Lord. He wants to feel a part of the church and to render real service. He wants to have Christian friends and have a good influence in the community, and when life is over he wants to gain heaven. These are good "WANTS." Let us shun evil wants and cultivate good wants. Strong desires are needed for great accomplishments.

WON'T POWER: Every Christian needs enough "won't-power" to say "no" to temptations. He must say "no" to anything that would hinder his own spiritual progress or the work of the church. He is opposed to anything that would be detrimental to the cause of Christ. This is self-denial.

Many church members have a lot of "WON'T-POWER" which they exercise in the wrong direction. They won't study, won't pray and won't attend services regularly. They won't visit, won't bring people to services and won't work for the Lord. They always find excuses and say, "let someone else do it."

WILL-POWER: The success of any life or any congregation depends very largely on the amount of determination shown. Although "want-power" and "won't-power" are both needed, remember, "it takes more 'will-power' than anything else." The prodigal son said, "I WILL arise and go," (Luke 15:18.) Every Christian needs the "will-power" to say "I will live right, I will work diligently, I will be faithful to the Lord." Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Lk. 9:23.)

What Happened To My Friend Charlie?

Several years ago, while in college, I returned to my hometown and spent some time with one of my childhood friends. He was from a Catholic family. On many occasions my family had taught him the truth. Finally he obeyed the gospel, as a young adult, against his parents' will.

For several months Charlie attended the services faithfully, although I was away in school. It was not long until he began weakening and started missing services. He was at the age where drinking was a great temptation, so he yielded. Finally, he quit the Lord completely.

A few years ago, I was back in the city where he lives holding a meeting. I called Charlie

and invited him to the services. He came one time and we had a good visit.

"Why did you quit going to church?" I asked him. His response was typical of what is happening today. "I just didn't fit in with those people. You were my friend, but nobody else seemed to care."

The people of this congregation are fine people . . . As good as can be found anywhere, but the fact is, this is the story all over the country. We work hard, spend thousands of dollars to convert new people, then we fail where we are needed most . . . in follow-up.

It is reported that we lost 50% of our new converts. Can we afford that such a loss continue???

-- Bean's Ferry Bulletin

You Have Started Something

When you are responsible for bringing a child into this world, you have started something you cannot finish. You are responsible for a physical body and life, but inside that body, God has placed a soul.

Even though you, as a parent, cannot guide the ultimate destiny of that soul, you will have A LOT TO DO with whether or not its fate will be "in the lake of fire" or its glory in the "city of God."

Parenthood is both a privilege and a responsibility. But which is more important—the privilege or the responsibility? Certainly it is a joy to have children, but the responsibility of parenthood is overpowering. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) Paul instructed fathers to nurture their children "in the chastening and admonition of the Lord." (Eph. 6:4.)

Are you, by the training that you give your children in the home, by the example you set before them, by going to all church services and taking them with you, and by instilling into them the high principles of a faithful Christian life and the desire to live it, training your children in such a way that you know their eternal destiny will be heaven? Or will the training — or lack of it — that you are giving your children, almost undoubtedly result in an eternity for them in hell? PARENTS, YOU HAVE A FEARFUL, OVERWHELMING RESPONSIBILITY!

I DO NOT SMOKE BECAUSE I DO NOT WANT TO SET A BAD EXAMPLE

L. R. Wilson

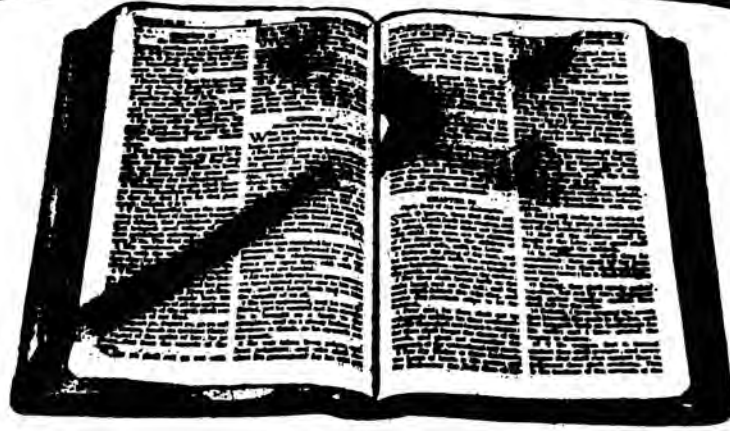
I know that smoking is not a good example. Not many churches would want to see its preacher walking up to the church building on Sunday morning with a cigarette in his mouth, which he tosses out as he walks up the steps after taking his last big draw which he puffs right into the meeting house. The church would hate to see its preacher get up before an audience with a pack of cigarettes sticking out of his coat pocket or, worse still, get up before an audience in his shirt sleeves with a pack of cigarettes in his shirt pocket which could be clearly seen from all over the house.

TODAY I SHALL NOT WEEP

There must be other hearts that are more broken,
And surely lonely tears I do not know;
There must be words false friends have left unspoken,
(Each rose must bear a thorn if it must grow.)
There must be other skies less blue than mine,
And surely other waters rougher still;
There must be other stars that dimmer shine,
And paler moons that sink beyond life's hill.
There must be other suns that shed less gold
To other souls that harbor winter's song.
Today I shall not weep for my small fears,
But find a sadder heart and dry his tears.

—Eve Braden

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOL. 2

FRIDAY, JULY 15, 1966

NO. 76

The Best Advice I Ever Heard

I had just preached my third sermon. The place was a rural congregation not far from Nashville, Tennessee called Whites Creek. One of the elders of the church came after the service was over and said, "Brother Bradford, you get you up another sermon. We'll be calling on you again." To this my response was, "Brother Page, I don't know what to preach." How well I remember how he put his arm on my shoulder, and in a fatherly fashion said, "Brother Bradford, just preach the word." This is the best advice I ever had so far as preaching is concerned. It has been my aim these 30 years just to preach the word.

This was Paul's charge and advice to Timothy. "I charge thee in the sight of God, and of Jesus Christ, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and teaching." (2 Tim. 4:1-2 A. R. V.) This is also given emphasis by Peter, the Lord's apostle, in these words: — "If any man speaketh, speaking as it were the oracles of God." (1 Pet. 4:11.)

The solemnity of this charge is in the fact that the names of God and of Christ are called to witness the same. Christ has been appointed to be the judge of the living and the dead. (Matt. 25:31 ff) This assurance has been given to the world in the fact that God has raised him from the dead. (Ac. 17:30-31) As surely as God raised him up, just so surely shall he sit on his glorious judgement throne, and we shall stand before him and receive according to the things that we have done, whether good or bad. (2 Cor. 5:10)

Though the connotation of each word is different there is no essential difference in preaching the word, preaching Jesus, preaching Christ or preaching the kingdom. These all mean that we are to preach the GOSPEL, the power of God to save. (Rom. 1:16) This is what the world needs. It is also what the church needs. Nothing else can save a soul from sin and eternal death but the glorious gospel of Jesus Christ. Brother, "preach the word." Nothing else is comparable in strength, beauty and power in all the world.

The urgency of this charge will be understood better when we answer a few questions about it. "Where, when, who, what and why" will help.

Jesus said, "Go teach all nations." (Matt. 2:19) "Go into all the world and preach the gospel to the whole creation." (Mk. 16:15) Paul says that he preached the gospel both publicly and from house to house. (Ac. 20:20) Yet some will complain that there is nothing to do, or that the church does not give them anything to do! Indeed, the Lord Jesus has given the charge and the field is the world!

"Be urgent in season and out of season." Opportunities for teaching God's word are everywhere. Baby in mother's arms is a fine place to begin. Timothy "from a babe" became acquainted with the sacred writings. (2 Tim. 3:15) A godly mother and grandmother were not slack in their responsibility to teach young Timothy. That nextdoor neighbor, a fellow-laborer in the store or plant, those pupils in the school room as well as the large groups that gather in public places answer the "when" in our study. Grasp opportunities when they present themselves and create others as you can.

This work is for every Christian, not for preachers only. True, the apostles received the original commission that we call great. But it is obvious that the apostolic church was so filled with truth that they "went everywhere preaching the word." (Ac. 8:4) Then in 2 Timothy 2:2 we read Paul's instructions to Timothy, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The importance of preaching the word, and nothing but the word, stands out clearly in the words of John when he writes, "If any cometh unto you, and bringeth not this teaching (the teaching of Christ), receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 Jn. 10-11) But all too often we find the words of the prophet true in our time. — "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13)

But finally, WHY preach the word? In our text in 2 Timothy 4 following the charge to preach the word the Scripture says that the time will come when men will not endure the sound teaching. This is true. The word of God is a sharp sword (Heb. 4:12) and the Lord wants all exposed to it. It should be enough that God has commanded us to PREACH THE WORD. The whole duty of man is to "fear God and keep his commandments." (Eccl. 1:13) Men are lost in sin. John contrasts those in Christ and those not in Christ, saying, "We know that we are of God, and the whole world lieth in the evil one." (1 Jn. 5:19) "For all have sinned, and fall short of the glory of God." (Rom. 3:23) SIN is the great SEPARATOR. "Your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." (Is. 59:2)

Why "preach the word?" The sinner must come to know God, and to know Christ as the Redeemer and Savior of men. This requires faith.

And "faith cometh by hearing, and hearing by the word of Christ." (Rom. 10:17) We are justified by faith. Hence, without the knowledge of the truth the world must continue groping its way in ignorance and spiritual darkness into eventual destruction. The pollution of our streams in America is a tremendous problem, yet not so dangerous as the pollution of truth by the doctrines and precepts of men. The pure crystal stream of everlasting truth is available to all. It saves the souls of men. It is the power of God to save. It leads to heaven at last. Good illustrations and appropriate stories that throw light on Lord Jesus Christ.

The best advice I ever had was, "just preach the word." And, "How canst thou be quiet, seeing Jehovah hath given thee a charge?" (Jer. 47:7)

VIRGIL BRADFORD
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Nichols At Thornhill

Gus Nichols, of Jasper, Alabama, will begin a Six Nights meeting at the THORNHILL CHURCH OF CHRIST near Haleyville Monday night, July 18th at 7:30. Brother Nichols will "preach the word." You will be richly blessed if you hear his soul-stirring lessons each evening at 7:30.

I Know Something Good About You!

Wouldn't this old world be better,
If the folks we meet would say;
"I know something good about you,"
And then treat us just that way!

Wouldn't it be fine and dandy,
If each hand-clasp warm true,
Carried with it this assurance:
"I know something good about you!"

Wouldn't things here be more pleasant
If the good that's in us all
Were the only thing about us
That folks bothered to recall!

Wouldn't life be lots more happy
If we'd praise the good we see,
For there's such a lot of goodness
In the worst of you and me!

Wouldn't it be nice to practice
This fine way of thinking too—
"You know something good about me,
I know something good about you!"

WORDS OF TRUTH

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Power To Change Your Life

GUS NICHOLS

The world is lost in sin, and needs to be changed. "The whole world lieth in wickedness." (1 Jn. 5:19.) Peter says, "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:26.)

ALIEN SINNERS NEED TO BE CHANGED

In the foregoing scripture, Peter was addressing alien sinners. Therefore, men of the world must be changed if they are ever to be saved. They must be converted, which means they are to be changed. (Acts 3:19.) Unless they are converted they cannot enter into the kingdom of God. (Mat. 18:1-4.)

CHURCH MEMBERS MUST ALSO BE CHANGED

There is such a thing as Christian growth. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) Growth is a great change which is to continually take place in the normal Christian. "Desire the sincere milk of the word that ye may grow thereby." (1 Pet. 2:2.) And "Let us go unto perfection." (Heb. 6:1.) This all means that members of the church are to be continually changing and improving in their character and lives.

ALL ARE TO BECOME MATURE

If all the members of the church grow and change for the better, as they should, they will eventually become men and women in Christ Jesus. It is just as normal for faithful Christians to grow in the Christian graces as it is for a normal child to grow and become a full-grown man or woman. "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13.) Paul condemned the church at Corinth for remaining babes when they should have been mature. (1 Cor. 3:1-4)

BACKSLIDERS NEED TO BE CHANGED

Backsliders are often spoken of in the Old Testament. (Jer. 3:11-13.) This is the sin of sliding, or unintentionally and carelessly slipping back, instead of going forward. If you have ever walked uphill on slippery ice, or on dry straw or leaves, you know what the prophet meant by "Backsliding". This same sin is reproved in the New Testament, but it is not called by the same name. Backsliders need to be changed, and God calls upon such members of the church to repent and change their ways, and obey God. (Gal. 6:1; Jas. 5:19-20.)

LUKEWARM MEMBERS NEED CHANGING

God's people are to be a zealous people — full of zeal for good works. (Tit. 2:12-14.) It is sinful for them to become lukewarm. (Rev. 3:14-19.) Such people are called upon to repent and change their lives. God says he will spew them

out of his mouth if they do not repent. To repent would be a great change in such church members, that is, repentance would transform them and make them fervent in spirit, instead of lukewarm. It is fatal for members of the church to die in the sin of lukewarmness. God loves such people still, and wants them to repent. (Rev. 3:14-19.)

THOSE WHO LOSE THEIR FIRST LOVE NEED TO BE CHANGED ALSO

God held it against the church at Ephesus that they had left their first love. (Rev. 2:1-5.) He called upon them to repent and do the first works — go back to their first zeal and enthusiasm which they had as young Christians at the beginning of their Christian life. They needed to be changed. All such people in the church now need to be changed also, and such loveless religion is vain. (1 Cor. 13.)

POWER TO CHANGE US

Man cannot, of his own wisdom and strength, apart from Christ and his means of grace, ever be changed and made fit for heaven. Paul said, "I can do all things through Christ who strengthened me." (Phil. 4:13.) Men are not strengthened and changed by miraculous power, wrought upon them. Rather, they are changed by moral and persuasive power, by motivating power, by the power of the word of God. "The word of God is quick and powerful." (Heb. 4:12.) Paul says the Gospel "is the power of God unto salvation." (Rom. 1:16.) But there are various by-products by which the gospel converts and changes us.

POWER IN WORD TO CHANGE US

"The law of the Lord is perfect, converting the soul." (Psa. 19:7.) To convert is to change, and there is power in the word, the law of the Lord to convert or change men. However, the word must be understood before its power to change us is released in us. (Mat. 13:15.) To translate the Bible into an unknown language to us would be to rob us of all its saving and transforming power. It would have no more power over us to hear it read or preached than in hearing sounding brass or tinkling cymbals.

POWER IN FAITH TO CHANGE US

The gospel "is the power of God unto salvation, to every one that believeth." (Rom. 1:16.) So long as one is rejecting the gospel and refusing to believe it, it cannot exercise any power over him for good. Its warnings and threatenings could stir up no fear of God in one who does not believe the word. Neither would its precious promises exercise any power over one for good unless he believed such promises. The word "worketh effectually in you that believe", said Paul. (1 Thess. 2:13.) It does not thus work in those who refuse to believe it.

POWER IN REPENTANCE TO CHANGE US

There is also power in repentance to change, or help us to change our lives. Repentance is a change of mind for the better, or a determination to live right, to obey God in all things. This results in a change called conversion because it leads and causes man to obey God, as thus purposed in one's heart. (Acts 3:19.) Such repentance is coupled with baptism and, like baptism, is also "for the remission of sins." (Acts 2:38.)

LOVE CAN ALSO CHANGE US

There is tremendous power in genuine love for God to change us. Love keeps the commandments of God and helps us overcome the world. (Jn. 14:21; 1 Jn. 5:3-5.) Love will cause one to give all he has, even his life, for one whom he loves. Jacob so loved Rachel that he worked for her seven years, "And they were as but a few days, for the love which he had for her." (Gen. 39:20.)

WORSHIP CAN CHANGE US

True and sincere worship can change us, strengthen and edify us. Every emotion of the soul is strengthened by exercise. If one tells his mother that he loves her, this will make him love her more, for it will cultivate his love and make it grow. To worship and praise God in

prayer and in song makes us love him more, and strengthens us for the trials and hardships of life. To thank God for his bountiful blessing given in grace to us is to cultivate a deep reverence for God and to increase our appreciation of God and what he means to us.

PRAYER CAN CHANGE US AND THINGS

There is wonder-working power in real and earnest prayer to change us and make us better. Prayer changes things, and changes us. Prayer is soul or spiritual exercise, and develops in us what may be called spiritual muscle power. Then in addition to this natural result of prayer, God answers our prayers and floods our souls with his blessings and grace. The weak find strength in prayer. Those discouraged find courage and hope in prayer. Those who are in sorrow and are sad are comforted and made glad in prayer. God blesses us in prayer and gives us things which we could not otherwise obtain. (Mat. 7:11; Jas. 4:2.)

POWER IN REACH OF US

All this tremendous power to change our lives is in reach of us, even at our finger tips, as it were. We have hardly tapped our great resources made available to us by a loving heavenly Father. We so often try to lift ourselves by our own bootstraps, and are always failing. And all because we do not avail ourselves of the means of grace in our reach. Thank God for the power to change our lives which he has graciously provided for us, and which is in reach of every one of us!

A Father's Prayer

For his son a father prayed after this fashion: God in heaven, I as a humble earthly Father, beseech thee, the great Heavenly Father, to bless my son, flesh of my bone. Raise him, O God, to be strong enough to know when he is weak... and weak enough to know that he needs strength... brave enough to face fear within himself... gentle and humble in victory... courageous and noble in defeat... a son whose knowledge of God is his foundation for learning. May he have clean and undefiled hands that move as motivated by a pure heart... a goal high enough to challenge the best within him. Help me to instill within him the importance of exercising temperance that he may strive to master self-control before he seeks to control other men. May he learn to laugh without forgetting how to weep... enhance his future as he profits from his past. Spare him not from life's battles but make him strong enough for the fight. I ask not that he travel the path of least resistance, the ways of idleness, ease, and comfort but that his pathway be so wrought with stress and difficulties that it will make him a man. May there be just enough opposing winds to lift him high. I pray that he may learn to stand on his own feet, yet be compassionate toward the ones who fall. Let him learn to work and to work hard, but to know when to rest. Rear him to see life as a privilege and not as a prosecution. May he put much into life that he may get much from it. May he have humility in honor and simplicity in greatness, meekness in strength... a son who will always be a friend to God, a friend to humanity, and a friend to himself. Oh God, hear and answer my prayer and I shall be a grateful soul forever and rejoice in the life of my son. In the name of Christ, thy Son. AMEN
(—SELECTED—)

Suppose you look at the world through a pink pane of glass. Then, you have a pink world. Suppose you look through a dirty pane of envy. Then, you disfigure everything. And if you look at things through a sour or disgruntled disposition, you will not see anything that is sweet or lovely. The cynical heart has a charmless world. Cleanse your mental glasses. Then, the people about you will be more attractive. The world is not nearly as evil as evil-minded people think it is.

The Church That Paul Persecuted

JOE CLARY

Perhaps no Christian ever met with as much persecution as did Paul. And yet it is difficult to find anyone who persecuted the Christians more than he, before he obeyed the gospel. It is stated that Saul (later he was named Paul) made "honor" of the church. He was vicious! He was "breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9:1.) In his prejudice Saul was as a madman. He later of himself said, "...many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft... and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:10,11.)

WHAT CHURCH DID PAUL PERSECUTE?

Paul did not persecute the Catholic Church, for it did not come into existence until a few centuries after Paul was dead. It developed by a gradual apostasy from the truth, even as Paul stated it would. (1 Tim. 4:1-3.) (See also 2 Thess. 2:12.) Paul did not persecute any Protestant Church for they all originated 1500 years after Paul lived. Paul persecuted the church of Christ. (Phil. 3:6,7.) Paul recognized that all true churches (congregations) were churches of Christ. (Rom. 16:16.) Jesus said, "I will build my church." (Matt. 16:18.) Paul persecuted the church that wore the name of Christ; whose members were Christians only. (Acts 26:9-11; 11:26.) Paul persecuted the church whose members had been baptized "for the remission of sins." (Acts 2:38; Acts 8.) Paul persecuted the church that assembled to eat the Lord's Supper every Lord's day. (Acts 20:7; 2:42; 8:3; 1 Cor. 11; 16:1,2.) Paul persecuted the church that believed there was but one way to heaven, even as Jesus taught. (Acts 22:4, 5; 24:14; John 10:1,9.)

SOME LIKE SAUL TODAY!

The church is being persecuted today by some who, like Saul, verily think they are doing God a service in so doing. Those who simply take the Bible and follow it are by them called names in an effort to destroy their plea for undenominational Christianity. (There is no other kind of Christianity!) If one accepts the Bible teaching that baptism is "for the remission of sins" (Acts 2:38); that the Lord's Supper is to be eaten on the Lord's day (Acts 20:7); that we can be simply Christians (Acts 11:26); some are set to make "havoc."

The Lord's Supper

The Lord's Supper was instituted by Jesus. Early Christians met regularly to observe it. It still has a central place in the worship of the church, but if it is to have real value, its meaning ought to be clearly discerned.

1. The Lord's Supper is a MEMORIAL. Everyone wants to be remembered. Young people sign their autographs in school yearbooks and exchange photographs so their classmates will remember them. Sometimes wealthy men or women erect buildings bearing their names so they will be remembered. Jesus also wants to be remembered. But He did not build a statue of Himself, or a pyramid, or a building of some kind that only a few people would ever be able to see. He wanted a memorial that could be set up in every country and in every age. When He had finished eating the Passover supper with His disciples in the upper room, He took some bread, gave thanks for it, and broke it, saying, "This is my body which is given for you: this do in remembrance of me." (Luke 22:19.) In the same manner He gave them grape juice, representing His shed blood. And so through all the succeeding centuries, as His followers come to-

gether on the first day of the week, they have remembered with gratitude the sacrifice Jesus made for them.

2. The Lord's Supper is a COMMUNION. It is a time when we meditate on what Christ did for us in providing salvation through His blood. We review our lives during the week that has passed and become conscious of our shortcomings. We become increasingly glad that Christ made atonement for us, and that we can have forgiveness because of what He did for us on the cross. We utter a silent prayer of thanks, letting Him know of all our appreciation. We want Him to teach us. Good thoughts flow into our minds. We feel cleaner and stronger because we have honored and remembered Him as He commanded us to do.

3. During the Lord's Supper we make a PLEDGE. As we think of Christ and all He did for the world, we realize that just being thankful is not enough. We want to be better than we have ever been before. We want to accomplish more for Him and His kingdom. We realize that there is a world program that He asked us to carry on, and that it can never be realized unless we get busy and do our part. We want to see His message carried to the ends of the earth, and we want His cause to be victorious. So, we think on these things with heads bowed and eyes closed, and we make a pledge to Him. Christ did not ask us to make such a pledge. It is the spontaneous response of the heart to Christ's love and sacrifice. In our pledge we promise to be more faithful in attendance, in consecration, and in giving. We are going to show our loyalty in serving Christ more diligently. We resolve that we are going to break our bad habits and that we are going to be more kind and loving. We are determined to control our tongues, and to say "NO" when we are faced with temptation.

4. The Lord's Supper is SPIRITUAL FOOD. The experience of remembering, showing gratitude, soul-searching, pledging and cleansing does for the soul what food does for the body. It brings a renewal of spiritual life, fortifies the will, cleanses the conscience, and deepens the devotion for God. It opens the heart and mind for an inflow of the divine Spirit, and helps us to become more like the One who loved us and gave Himself for us.

Remember these four meanings when you partake of the Lord's Supper. You will be a much richer Christian, and the Lord's Supper will be more valuable to you.

"I Am Sorry, Please Forgive Me"

EDDIE CLOER

There are times in our lives when, "I am sorry, please forgive me," becomes more meaningful than all other expressions the English language can create. It is not often we hear these words uttered in a humble penitent, and tender way, but oh how wonderful it is when we do!

Our whole day is filled with brightness when one comes to us to mend the friendship he has marred. Nothing is as sweet as those words he employs in asking our forgiveness. His statements are matchless regardless of how improper the grammar. His speech is eloquent despite how trembling may be his voice. The closeness that once existed between us is now being restored!

How parents must yearn for that time when their wayward son comes with tearfilled eyes to penitently confess, "I have sinned." Nothing could be more joyous than the grand assurance "my son was dead, and is alive again; he was lost, and is found." (Lk. 15.)

The prodigal's father must have continuously scanned the horizon for the first glimpse of his sinful boy's figure as he made his way back home. Those words the son uttered, "I have sin-

ned against heaven, and before thee," were more precious to the father than boulders of pure gold. Filled with exultant joy this dad exclaimed, "Bring the robe! Fetch the ring, find the shoes! Kill the fatted calf! My son has come home!" There could have been no happier occasion. (Luke 15:20-24.)

However, confessing a wrong and thus bringing about reconciliation, produces cheer not only in the heart of the offended party, but also in the heart of the offender. How marvelous to know you are right spiritually with your fellowman. Blessed is that man who does not allow the "sun to go down" upon a wounded relationship between him and another soul!

Unity and harmony can only prevail where people are ready and willing to say, "I am sorry, please forgive me," during those times they are at fault. Do we who are brothers and sisters in the family of God realize this vital truth? Is the growth of the Lord's cause stifled because we are too proud and haughty to acknowledge our error, and thereby restore peace and love? Certainly, when it comes to the progress of the church, sometimes it is either CONFESS or REGRESS!

"CONFESS your faults one to another and pray one for another... James 5:16.

Sunday School I Taught Them

I have been a Sunday School teacher for twenty years. During that time, I have had in my classes, among others, a murderer, an evangelist, a pugilist, a thief, and an imbecile.

I remember the murderer as a quiet little boy who sat in the front row and regarded me with pale, dreamy eyes. The evangelist was easily the most aggressive boy in our class, and often knew his lessons as well as I did; as I now recall it, he may have been a little bored at times, too. The pugilist lounged by the window and let loose at intervals a raucous laugh that startled even the flowers. The thief was a gay-hearted Lothario with song on his lips. And the imbecile a soft-eyed little animal seeking the shadows.

The murderer now awaits death in the state penitentiary, the pugilist lost an eye in a brawl in Hong Kong; the thief, by standing on tiptoe, can see the windows of our little Sunday School room from the county jail; and the once gentle-eyed imbecile beats his head against a padded wall in the state asylum.

When they were just little boys, they sat for an hour each Sunday and looked at me across worn brown tables. I must have been a great help to the little boys. I taught them the geography of Paul's missionary journeys and the names of the twelve apostles.

—20th Century Christian

(Note — May God have mercy on such foolish teachers! Those boys needed the milk of the word, but spiritually stared in an abundance of facts about the Bible, when they needed the word. Editor)

I would so fill my heart with love, no evil
Could Remain
I would so speak to other men, I could not
cause them pain.
I would so live each day and hour, and with
my fellows plod,
That they could see my source of strength,
And know I walked with God.
I would so labor at my tasks, my time would
be well spent;
And in whatever place I am, there would I be
content.
I would forgive, forget, and smile, I would
unceasingly pray;
And I would trust my fellowmen and let God
have His way.

— Copied —

Quoting The Absentee

(A. C. WILLIAMS)

It looks like rain — I have a pain;
So stay at home with me.
The crowd is slight on Sunday night—
Poor singing it might be.
The sermon it might be too hard
And drive my friends away;
I want to live at peace with them—
Why take them anyway?
A light can shine from a rocking chair
Much better than from a pew;
I'll think of songs and of the prayer
Between each tasty chew,
As from the ice box I shall munch
Of luscious food I have for lunch.
If we just had a meeting house
As fine as some I know;
I'd gather up a lot of folks
And urge them all to go
And if we had some richer men
And women in the pews;
'Twould draw a lot of others too—
The church could really use.
But as it is I'll stay at home
Till some day I can go
To some big church in some big town
Where I can make a show.
I'll doll up in my finest togs
And sit among the great
Who always miss night services—
And others come in late.

Some Observations For Preachers

C. E. MCGAUGHEY

There is no appropriate substitute for preaching the word of God. To Timothy, Paul wrote, "preach the word" (II Tim. 4:2.) Nothing else can take its place. It convicts men of sin (Acts 2:37), builds them up (acts 20:32), and is "the sword of the Spirit" (Eph. 6:17). Psychology and psychiatry cannot take the place of the word of God. There are many who like to be entertained and want something new, but it is the word of God that saves our souls (Jas. 1:21). Men need to know that they are sinners, that they must come by the way of the cross; and it is the Gosepl of Christ that explains how this is done.

We must not forget the distinctiveness of our plea as a religious people. Having attained respectability as a group, let us not forget what we are trying to do, and become another demonination. We are trying to get back to apostolic Christianity. We have a plea the world needs. Let us never think of the church of Christ in a denominational sense, but tell men and women how to be Christians only, without being members of denominations. We see signs that some have almost forgotten this great plea of restoration. We need a revival of preaching on returning to the old paths. (Jer. 6:16.)

Let us in our enthusiasm for unity not forget what God has said, and compromise the truth of God to form mergers and form a false unity. While we should pray for unity among those who claim to be followers of Christ, we must remember that this unity is to be based on the word of God. In matters of opinion we must exercise liberty, but in matters of faith we must follow what is written. God has spoken and a union without consideration of what He has said is not acceptable to Him.

Greater emphasis needs to be put on soul saving and evangelism. We need a complete restoration of primitive Christianity. We have done well, in emphasizing the law of pardon, the name Christian, the organization of the church and its worship, but we have never seemed to catch the zeal of the early church for the lost. Without modern conveniences they carried the gospel to the people of that generation. (Col. 1:23)
It takes too many disciples to win one soul.

Indications are that it requires about three or four hundred people to win 25 souls a year. Surely each disciple can win a soul for Christ in 365 days if he is properly impressed with the value of a soul. With 94 per cent of the world's population outside of the United States, we have approximately 225 preachers from America in other countries. Even in our own country there are 10,000 towns with no known church.

In close connection with the necessity of of emphasizing evangelism, we need to give more encouragement to young men to become preachers. According to a recent survey made by brother Batsell Barrett Baxter, in the 21 colleges conducted by Christians, we have only 1,471 studying to become preachers. With a tragic shortage of preachers in our own country, there is the population of the world still waiting to hear the Gospel. The need is most urgent. "The harvest indeed is plenteous but the laborers are few; pray ye, therefore, the Lord of harvest, that he send forth laborers into his harvest." (Lk. 10:2.) Parents and the leaders in churches everywhere need to urge our boys and young men to consider giving their lives to the proclamation of the word of God. We have no time to waste, because teeming millions in a world of 3 billions are perishing without the knowledge of Christ.

(NOTE: We might profitably read this article again before laying it aside. — Editor.)

Do We Need A New Moral Code?

HAROLD HAZELIP

Those who follow the American press read a great deal about dope, drink, vandalism, game-fixing, tax-evasion, price-rigging, race riots, party-crashing, wild beach parties, and the like. Several magazines have recently undertaken the task of analyzing the causes and prescribing treatment.

In a recent article, one responsible magazine gave frightening examples of immorality in America; 500,000 super-market carts disappeared last year (cost: \$15,000,000); oilmen have recently stolen \$50 million worth of oil by slant-well digging; 85 per cent of all marriages in which both partners are high-school students are 'forced'; hundreds of sub-urban couples in an area participated in wife-swapping; employee thefts of money and merchandise from their employers are estimated at \$2 billion annually; Internal Revenue Service would collect an additional \$5 billion annually if everyone were honest; there is one divorce for every four marriages in America, with the result that 13 million children today belong to broken homes; the number of illegitimate births has tripled since 1940; and on and on.

The Senior Editor of LOOK concluded after his survey, reflected above, that "We must find a new moral code that will fit the needs of the society we live in," Blame is placed upon government, business, and religious groups, some what overlooking the responsibility which the press, the entertainment world, or even the home, must bear. The conclusion of all-too-many is that what is OLD is no longer fitted to our needs; they call this the 'post-Christian' age and look for new standards.

But it is the same old story. Christianity has not been tried and found wanting — it has been found "difficult" and has not been tried. It is always easier to make our gods in our own image than to change ourselves into God's image. While it is true that the world is changing so rapidly that our understanding can hardly keep pace, it is also true that the sins of theft, unchastity, and even assassination are virtually as old as the human race.

Our moral need does not call for something NEW, but for something TRUE. A very old standard says, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" And again,

"Blessed are the pure in heart, for they shall see God." (Micah 6:8; Matt. 5:8.) And there is something very deep within each of us which instinctively answers to the appeal of these words. Let's not lower the standards; instead, let us lift our lives.

(NOTE: This is so timely that more teaching is needed along this line. — Editor.)

You Can Do Personal Work

By M. NORVEL YOUNG

May your conscience never let you rest until you have done your best to bring your friends to the light of Christ. The Christian is the one who cares. He cares for his fellowman. He is concerned so much that he prays for him, loves him, and seeks to share Christ with him. He realizes that Christianity is not primarily institutional, but personal and individual. When the early church in Jerusalem was scattered abroad they went everywhere preaching the Word. First century Christianity was characterized by individual zeal. The early believers were so excited by the good news of God's salvation in Christ they could not be silenced even by persecution.

Yet, today, there are tens of thousands of members of the church who never won a single person to Christ. They go week after week, month after month, year after year, in solid indifference to the dying man and woman around them who are out of Christ. It has been said that the gates of heaven open not to one alone. We must bring other with us. We are caught by the Gospel, to catch men alive for Christ!

Qualifications of Teachers

By ROY H. LANIER

"They must be faithful Christians. Churches sin against children when they send unfaithful men and women into their classrooms to teach. A woman who went to a picture show in preference to prayer meeting Wednesday night is not fit to teach children the word of God Sunday morning. We need people who love the church and who are faithful to attend its services, that love the children and are willing to deny themselves ungodliness and worldly lusts that they may set a good example before them in order to gain their respect and confidence. A converted and consecrated group of teachers is a great force for righteousness in a community; but a worldly group of teachers who prefer other activities to prayer meetings and Sunday night services can destroy the faith of young people. We are losing young people from the church because the call of the world is too alluring to them; we are losing them because the call of their parents and teachers is too weak and inconsistent."

Preaching of the gospel gives men a chance, then it is up to them to grasp the truth and make the most of it...

...Some persons are allergic to certain foods, while a great many are allergic to all "FOOD FOR THOUGHT"...

...It is not enough to be on the right track, you may get run over sitting down...

...Going to heaven is like riding a bicycle, one must keep going or fall...

...People are funny beings: they spend money they have not earned, for things they do not need, so as to impress people they do not like...

...No one is well balanced who is centered on himself...

...Church members are like plants: when they cease to grow they harden, decay and soon die...

...The hotbed in which Christianity grows best is made of self-denial and sacrifice...

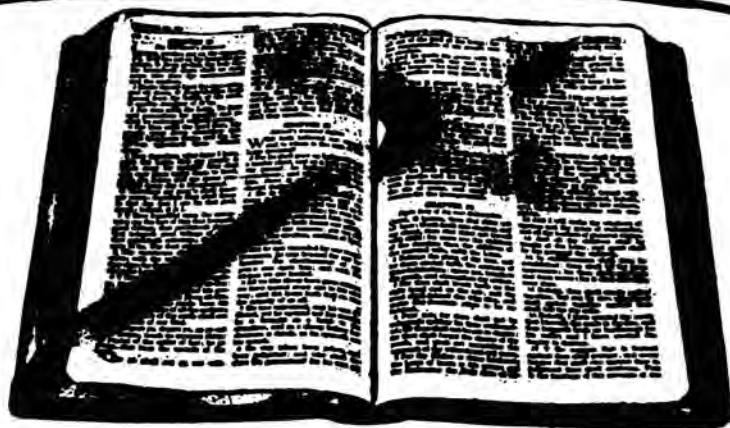
...Enthusiasm denotes the difference between a dead church and a live one...

...The friendly church is a drawing church, and a place of delight...

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

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THE HOLY SPIRIT

By FRANKLIN CAMP

A number of people have asked me to write some articles on the Holy Spirit. I appreciate these requests and shall try to present what the Bible teaches on the subject.

These requests have been made because of some false and dangerous teaching that is being done by some brethren on the subject. Some of the things that are taught on the subject need to be answered or the church will be led away from the scriptures. Any doctrine that leads people to think they are guided in some direct way, apart from the scriptures, is false doctrine whether taught by some denominational preacher or preachers in the church.

One of the greatest contributions made by the pioneers of the Restoration was to deliver the Bible from the mysticism that had surrounded it by the teaching of denominational preachers concerning the Holy Spirit. It is a tragedy that some young preachers picked up this old denominational doctrine and are teaching it today. If the pioneers had not taught that in conversion and sanctification the spirit operates only through the Word, there never would have been a Restoration Movement. Their understanding that the Spirit operated only through the Word was basic to the recognition of the power of the gospel and the all-sufficiency of the Bible. If they had failed to understand this where the Bible we speak and where speaks the Bible is silent we are silent" would never have occurred to them. Indeed, such a slogan is non-sense if the Spirit operates apart from the Word. It is certain that if the Spirit operates apart from the word, one should follow the direction of the Spirit, and therefore would not be limited to speaking where the Bible speaks and being silent where the Bible is silent. This exactly what some brethren are doing today. They are speaking where the Bible does not speak and are claiming it is the Spirit directing them. Some quote some scripture to try to justify their practice but they are perverting these passages as I shall show in later articles.

If the Holy Spirit operates apart from the word but does not direct beyond the word, of what value is this operation? If the Holy Spirit operates apart from the word, but does not direct beyond the word, then the Holy Spirit cannot provide anything that is not contained within the word, If the Holy Spirit operates apart from the word, while we are limited to what the word teaches, what contribution does he make that is not made through the word? Since we are limited by the scriptures, if we please God, (Gal. 1:7-9), what does the Holy Spirit do in conversion and sanctification, that

is not done by the scriptures? If the Holy Spirit operates apart from the scriptures in directing and guiding, then he contradicts himself, for he said in the word that the scriptures furnish the man of God unto every good work. (2 Tim. 3:17). If some of these fellows that claim to be directed by the Holy Spirit are directed unto some of the good works, as they claim, then the Holy Spirit was wrong when he guided Paul to write 2 Tim. 3:16. On the other hand, if Paul was correct in his statement and guided by the Spirit when he made it, these fellows are not led by the direct guidance of the Spirit. I choose to listen to Paul rather than those that claim they are led directly by the Spirit.

Those that contend that the Spirit operates apart from the word are confronted with one of two conclusions:

1. The Spirit operates apart from the word and therefore we are not limited to the scriptures for our direction. Those that accept this doctrine must reject the authority of the scriptures. Are these brethren ready to accept this position? Are they ready to throw away the COMPLETE AUTHORITY OF THE SCRIPTURES? The scriptures are ABSOLUTE AND COMPLETE AUTHORITY, OR THEY HAVE NO AUTHORITY. THERE IS NO INBETWEEN FOR THE AUTHORITY OF THE SCRIPTURES. THE DENOMINATIONAL WORLD TIRE D THIS AND YOU SEE THE PRESENT DAY RESULTS. THEY NOW COMPLETELY REJECT THE AUTHORITY OF THE SCRIPTURES. Unless the brethren that are teaching this foolish doctrine about the Holy Spirit see their error and give it up, they will also come to reject the authority of the Bible.

2. If the Spirit operates apart from the word but does nothing that is not accomplished through the word, then it is a useless operation. To contend that the Spirit performs a useless operation is as much non-sense as the other position is a lack of respect for the scriptures. One conclusion rejects the authority of the scriptures while the other conclusion contends for what would only be a useless operation. NEITHER CAN BE ACCEPTED BY MEN THAT LOVE AND RESPECT THE BIBLE.

I debated a Holiness preacher for six nights. One of the propositions discussed was the operation of the Spirit. This preacher contended for a direct operation of the Spirit. I offered him the following challenge: Name just one spiritual truth that I can not find in the Bible, or if you name one that I can not find in the Bible, I will show by the Bible it is not true.

This challenge stood for six nights without being accepted. I now offer this same challenge to those in the church that contend for a direct operation of the Spirit. Name just one truth that I cannot find in the Bible, and if it is not in the Bible I will prove by the Bible it is not true.

When Is One Backsliding?

1. When the way to the meeting is too far.
2. When the sermon is too long.
3. When you dislike the brethren.
4. When the sermon makes you mad instead of penitent.
5. When the prayer is a burden or is forgotten.
6. When you fret if called upon to give a little more.
7. When everyone is wrong but you.
8. When things have to go your way or you won't co-operate.
9. When you won't admit wrong.
10. When you gripe about the church doing too much.
11. When company will keep you away from the services.
12. When you yell about not being visited, when you don't visit.
13. When you talk or have in the past talked about others for not attending services when they could, and you don't attend when you can.
14. When you lose interest for some personal interest.

If you have any of these symptoms, repent, pray, and read your Bible more, and attend all the services.

(Selected.)

The Gift of A Smile

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, none so poor but he can be made rich by it. A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and is nature's best antidote for trouble. Yet it cannot be borrowed or stolen, for it is something of no value to anyone unless it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give. — Selected

WORDS of TRUTH

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How Does the Bible Authorize?

By GUS NICHOLS

There are three generally accepted ways or methods in which God may in the Bible authorize a religious practice, or the doing of a certain thing, and the way in which to do it.

1. A COMMAND. A general command of Christ, or of some inspired writer of the New Testament, to do a thing is as high authority for doing the thing commanded as can be found. If the thing commanded is applicable to us, is authorized in the New Testament, and is required of all of us alike, we do not have to have any other kind of authority. This sort of command should stop every mouth of opposition and be the last word, the end of all controversy as to its authority.

The command may be general or specific in its nature. If every move to be made in obeying the command is specified then it is specific, and we have no option other than to either obey or disobey the Lord. This is all so obviously true that there is no need to offer proof in this article.

2. BUT AN APPROVED EXAMPLE IS AUTHORITY. If there is no command on record authorizing us to do a thing, and we find that the Lord has in some way approved of an example of Christians doing a certain thing, then this constitutes the Lord's commendation of the practice approved of the Lord. Certainly it could not be wrong for us to do what God has approved of Christians doing in the days of the inspired apostles, under the new covenant. Hence, an approved example is generally accepted among us as Bible authority for doing something, and even for the way of doing it. God would not approve of some sinful way to do a scriptural thing, any more than he would approve of an unscriptural thing itself.

But there are two kinds of approved examples — one is binding upon us, and the other is optional with us. An approved example is binding upon us when it was bound upon the early Christians, who left us the example, by a back-ground command, either stated or necessarily inferred. The early Christians left us the example of baptizing, and this is an approved example. It was also under the background command in the commission. (Mat. 28:19; Acts 18:8.) It was not optional with them as to whether or not they baptized — this was in the back-ground command and they were bound to obey in the matter. Therefore, their example of baptizing approved of God is a bound example upon us, for we live under the same general law of God that they did.

But there was no general background command for them to baptize in some certain and

exclusive place or places. Their examples in baptizing in certain places, though approved of God, would not bind this matter of expediency upon us, for they did not have to do as they did — did not have to baptize in any certain place or places. The place for baptism could not be bound upon us when not bound upon those who left the example approved of God of doing the baptizing in certain places. They did not have to do the baptizing in the place they did, and we do not have to follow their example in that point.

However, if some one were to begin to teach that it is sin to baptize in a river, or pool or pond, and the like, we would give the chapter and verse where the early Christians did baptize in such places, and that God approved of it, and that therefore it could not be wrong. But this fact would not bind such upon us. There is a difference in a permissible example and a bound example. If some one were to argue that a night Lord's supper would be sinful, we would refer to Acts 20 where it says that supper was at night, and that God approved of it by putting it in the New Testament record without a word against it. It was an approved example, and is optional with us, is a permissible example and we may take the supper at nights, but it is not bound on us to do so, for it was not bound on the early Christians to take it at night — this was only their way of exercising their liberty.

All of this proves that there are two kinds of approved examples. One kind is binding, and the other is optional with us. Examples under specific background authority are binding, while examples under generic background authority are optional with use. We must follow bound examples but have a choice as to whether or not we follow examples under generic authority, that is, the part of an example which was incidental and grew out of a generic background command. The thing must always be specified, but it may be specific only as to the doing of the thing authorized, and generic as to the way to do it. In such a case the way to do the specified thing would be optional with us, even if that way was in an approved example. Again, we must remember that every item in approved example does not grow out of the same sort of background. The Eunuch's confess grew out of the background command to confess Christ, but the approved example of making it at the water is not binding, for it did not belong to, and was not a part of the background command. (Mt. 10:32-33.) Yet it was approved, and one might make the confession at the water now; it is approved, not wrong, but such is not binding (Mat. 16:19.)

It is reckless for radical preachers to say all approved examples are binding on us today, and then get on their hobby and argue that the early Christians did not do something in the way we are doing it, and that we must do ALL THINGS in the same way they did. We may, or may not do a thing in the way it was done back there when that thing was done then under generic background authority, even when approved of God. Incidentals and details, which are the same as matters of expediency, were matters of human judgment then, and they had a choice as to how they would do such things, and their choice is not bound on us. We have the same liberty under generic law that they had. Our modern example of the use of radio in preaching the gospel, being under a generic background command that simply said teach, and left us the liberty of selecting the method by which to teach, is one which God would approve. But this would not bind the use of radio on future generations because of our choice to use it. Teachers of the future would have the right to choose their own method just as we do now, unless God has prescribed some certain and exclusive method.

3. THE BIBLE ALSO TEACHES AND

AUTHORIZES BY NECESSARY INFERENCE. When Jesus said in the commission for the apostles to "Go" and did not tell them how to do this it is a necessary inference that the method of travel was by Him left to their judgment, and that any one of the several ways of going, or all of them, would alike be equally authorized by the generic command to "Go". (Mat. 28:19.) Also, when the Lord said "Teach," (Mat. 28:19-20), and did not tell them how to teach it is a necessary inference that the method of teaching is left to human judgment, and that the disciples have the right, and the divine authority to choose their method of teaching, just as in the case of going to the place where they are to teach. The command to baptize, (Mat. 28:19), is all the authority needed for the use of a baptistry, for the Lord did not tell them where to baptize. It is a necessary inference that they might baptize anywhere they thought it to be expedient.

Again, when the Lord commanded us to assemble, and did not prescribe any certain place for meeting, it is a necessary inference that we may meet at the place of our own choice, so long as Bible principles of behavior and Christian influence are regarded. And, when we are commanded to sing in our worship, it is a necessary inference that we may use a song book, with notes, the four parts, and sing invitation songs, and all this, and more, because the command in the background is generic, so long as we make no music but singing. (Eph. 5:19.) The same principle is true concerning the Lord's supper. Christ said for the disciples to divide the fruit of the vine among themselves, (Lk. 22:17), and did not tell them how to do this, whether by the use of one cup, or individual cups. It is, therefore a necessary inference that we may use individual communion cups. It is true that the scriptures mention one "Cup," and that this approved of God, but, as we have seen we may, or may not follow an approved example under general background command which did not specify the details in carrying out the command. It is optional, a matter of human judgment.

The same is true concerning the care of the needy. God has commanded that this "Thing" be done, and we have approved examples where the early disciples did this. The thing of caring for the needy is bound upon us, for that is in the background law of the Lord. But the method is not in that background authority, and they way or method chosen by the early disciples, was a matter of liberty with them, was not bound upon them, and hence, could not be bound on us. We may, or may not choose to do this in the same way they did, just as we may or may not choose to go by the same method they did, or teach by using the same means they used, instead of using radio, TV, and other modern devices and aids in doing the very thing commanded. (Acts 2:44-46: 4:34-37.) This food was eaten "At home", (Am. Std. Version, Acts 2:44-46.) They even raised this money by selling all they had and putting it at the apostles' feet or into the treasury of the church for the poor and needy. This way of raising the money was approved of God, but it is not binding, for they were not commanded to sell what they had and thus give it. (Acts 5:4.) Their voluntary liberality is approved of God, and we may also go that far in liberality, but, like them, this is not commanded of us, and their example is not bound upon us, though it is optional, and we may do it.

In the light of this study, what become of the reckless practice of radical preachers who, without any regard to these rules of rightly dividing the word, say such and such was not practiced by the apostles, and therefore is wrong, and then make a law that we must give up our way or method of doing something they don't like. The anti-Sunday school brother says

(Continued On Page 3)

Is One Church As Good As Another?

JOHN SIMPSON

This question is asked by many sincere truth seeking people. The many churches of the denominational world stand in belief that one church is as good as another. However, many do not believe this, but stand solidly for the New Testament church in faith and practice.

The doctrine of the New Testament is unpopular but stands upon the foundation of ultimate truth. In Matt. 16:18, Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it." In Acts 2:47 we read, "and the Lord added to the church daily such as should be saved." This statement of divine truth invokes a principle which we dare not change — Jesus established His church passes upon those to be accepted, and makes installation himself. In His inspired message just prior to obedience of the believers at Pentecost the apostle Peter stated the terms of the admission into the Church of Christ — "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). There was only one church then and the Lord did not add these people to any denomination. Neither were they instructed nor allowed to "join the church of their choice." No choice was offered, but they were simply New Testament Christians — members of the ONE body, the church that Jesus built. The apostle Paul declares that "we are all baptized into one body." (1 Cor. 12:13.) Then he assures that this body is the church. (Eph. 1:23.) Baptism puts us into Christ where salvation is. The same baptism puts us into the body, the church. (Gal. 3:27; 1 Cor. 12:13.)

In Eph. 4:4-6 we read "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all. (ASV.) Now we ask the question: "Is one God as good as another?" The same passage that defends the doctrine of ONE God, declares there is one faith! (Eph. 4:4-6.) How can we be consistent in holding to different doctrines that diametrically oppose the same passage?

The great apostle Paul likens the universal church which Jesus built to the physical make-up of man which consists of one head, one body, and many members. (1 Cor. 12.) Many of our religious friends hasten to try to harmonize this with the parable of Jesus concerning the vine and the branches. (John 15:1-6.) They say that the branches represent different religious denominations and Jesus is their head. Thus, the Lord is here endorsing religious division. But this isn't true at all. They would have the Son of God arrayed against himself by advocating division in John 15 and praying for unity in John 17. But this is not the case at all. Actually the

Lord is teaching concerning his relationship to individual members in the universal church by using a vine to illustrate the fallacy of separating from the true vine into different religious sects, teaching different doctrines, and claiming to represent the church which Jesus built. If, as our religious friends claim, the branches represent the denominational world as different segments of the one true church, then Jesus teaches that the branches (denominations) which "abide not in me" (or do not teach the ONE faith, Eph. 4:5) will be cut off and burned. Thus, entire denominations will be cast into hell, and they will accept that. The church of the New Testament is not divided into segments, denominations, and parties. It is neither Catholic nor Protestant, since it existed long before either was ever heard of.

Salvation is in the ONE body (Acts 2:47; 1 Cor. 12:13.) The apostle Paul affirms that all spiritual blessings are in Christ (Eph. 1:3) and that we are baptized into Christ. (Gal. 3:27.) In Eph. 2:16 he declares that we are in the church. We cannot be in Christ and out of the church. Neither can we be in the church but out of Christ. If one church is as good as another, then the Lord surely missed a bargain counter-special when he gave ALL of heaven's treasures for just ONE!

There Is A Difference In Sins

You have heard it said that there are no big and little sins; that sin is sin? It is very true sin is sin. It is not true, however, that there is no difference in sins. When Jesus stood before Pilate refusing to answer his questions Pilate said unto him, "Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath GREATER SIN." (John 19:10-11.)

The Mosaic law recognized a difference in wilful sin and sins of ignorance. And without controversy there are sins that we may describe as sins of weakness. But the point is:

Have you ever heard some good brother pray, Lord, help us to stand justified once again in thy sight? From the wording of this request it appears that the prayer-leader thinks that we suddenly become justified by prayer, and then when some sin or error is committed we just as suddenly become unjustified and remain out of covenant relationship until the next time we pray!

Concerning our justification we read, "—being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his righteousness because of the passing over of the sins done aforesaid, in the forbearance of God — that he might himself be just, and the justifier of him that hath faith in Jesus." (Rom. 3:24-26) And again, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

To be justified before God we must "walk by faith." But this does not in any sense teach that the Christian, the justified person, lives a sinless life. To make such a claim is to contradict the word of God. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8) Hence, the child of God may never claim sinlessness, but he is one who is honestly and sincerely pressing on and is "growing in grace and in the knowledge of the Lord Jesus Christ." (2 Pet. 3:18) "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:7) From man's point of view we may say that we all sin, but from God's point of view He says, "The blood of my Son is cleansing you from sin because you are walking in the light.

You are justified because of your faith in Jesus Christ. You are in a STATE of justification."

Here we may also apply the Scripture from Psalms 32 which is quoted by Paul in Romans 4:7-8: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." If we had to depend on a confession of sins just before death in order to "stand justified before God" who could be saved? Would we not be trusting in ourselves, in our own works, under such circumstances? The word of God never speaks of perfect works on our part, but it does speak of perfect faith. (James 2:22) And saving faith is always a faith that works even though our works may never be perfect (Cf. Gal. 5:6)

But let that man or woman who enters into sin wilfully fear the wrath of God. (Read Hebrews 10:26-31) He has ceased to walk by faith and is, therefore, no longer justified. Then should such a sinner repent and pray to God that he "might be justified once again" in his sight.

Those who walk by faith are justified. (Cf. Acts 13:38-39) But those whose eyes have closed, and whose ears have stopped and who continue in rebellion against God can never be justified. "Repent ye therefore, and turn again, that your sins may be blotted out." (Acts 3:19)

Virgil E. Bradford

"Vulture" Appetites

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Colossians 3:1

Driving along the highway in the South it is not at all uncommon for one to see vultures soaring high above the terrain, swooping down, and then rising up again with the air currents. Every so often, a small group of them will be found sitting right on the roadway itself, tearing apart and gobbling up the carcass of some unfortunate creature. From my observation of these ugly birds, I get the impression that they are on the lookout continually for that which is loathsome and repulsive!

Many people are like this. Nothing seems to satisfy them more than looking for the base things in life, and feasting on the sordid and distasteful. They relish the sinful, the corrupt, and the immoral. The books they read, the magazines they buy, the pursuits they follow for pleasure, the subjects of their conversation, and the television programs they choose, all seem to suggest that they have a vulture-like appetite!

How much better is the spiritual "diet" the Bible suggests in Philippians 4:8: "Finally, brethren, whatsoever things are just, . . . whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

What kind of "Food" do you prefer? Don't be like the vulture! Rather, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." (1 Peter 2:2.)

Beware of "vulture" appetites, that crave unlovely things; Be "dove-like" in thy purity, and seek what virtue brings!

PRAYER FOR COMFORT

O God, who knowest our necessities before we ask, and the manifold temptations we meet with day by day, help us to put our whole trust in Thee when despair and misgivings assail us. Suffer us not, we beseech Thee, to become the prey of useless forebodings, not to lose the things which belong to our peace, through the habit of morbid and sinful worry. So guide us, in all our way, that we may keep our faces toward the light, that our shadows lie behind us. Of Thy great mercy enable us to perceive our blessings, that we may always serve Thee with a glad heart and quiet mind, through Jesus Christ Our Lord. Amen.

How Does The Bible Authorize?

(Continued From Page 2)

the apostles and early Christians did not meet on Sunday morning and divide into classes, use literature; and the anti individual cups brother says the early disciples did not use the individual cups, and the anti-orphan home brother says they did not use the orphan home method, and the anti Church cooperation brother says the early churches did not cooperate and support a radio program by sending the money to the church putting on the program, and on and on they go with laying a foundation for "Anti-ism." From a Bible fact they draw a false conclusion, and that is that we must do all things now as they did then, and All approved examples are bound on us.

Twelve Rules to Promote Harmony Among Church Members

1. To remember that we are all subject to failings of one kind or another.
2. To bear with — and not magnify — each other's infirmities. (Gal. 6:1-2.)
3. To pray one for another in our social meetings, and particularly in private. (Jas. 5:16.)
4. To avoid going from house to house, for the purpose of bearing news and interfering with other people's business.
5. Always turn a deaf ear to any slanderous report and to lay no charge against any person until well founded.
6. If a member be in fault, tell him of it in private, before it is mentioned to others.
7. To watch against shyness of each other and put the best construction on any action that has the appearance of opposition or resentment.
8. To observe the just rules of Solomon — that is, to leave off contention before it is meddled with. (Prov. 17:14.)
9. If a member has offended, to consider how Godlike it is to forgive, and how unlike a Christian it is to seek revenge.
10. Remember that it is always a giant artifice of the devil to promote distance and animosities among members of the church; and we should therefore watch against everything that furthers this end.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging in a contrary spirit.
12. Lastly, to consider the express injunction of the Scriptures, and the beautiful example of Christ, as to these things. (Eph. 4:32; 1 Pet. 2:21; Jn. 13:5, 15.) — **SELECTED**

Visit or Vanish

It has been said that the church that does not visit will vanish! Certainly the growth of the Lord's church in the number of souls saved is influenced greatly by the amount of visitation any congregation does. It is not only important, but it is necessary that the workers in the Lord's church make it their business to do a work for the Lord EVERY WEEK in visitation.

WHY SHOULD I VISIT?

Visitation strengthens the home in which you visit. Visitation is the most effective way of letting people know you have a sincere interest in them.

Visitation helps to keep the weak and weary coming. The weak and weary who visit become strong. You cannot give of your strength and faith to others without becoming stronger yourself.

Visitation reaches the unsaved, influences them to think of the state of their souls.

Visitation changes attitudes, wins prospective members for the Lord's blood purchased church!

Visitation brings a joy and fellowship that cannot be secured in any other way!

WHOM SHOULD I VISIT?

VISIT that neighbor who recently moved into your neighborhood . . . VISIT that friend who is not attending Bible classes and worship services regularly. Invite him or her to come with you. . . VISIT the ones that you know are sick. . . . VISIT that absentee in your class.

WHEN SHOULD I VISIT?

This week, next week, every week. We cannot make too many calls if they are made because of a love for souls. — (Copied—)

The Role of Children's Homes

By GALE OLER
1962

Trying to restore a family and to restore a child's faith in himself is a much harder and more costly job than taking care of the child orphaned by the death of both parents. This is the consensus of practically all knowledgeable people in the field of child care in the United States.

The typical orphan of 30 or 40 years ago was a child from a decent home. He had been loved by both parents, who loved each other. He had been well cared for and had family pride. Then some tragedy struck and his parents were taken from him by death.

The death of parents was a damaging experience for the child, but it usually was about the only real blow he got.

But children we are called upon to serve today have suffered many traumatic and hurtful experiences, - separations and conflicts in his family, fights, alcoholism, addictions, mental disturbances in his parents, remarriages, moving to different houses and communities; the abandonment of his home by his mother to work; his resultant involvement with juvenile problems and authorities.

When such a child finally comes to a child caring institution he is severely damaged. His ability to love and to be loved is impaired. His family pride is gone; he feels much guilt; he is hostile, resentful, afraid; he is ashamed and without self-confidence.

Thus the role of the child-caring institution today is somewhat different from what it was twenty or thirty years ago. Then it was that of being the new and permanent home of the child. But now the role of the children's home is that of restoring the family whenever possible. Its work is with all the family, — not just the children.

This requires a better trained staff, including skilled guidance, and counseling, searching out all the helps and strengths available in an effort to restore the family.

We no longer "take over" the child as before to meet his need, but we explore every avenue of help for him and his family to keep from taking him over.

Even though this is true of child-caring facilities in the United States today, more than 2,250,000 children in the nation today have to be cared for away from their natural homes before they grow up.

The homes for children being cared for by the churches of Christ are challenged with this greater responsibility. We need better trained workers, those with greater education and skill. We all need greater support in this needful and worthwhile work for the glory of the Lord and the salvation of boys and girls. We need such trained people as will help us avoid the separation of any child needlessly from his family or home community. We need such people as will enable us to return such a child to his restored family at the earliest possible time, and to meet his needs emotionally and socially, as well as his physical needs, while he is in the care of the institution.

Our homes have all been trying to do this worthy work on a much smaller budget than other homes. You can imagine the huge task we at the Boles Home face with some 275 children under care within the institution, while we strive to meet these needs of the children while they are here and as we try to prepare them and their relatives for their return.

Quite frankly, a poorly supported work of benevolence is a disgrace to the cause. It were better not done at all. But Christians can and should, in their work of benevolence, "let your light shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

A Tribute to A Good Elder

CHARLIE WHEELER

A great elder has gone on to his great reward. On May 15, 1966 I conducted the funeral services of Brother Buel Bridges, who was a grand and Godly elder in the Cross Roads Church of Christ, near Jasper, Alabama. Brother Bridges passed away suddenly of a heart attack.

Brother Bridges was a good elder, the kind of a man so much needed in churches every where. He was not only an elder, but preached the gospel occasionally also. He taught both publicly and privately, as the early Christians so often did. (Acts 5:42; 20:20; 18:24-27.) He baptized several persons as a result of his personal work in the community. Though a hard working man at his every-day business-calling, he found time for personal teaching during the week, and daily.

Brother Bridges was a great leader at the Cross Roads church. We all looked to him for wisdom and guidance as a child to a father. His prayers brought us closer to the Lord, for he could express our holy desires better than we could.

He always wore a smile and radiated good cheer for every one round about him. He often reminded the church that we should bear one another's burdens, and so fulfill the law of Christ. (Gal. 6:2.) He had the spirit of the good Samaritan: "What is mine is thine, if you need it." (Lk. 10:25-37.) It was his joy to help others, either spiritually, or physically, when they were in need.

Brother and Sister Bridges became members of the church of our Lord in 1938. While none of us are sinlessly perfect, Brother Bridges was at least blameless in life, as were the parents of John the Baptist. (Lk. 1:1-6.) We believe he truly died in the Lord to rest from his labors. (Rev. 14:13.) We believe he is asleep in Jesus. (1 Thess. 4:13-18.) By his life he has left us the certain hope that he will receive the crown of eternal life which the Lord has promised to those who are faithful. (Rev. 2:10; 2 Tim. 4:3-8.)

Brother Bridges' departure has left a vacant place in his home and in the church. His ambition and desire in life was always to be more like Jesus. He has proven that by the help of the Lord one can live for Christ and die in the Lord, and in the hope of eternal life and glory and be eternally with the Lord and the redeemed of earth in heaven for ever. We cherish his memory and extend our sympathy to his beloved family and relatives. We are sorry, but not as those who have no hope.

Obedience

JERRY JENKINS

"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. 5:8-10.)

God has always wanted man to obey Him. The servant of God said it is better to obey than to sacrifice (I Sam. 15:22.) Faith only will not save men, neither will the performance of outward rituals alone.

OBEDIENCE GOD DOES NOT WANT

1. God does not want obedience which is brought about by physical force.

2. God does not want "forced obedience" motivated because some priest, clergyman, council, or group of ecclesiastics set forth demands.

3. God does not want obedience prompted solely by fear.

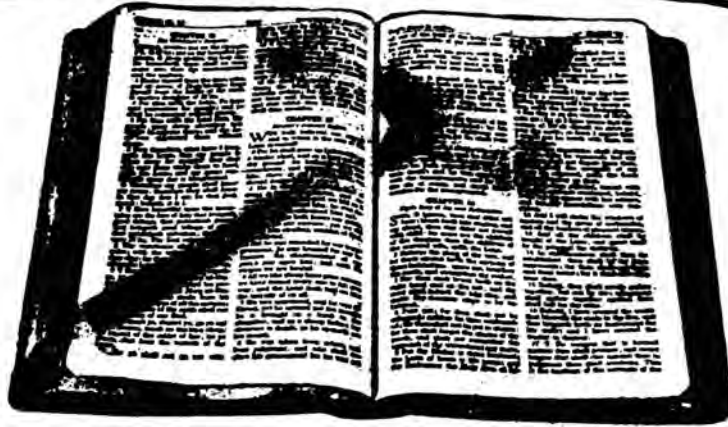
OBEDIENCE GOD DOES WANT

God does want obedience prompted by love. "If a man love me he will keep my commandments." (John 14:15.) This will bring about a "want-to" Christianity instead of a "have-to" religion.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

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NO. 78

There Is No Escape

DORICE E. MITCHELL

An individual may escape the penitentiary, the state, the United States, a warring nation, an education, a debt, the Army, or the Navy, but there are some things from which there is no escape.

ONE CANNOT ESCAPE GOD. Human beings may revel in sin and shame in high and low places, in secret and open places, but Jehovah's "eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings;" (Jer. 32:19) Caves of the earth, walls of cement and marble, mounting waves of the sea or the darkness of night will not hide one from "Jehovah of hosts." "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah." (Jer. 23:24) The psalmist says, "For there is not a word in my tongue, But, lo, O Jehovah, thou knowest it altogether. Thou hast beset me behind and before, And laid thy hand upon me. Such knowledge is too wonderful for me; It is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend into heaven thou art there: If I make my bed in Sheol, behold, thou art there. If I say, Surely the darkness shall overwhelm me, And the light about me shall be night; Even the darkness hideth not from thee, But the night shineth as the day: The darkness and the light are both alike to thee." (Psa. 139:4-12) Inasmuch as Jehovah hates evil, each individual's thoughts, words and deeds should be pure. Again we read, "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." (Heb. 4:13)

WE CANNOT ESCAPE OURSELVES. "I have to live with myself" is a true expression. Each has his own conscience. One may harden his heart, close his eyes, stop his ears and brand his conscience, but still he cannot escape himself. Inasmuch as each individual has to live with himself it would make his home and community better if each one would live as "to be fit for himself to know."

MAN CANNOT ESCAPE THE UNIVERSE. Man is a creature of the universe. God made man's tabernacle from the dust of the ground: therefore man is of the earth. It is not within man's power to transfer his earthly body to the heavenly abode. Man must wait upon Jehovah to perform this transition.

ONE CANNOT ESCAPE DEATH. "For as in Adam all die" (1 Cor. 15:22), "As it is appoint-

ed unto man once to die . . ." (Heb. 9:27) Thus, God has decreed that all must die. Fathers, mothers, sweethearts, brides, grooms, sisters, brothers, and the smiling infants freely respond to the cold hand of death. Streaming tears, throbbing hearts, a lack of preparation cannot halt the advance of death for one moment. If death were to speak, it could say, "The old, the young, the rich, the poor: they all alike go with me c'er."

NONE CAN ESCAPE THE RESURRECTION. Physical death will not end everything as some have supposed. After this brief span upon the earth there is to be "a beginning again." "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 16:19) Though some would like for the grave to end everything: it will not. The graves will not hold their bodies on the resurrection day. "Marvel not at this: for the hour cometh, in 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." (Jn. 5:28-29) "And the sea gave up the dead that were in it; and death and Hades gave up the

dead that were in them . . ." (Rev. 20:13)

NONE CAN ESCAPE JUDGMENT. "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." (2 Cor. 5:10) Men may dodge a draft call, a call to care for the sick or reject an invitation to hear the gospel, but the call to judgment one cannot escape. "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." (Ecc. 12:14)

MEN CANNOT ESCAPE THE FINAL SEPARATION. Christ will separate the righteous and the wicked upon his return . . . "He shall separate them one from another, as the shepherd separateth the sheep from the goats." (Matt. 25:32) The wicked will be banished into eternal fire. They will be cast into outer darkness where there is the weeping, the wailing, the gnashing of teeth and the consciousness of everlasting torment. (Matt. 25:41, 46.)

The righteous will inherit the joys prepared for them from the foundation of the world. They will receive a crown of righteousness, be given a new name and they will be removed from all sorrow, all pain, crying, death and disappointment, "for all will be joy in that land." (See Rev. 21:4.)

Gospel Meetings

Brother Calvin Warpula will preach in the meeting to begin July 31st at Berry, Alabama, with services at 7:30 p. m. daily.

The Liberty Church will begin a meeting Aug. 7th with Brother Earl Barnett of Cordova preaching each night at 7:30.

Brother W. Gaddis Roy will preach in the meeting to begin at Macedonia, near Townley, August 7th, services 7:30 nightly.

Brother Paul Wylie will preach in the meeting to begin at the Tubbs church August 7th, services at 7:30 nightly.

Brother L. H. Alexander, of Midland, Texas, will continue the meeting at 24th Street church in Jasper, through August 5th, services at 7:30. As in years past, the white congregations near Jasper are invited to send a contribution to help support the preacher. We need only two hundred dollars, one hundred per week for his support. As the Gentiles were glad to help the Jews of Paul's day to better cement Gentile-Jewish relations, we should be glad to better cement our relations with our brethren whose faith and teaching is the same as ours, but who are of a different race. It will mean more to have several congregations give a small sum, than for one or two to give the whole amount. Call 384-6446 collect.

AROUND THE CORNER

Around the corner I have a friend
In this great city that has no end;
Yet days go by and weeks rush on,
And before I know it a year is gone,
And I never see my old friend's face,
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger, then,
But now we are busy, tired men —
Tired with trying to make a name —
Tired from the struggle for wealth or fame.
"Tomorrow," I say, "I will call Jim,
Just to show that I'm thinking of him."
But tomorrow comes, and tomorrow goes,
And the distance between us grows and grows.
Around the corner—yet miles away!
"Here's a telegram, sir." "Jim died today."
And that's what we get and deserve in the end —
Around the corner—a vanished friend.
-- Author Unknown

WORDS of TRUTH

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GUS NICHOLS

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The Holy Spirit

GUS NICHOLS

The Holy Spirit is not an unconscious thing like water, air, electricity, etc. The Holy Spirit is a person of divine wisdom and power, even as is God and Christ. The Holy Spirit is one of the three persons of Deity, or is one of the Godhead. (Mat. 28:19.) The Holy Spirit is an intelligent Being, and not a mere thing. The Holy Spirit can be grieved. (Eph. 4:30.) He can strive with man. (Gen. 6:1-5.) He can be vexed. (Isa. 63:10.)

The Holy Spirit is not the mere force or physical power by which God does all he does. Mere force or power has no intelligence, and cannot be grieved, nor be vexed. Neither could a mere thing be able to strive with man.

Wind is a mere force, has no intelligence, or will by which to act. Likewise, electricity has no "sense" or intelligence, or will. But the Holy Spirit is not a mere thing, but a Spirit — Being of personality and power. We must learn about the Holy Spirit by studying the Bible to see what God has revealed concerning the Spirit. Take the Bible away from us, and we could know nothing about the Holy Spirit and how he works in the salvation and edification of man.

The Bible was written by men inspired by the Holy Spirit. (2 Tim. 3:15-17; 2 Pet. 1:20-21.) The Spirit never contradicts what he has said through inspired men about himself and his work in the scriptures which the Spirit spoke and wrote. However, some figurative language may be used in some things said in the Bible about the Holy Spirit. The Spirit is figuratively referred to as being poured out, but the Spirit is not a mere essence like water or some other liquid. (Acts 2:16-17; 11:15.) Job says he was poured out as milk. (Job. 10:10.) Was the man Job a mere liquid? Christ is figuratively mentioned as pouring out his soul unto death. (Isa. 53:12.) Was His soul a real liquid?

We cannot fully comprehend the Holy Spirit any more than we can God, the Father, or the Son; we can believe all the Bible says about the Spirit. We can believe the Spirit was able to dwell in and inspire the prophets and apostles so as to, through them, give us the scriptures. (Neh. 9:20, 30.) He could enable men to speak in foreign languages so as to immediately get the gospel into the different languages of earth. (Acts 2:4.) By the apostles he could preach the gospel. (1 Pet. 1:12.) He could also by them perform such miracles of power as to confirm the word. (Heb. 2:1-4; Mk. 16:20.) We must hear what the Spirit says to us in the scriptures. (Rev. 2:7.)

The Spirit converts men through his word which he has given to us in the scriptures, and

not by a direct and miraculous work on the heart of the sinner independent of the word. The Spirit through inspired men has given us his law, and by this law converts the soul. (Rom. 8:1-2; Psa. 19:7.) He convicts the world of sin by the truth into which he guided the apostles. (Jn. 16:7-13.) His power to influence and save men is exerted through the gospel which he preached by the apostles. (1 Pet. 1:12; Rom. 1:16.) He does not exercise miraculous power upon sinners to convert and save them, making man an irresponsible being merely to be operated upon like a machine. But the Spirit respects the freedom of the human will to act and choose. Therefore, man can resist the Spirit's operation, since it is by the word. (Acts 7:51-53.) The Spirit's word is able to convert and save man. (Acts 11:13-14; Jas. 1:21.) The Spirit gives man faith by and through his word, and not by a direct and miraculous operation upon the sinner. (Rom. 10:17; Acts 15:7.) One is born of the Spirit when born through the influence of the Spirit's word in the gospel, or in the scriptures. (1 Pet. 1:23; Jas. 1:18; 1 Cor. 4:15; Jn. 3:5.)

The Holy Spirit dwells in the Christian and works in him a clean and wholesome nature and life in the same way that God and Christ dwell in us. (Eph. 3:14-21; Eph. 4:6; Gal. 4:19; Col. 1:27; Rom. 8:9-14.) The Holy Spirit makes no direct and inspired revelations to the Christian independent of the scriptures inspired by the Spirit, any more than to the alien sinner.

If Christians were all inspired and directly guided by the Holy Spirit independent of the revealed will of God in the Bible, then the letters to Christians beginning with Romans would be superfluous and nonessential. But instead the Spirit wrote to Christians by inspired men, and said, "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." (Rev. 2:7; 2:11; 2:17; 2:29; 3:6; 3:13, 3:22.) The Spirit talks to and leads Christians by his word in the scriptures. (Rom. 8:14; Psa. 119:105, 130; 2 Tim. 3:16-17.) Those who want to know the truth should study the scriptures, rather than pray for and expect direct revelation.

Those who expect direct revelation from the Holy Spirit, and independent of the Spirit's word in the scriptures, are in great danger of being led astray by imaginations, dreams, feelings and superstitious ideas none of which might be from the Holy Spirit at all. Millions have been led astray and away from the plain teaching of the Bible by thinking the Spirit was guiding them directly now as he once guided the inspired men who gave us the scriptures. Such an attitude toward the work of the Spirit as some evidence, opens up the flood-gate for all sorts of deceptions. The Holy Spirit gets credit for a great many things which he does not do. Nearly every kind of superstition has been ascribed unto the Holy Spirit. Some claim that the Spirit directly guides them in preaching their unscriptural and false doctrines. Surely, the Spirit would not move one man to preach "Once in grace, always in grace", and then move another to deny that doctrine and teach that man could fall from grace. (Gal. 5:1-4.)

The popular belief that the Spirit directly guides the various denominational preachers to preach their various and contradictory doctrines has led many to think that the Bible teaches all these different doctrines, and that one can prove anything in the world he may wish to prove by the Bible. If the Bible contradicts itself, it is not the word of God. God cannot contradict himself — God cannot lie. "God is not the author of confusion." (1 Cor. 14:33.)

Bear in mind the fact that the Spirit's guidance and instruction for us is in the scriptures which were inspired and revealed by the Holy Spirit through apostles and prophets; and this instruction for us is in the New Testament, not in some imaginary still and small voice, apart

from the word of the Spirit.

Some imagine that one is blaspheming the Holy Spirit if he rejects the false doctrines claimed to have been revealed by the Holy Spirit, apart from the scriptures. The devil is doing every thing he can to get people away from the word of God — word of the Spirit — in the Bible.

When The Lord Comes First

(The following from Granbury, Texas, is worthy of a second reading, lest we forget the principle of truth taught and be guilty of the sin of trifling with God. — Editor.)

WHEN THE LORD COMES FIRST

It is not always an easy matter to "seek first the kingdom of God and his righteousness." (Mat. 6:33.) It is difficult to obey the injunction to always give Christ pre-eminence in all things. (Col. 1:18.) In this many members of the church fall far short. It is not uncommon to observe some members putting FIRST THINGS last, and LAST THINGS first. Of course there are times when all the brethren are willing to put Christ first.

IN TIMES OF FINANCIAL SETBACKS

When members of the church suffer financial setbacks, and must "cut some corners," it is then that many think of the Lord FIRST. They begin to economize with their contributions to the church. It seems that the thought never occurs to them to "cut down" on entertainment, or on some of the recreational activities they have become so accustomed to.

SOME OTHER WAYS TO CUT DOWN

There are many other ways in which one may "cut down" and not begin with the contribution — not begin with the the Lord. When expenses such as doctor's bills, or hospital bills, etc. come, many begin to reason, and each one says, "I am not being prospered as much as I was in the past, and therefore, I must decrease my contribution to the church." Why think of the Lord FIRST every time some stress or strain is placed on one's financial expenditures? At such times other expenses are "cut down" very little, or not at all. Instead of the Lord being LAST at such a time, he is nearly always FIRST to suffer, while the family maintains the same high standard of living as in prosperous days, and to which so many have become so accustomed.

THEY CUT DOWN ON WORK

The Lord is often the FIRST to be remembered when the Bible school teacher visits the doctor for an annual checkup. He finds the blood pressure a little up, and above normal, and says "You are going to have to slow down a little; after all, you are not as young as you once were." Again the Lord's work is the FIRST to suffer. He, or she, hastens to one of the elders, a Bible school director, or the preacher, and announces, "I can't teach anymore, Doctor's orders." If this teacher thinks of "cutting down" on his recreational activities at all, it is much later, and only after the Doctor has used much stronger language. Yes, FIRST, he thinks of the Lord's work when some activity must be left off.

YES, THEY PUT THE CHURCH FIRST

And when the Doctor tells some members of the church that they have a nervous tension or condition, and should avoid crowds which annoy and excite them; yes, you guessed it! The Lord and his church is FIRST to be remembered. They immediately conclude that the "excitement of worship" and the "long and annoying services" must be left off, and that they can not endure crowds any more.

But having company in the home, ball games, browsing in crowded stores, and on the busy streets, and watching crowds on TV, these are thought of LAST, or not thought of at all.

WHAT OF SUCH SCHEMING?

Is it not strange to what lengths some members of the church will go in their scheming in order to put first things LAST, and last things FIRST?

The Restless, Impatient Teenager

(Bro. Tillit S. Teddlie, beloved song writer, former President of Boles Orphan Home, and friend of young people, wrote:)

Teenagers can attain success and happiness in life only through diligent and careful preparation. Every teenager should ask himself these questions: Am I dependable? Am I truthful? Do I want to succeed? Am I doing my best at all times? If I cheat will I succeed?

Ambitious boys and girls with high ideals and a will to work, can overcome every difficulty and every obstacle that blocks the road to success.

This is an age that demands trained minds, skilled hands, pure hearts, and high ideals. It is an age that demands experts.

This training begins in the home, in grammar school, in high school, and in college. It is never completely separate and apart from the public schools.

It is therefore very essential that every boy and girl remain in school until he finishes high school and college — not only remain in school but use every precious moment of it in preparing good lessons. This is also an age of thoroughness; be thorough.

To the restless, impatient teenager, time spent in school seems "wasted," but this is not true. Reason impels us to challenge this idea.

Time is very precious, and not one moment of it should be wasted in idleness and indecision. When James A. Garfield was in school, his associates noticed that he always knew more about the lesson than anyone else. They soon learned the secret of his good lessons: he used fifteen minutes more on every subject than his associates. The margin of fifteen minutes put him ahead of the others. He knew the value of time and hard work. And when you decide to study harder, and stay fifteen minutes longer, you will have no difficulty in making "A's" on every subject. Success is attained only in this way.

— BOLES HOME NEWS

A Pointed Question

If you are one of those who are indifferent toward the Lord's cause, WHY AREN'T YOU ENTHUSIASTIC? Have you ever considered the power of enthusiasm?

ENTHUSIASM IS ONE OF THE GREATEST SOCIAL, RELIGIOUS AND PERSONALITY ASSETS IN THE WORLD! Single-handed enthusiasts convert, convince and win when armies of unthrilled persons cause little more than a tremor of interest.

ENTHUSIASM FEARS NO OPPOSITION: it spurs inaction and delay; like an avalanche, it overwhelms and engulfs obstacles.

Do you know what enthusiasm is? IT IS FAITH IN ACTION!! Thus faith and initiative (enthusiasm) combined can move mountains; they can achieve the almost impossible.

THIS THING CALLED "ENTHUSIASM" SPREADS LIKE AN EPIDEMIC and influences the whole atmosphere about you. It is the motivating force behind successful building programs, and over-all growth of a congregation. Enthusiasm discourages strife and discord, and begets and inspires hope and confidence. And it brings joy and satisfaction to others.

THE WORK DONE BY A CHURCH IS IN PROPORTION TO ITS ENTHUSIASM; where there is little enthusiasm there is little work.

Brother, Sister, why aren't you enthusiastic? Why not get to work for Christ — contribute more enthusiasm to the church!

You Can't 'Outgive' God

By JOE R. BARNET

Many years ago God handed down this challenge:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10).

Few men have been willing to accept that challenge. Those who have testify to Jehovah's generosity. Only those who have greedily refused to try it have challenged its veracity.

Some time ago I received a letter from a friend in South Texas who is in the lumber business. He is one of the most genuine Christians I have ever known. The letter said, in part:

"I am having the best year in business I've ever had. The market is excellent, the price is good and the price I have to pay for timber (my main expense) is down some. So we are happy and prosperous. We have found that the more we give the more we have. We will plan to make an increase and we will try to sacrifice for the Lord, but we cannot 'outgive' Him."

This is the way the Lord said it would be. Listen:

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over. . . For with the same measure that ye mete withal it shall be measured to you again." (Lk. 6:38.)

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. 9:6.)

Don't knock it" until you have tried it!

A Worker For The Lord

H. M. PHILLIPS

We often sing that good old song about "I want to be a worker for the Lord", and then likely sit idly by and let others do the work. In the physical realm Paul advised that those who would not work should not eat. (2 Thess. 3:10.) This is just as true spiritually. Since we are told to always abound in the work of the Lord, (1 Cor. 15:58), we surely will not be permitted to eat of the tree of life if we fail in this work. We are taught to work out our own salvation with fear and trembling. (Phil. 2:12) Those who have the right to the tree of life and to enter in through the gates are the ones whose works follow them. (Rev. 22:14; 14:13) Jesus declared that he must work the works of the father who sent him while it was day. (John 9:4.) Therefore, we are to be a real working people.

Now let us see if we are ready to do the work. Are we ready to preach the gospel? Paul said he was. (Rom. 1:15.) The early church members went to every house in Jerusalem and in the temple preaching and teaching about Christ (Acts 5:42.) Then they went everywhere preaching the word. (Acts 8:4), till it was preached to every creature under heaven. (Col. 1:23.) Have we done that well today? We have many advantages they did not have and yet we are far behind their efforts.

May I suggest that you ask yourself the question, "What is my work in the church where I go?" If you should move away what work would be missed in the church? Every man to his work is the Lord's plan as he states in Mark 13:34. Find your work and get busy. Do not let it be the work of complaining and thinking that everyone is wrong but you. Go to work and correct whatever needs to be corrected and see the cause of the Lord grow by leaps and bounds! Constructive critics are fine, but we need some real workers as well. When you die will the people say, "Well, there was a constant critic" or a "real worker?" Think that over seriously.

(—Gospel Advocate.)

Forget It

If you see a tall fellow ahead of the crowd,
A leader of music, marching fearless and proud,

And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,

It's a pretty good plan to forget it.

If you know of a skelton hidden away

In a closet, and guarded and kept from the day

In the dark; whose showing, whose sudden display

Would cause grief and sorrow and lifelong dismay,

It's a pretty good plan to forget it.

If you know of a spot in the life of a friend
(We all have spots concealed, world without end)

Whose touching his heartstrings would play or rend,

Till the shame of its showing no grieving could mend

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,

That will wipe out a smile, or the least way annoy

A fellow, or cause any gladness to cloy
It's a pretty good plan to forget it.

— Anon

TODAY IS HERE — IT'S TIME TO DO WHAT YOU PLANNED YESTERDAY

TODAY is here. I will start with a smile and resolve to be agreeable. I will not criticize. I refuse to waste my valuable time.

TODAY has one thing in which I know I am equal to others - time. All of us draw the same salary in seconds, minutes, hours.

TODAY I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

TODAY I refuse to spend time worrying about what might happen. I am going to spend my time making things happen.

TODAY I am determined to do things I should do; firmly determine to stop doing the things I should not do.

TODAY I begin by doing, and not wasting my time. In one week I will be miles beyond the person I am today.

TODAY I will not imagine what I would do if things were different. They are not different. I will make success of what material I have.

TODAY I will stop saying, "If I had time," for I will never "find time" for anything — if I want time, I must take it.

— Selected

LET'S BE DIFFERENT

Let's be different! Pick out the good points of the congregation where you worship and talk about them whenever you have the chance. Like Napoleon, if you do not see an opportunity, make one. The very best advertising for a firm in business is the talk of its satisfied customers. Try to talk your congregation up.

When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly alright to point out errors, to offer suggestions, to make corrections, to criticize CONSTRUCTIVELY. But all of this is different from fault-finding. Criticize to help, not to hinder.

Let the spirit of Christ govern even here. He came not to destroy, but save, to complete, to make perfect. We feel better. . . and the day is brighter when you say something good about the congregation where you work and worship.

— FIRM FOUNDATION

Aids And Additions

GUS NICHOLS

Many people are easily confused concerning things which differ. To them, good and evil, truth and error are very much scrambled. The average person is too lazy to think for himself. He'd rather guess, and suppose, than to know what the facts are. The average person had rather gamble with destiny than to search the scriptures to understand the truth. "Seek ye out of the book of the Lord, and read: no one of these shall fail..." (Isa. 34:16.) When Solomon became king of Israel he prayed for wisdom to "discern between good and bad." (1 Ki. 3:9.) The curse of God is upon those who scramble things which differ and seek to deceive the people. "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." (Isa. 5:20.)

AIDS AND ADDITIONS NOT THE SAME

Aids and additions are not the same. Under generic law we may use any aid or expedient in obeying the general command of the Lord, just so long as it is not an addition unto the law of God. It is a sin to add unto God's word, or law. (The following scriptures prove this statement beyond the shadow of a doubt: Deut. 4:2; 12:32; Num. 22:18; 1 Cor. 4:6, Am. Std. Version; 2 John 9-11; Rev. 22:18-19.)

But there is a vast difference in using a scriptural aid in obeying the Lord and in adding to the word of God.

WHAT ARE ADDITIONS TO THE WORD?

Additions to the law of Christ consist in teaching or doing more than what the divine law required, or in adding some thing to God's law which he did not make a part thereof.

God told Noah to make an ark — "Make thee an ark of Gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." (Gen. 6:14-16.) This is the blueprint which God gave unto Noah for the building of an ark which would save Noah and his family from the flood which God purposed to send upon the wicked.

Now, what are some additions which unbelievers might have made to God's word and blueprint for building the ark?

1. God specified that an "ark" was the thing which Noah was to build. If Noah had started in and built the ark and then built a tabernacle also, the tabernacle would have been an addition to God's word, and would have existed without divine authority — at that time.

2. God also specified that the ark should be built of "gopher wood." Of course, if Noah had added pine wood, or some other kind of wood to the wood commanded, it would have been disobedience.

3. Another prominent specification was that the ark should be "three hundred" by "fifty" by "thirty" cubits in its over-all size. If Noah had decided to build the ark 1,000 cubits long, by 500 cubits wide, and 150 cubits high, he would have been adding to the word of the Lord who had spoken unto him and told him how to be saved from the coming flood.

4. God was specific in authorizing Noah to build the ark three stories high. If he had added one or more stories, he would have disobeyed God. Such would have been adding to the word of God, and would have been sin.

5. But Noah obeyed God, and did all things specified by the Lord. (Heb. 11:7; Gen. 6:22.) He made no additions to God's blueprint or plan for building the ark. And, he also did not leave off, take from, or substitute something else, for

what God SPECIFIED.

BUT SOME THINGS WERE GENERIC

However, there were some things not mentioned in the background command, and yet were authorized by the command. The general command to "make thou an ark" does not mention any sort of tools, yet an axe, saw, hammer, etc., would be authorized by the generic command. The various kinds of tools would be equally authorized, if needed, not one to the exclusion of the others. Ladders, scaffolding, a wagon on which to haul the "gopher wood", etc. would all be authorized by the generic command to "make thou an ark." This command would be sufficient authority to go east, or in any proper direction to obtain the "gopher wood". God did not have to say, "Go east" to make it scriptural or right to go in that direction. But if God had specified that they go "east" then it would have been disobedience to go in any other direction for the proper wood. Using tools without their being specifically mentioned was not an addition to the word of God, but simply aids to the doing of the very thing commanded, without addition or change.

A specific command or law excludes all not specified in the specified class of things, while a generic word would include all embraced in the generic term used. The word "wood" is generic, and if God had merely said for Noah to build the ark of "wood" he could have used every available kind of wood of which to construct the ark. But God did not use the generic term: "wood" alone, he chose the kind of "wood" to be used, and said, "gopher wood." This specific command excluded all kinds of wood, except "gopher wood".

But the use of any and all available tools in building the ark of "gopher wood" would not have been an addition to the command of God concerning the building of the ark. Tools were a scriptural aid, while to use some other kind of wood other than "gopher" would have been an addition to the law of the Lord, or his blueprint for making the ark. There is a vast difference in aids and additions. A scriptural aid is authorized in some generic command, while an addition is some thing done beyond the scope of the specific command, and not included in any generic command by necessary inference. A necessary inference is a necessary and logical deduction and conclusion drawn from scriptural facts.

If Noah had built the ark longer and wider, etc. than God commanded him to build it, he would have been adding to the word of God. But to use ladders and scaffolding in building the ark, including the third story, would have been to use aids, and such aids would not have been also additions to the blueprint given of God. It is one thing to add to the word of God by going beyond the specific law of the Lord and doing something not authorized, and quite another thing to use unspecified aids under a broad-meaning, generic word, leaving the aids to human judgment. The tools, ladders, scaffolding, etc. would aid Noah in doing the very thing which God told him to do, when he said, "Make thou an ark." But the use of pine in flooring the ark would have been an addition, and not an aid, for it would have been an addition to the "gopher wood" specified in God's command. It would have been disobedience for Noah to have used ladders and scaffolding, tools, etc. to build an ark of "PINE WOOD." If the thing being done is not authorized, but excluded by a specific command to do something else, then so sort of aids used can be scriptural.

Aids are authorized by generic authority to do a certain thing, leaving the details to human judgment. Therefore, if the thing being done is not authorized, no aids to do it can be authorized. But if the thing being done is authorized any and all aids to doing that thing are authorized, so long as these supposed aids do not become additions to God's word. Pine used in

building the ark would not have been an aid to the "gopher wood" commanded, because pine would have been an addition to the kind of wood specified — "gopher wood". An aid must not be something which is an addition to the word of God.

A command of God may be both specific and generic at the same time, but not in the same relation, or direction. The command to make the ark of "gopher wood" was specific as to the kind of wood to be used, but it was generic as to the use of tools, ladders, scaffolding, wagon, etc. Noah was to build "rooms" in the ark, and the word "rooms" is generic as to the number and size of the rooms. This command could not have been obeyed without making "rooms" in the ark, and without making some number of rooms, and of necessity the rooms would have to be some size, and yet God did not specify any certain number and size concerning the rooms. This was all left to Noah's wisdom and judgment, just as was the use of tools, ladders, etc.

If Noah's sons had offered the radical objection that Noah must not use any tools, ladders, scaffolding, etc. as aids in building of the ark because these things were not specified and mentioned by name by God Almighty, they would have been guilty of the sin of making laws for God, and of causing division and confusion. There is a place for aids in the program of God, but no place for additions to his word.

DON'T READ THIS ARTICLE UNLESS YOU ARE HONEST

If you knew the Lord would come Sunday morning immediately following the Bible study, would you plan to be at the classes, or would you still wait to come only for worship? Would you still sleep late and miss the class? Would you come to class having made no preparation?

If every member of this congregation knew that Jesus would come back just as the classes are dismissed Sunday morning, we would have an overflowing crowd. The usual excuses for not coming would be forgotten. In fact, I doubt that there would be A SINGLE MEMBER that would not be here if he could put one foot before the other.

Those who did not have cars would walk or beg a ride. We all know this would be true. Is this not suggestive of some things we have passed over too lightly? If I would come to Bible study if I knew that Christ would come immediately following it, this means that I KNOW it would take that to please the Lord. It suggests also, that deep down in one's heart, he knows he is not pleasing to God when he fails to come to all of the services. . . .

—FROM THE EXHORTER

MY NEIGHBOR

I once had a neighbor who built
a wall,
A wall unfriendly, grim and tall;
But I felt this neighbor could not
be bad,
Perhaps the man was timid, or sad.
So I built a tower by his wall so
grim,
Then I looked down and smiled on
him.
This timid man's heart was noble
and great —
He broke the wall and built a gate.
-- Floyd M. Groves

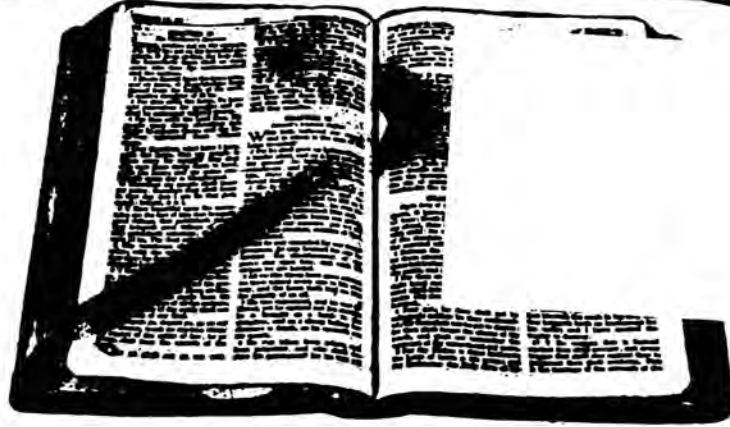
IT'S NOT WORK

"It's not the work, but the worry
That makes the world grow old,
That shortens the years of many
Before half their life is told.
It's not the work, but the worry
That places on life a ban,
The care and fear that crowd the years
These break the heart of man."

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



forth the words of truth"
Acts 26:25
and truth came by Jesus
Christ" Jn. 1:17

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NO. 79

Different Kinds of Sins (No. 1)

Flavil H. Nichols, Mayfield, Ky.

"PARDONABLE" VS. "UNPARDONABLE"

against the Holy Ghost — can be forgiven.
(Matt. 12:31-32; Mk. 3:28-30.)

"Big" VS. "Little"

Jesus said, "He that delivered me unto thee (Pilate) hath the greater sin." (Jn. 19:11.) The greater knowledge and information of Judas and the Jewish people than Pilate possessed, made their sin "greater" than his. In our day, perhaps the most common classification of sins is the idea that some sins (like murder, adultery, drunkenness, and a few others) are "Big" sins. Many imagine that most sins (e.g., gossiping, meddling, cheating, et al) are "little" sins.

We need salvation from our "Little" (?) sins, too! Jesus said, "Ye shall die in your sins" — not just your "Big" sins — and "whither I go, ye cannot come." (Jn. 8:24, 21.) A SMALL hole in a boat can end in disaster for all aboard. Just a 'speck' of trash in the carburetor will kill the motor.

Many seem oblivious to the fact that "Little" sins will grow and become "Big" ones. "Sin when it is full grown, bringeth forth death." (Jas. 1:13-15, ASV.) A baby rattlesnake won't stay "Little;" hence we take a hoe after him! While it is "small," we attack the grass in the flowers, gardens, and crops, lest it grow and choke out the desired plants. Before the "little" flame spreads and becomes a dreadful conflagration, we call the fire department! While at its beginning the cancer is "Little" and is not then fatal, we seek scientific aid — for it probably will grow, and kill its victim! Sin is like that, too! "A little leaven leaveneth the whole lump." (1 Cor. 5:6.)

"Alien" VS. "Citizens"

Some who sin are "Citizens" in God's kingdom, while others are "Aliens" from his people. (Eph. 2:12, 19.) God has one law of pardon for the "Alien" sinner, and other terms of forgiveness to his "Citizens" who err. On Pentecost day, Peter told "Alien" sinners to "REPENT and BE BAPTIZED every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) That very same apostle (Peter) told a sinful "Citizen" to "REPENT therefore of this thy wickedness, and PRAY God if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22-24, 12-13.) No man has the right to 'switch' these terms, and offer the "Alien" sinner pardon if he will "Repent and pray." Neither should any man regard baptism as the duty of a "Citizen" of the king-

dom of heaven!

"Flesh" VS. "Spirit"

While the prodigal son succumbed to sins of the flesh (Lk. 15:11-24), his elder brother fell victim to sins of the disposition, or sins of the spirit. (Lk. 15:25-32.) One who controls his own disposition, is greater than a war hero! "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Note how many sins of the spirit are named in Eph. 4:22-32; Col. 3:5-15; and Gal. 5:19-21.

"Ignorance" VS. "Willful"

Even the law of Moses provided atonement for sins committed "unawares." (Lev. 4:2-35.) According to Jesus, even the servant who "knew not his Lord's will" was punished, although his stripes were "few." (Lk. 12:48.) Verse 47 shows that the man who sins against knowledge "shall be beaten with many stripes," Paul referred to those who, "knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. 1:32.) Judgment will be "fearful" for those who sin "sin willfully." (Heb. 10:26-27.) Hence, David prayed, "Keep back thy servant also from presumptuous sins." (Ps. 19:13.)

"Secret" — "Personal" — "Public"

In subsequent weeks we plan to consider (1) "Secret sins," (2) "Personal wrongs," and (3) "Public offenses." But in the meanwhile, please be aware that sin will separate you from God. (Isa. 59:2; Eph. 4:18; Col. 1:21.) Christ is your only hope of salvation from sin. (Matt. 1:21; Jn. 14:6.) Obey Him TODAY. (Heb. 5:8-9.)

DON'T BE A WATCH-DOG

In most churches there are watchdogs who feel called upon to keep their eyes on others and growl. They are always the first to hear anything wrong. They are self-appointed detectives. I lay this down as a rule without exception that those people who have the most faults themselves are the most merciless in their watching of others. They are full of jealousies, and hyper-criticism. They look for something mean instead of something grand. They look at their neighbor's imperfections through a microscope; they look at their own through a telescope—upside down. (Read Matthew 7:1-5.)

-- Selected --

One sin is commonly spoken of as THE 'Unpardonable' sin, which implies that all others are 'Pardonable.' Read Matt. 12:22-37 and Mk. 3:22-30 for the details where this sin is described. Jesus cast out devils by the Holy Spirit. He CLAIMED to do so "by the Spirit of God." (Matt. 12:28.) But SOME of the Pharisees said, "He hath an UNCLEAN spirit." (Mk. 3:30.) Thereby they called the Holy Spirit in Jesus an "unclean" spirit, and thus blasphemed ("spoke evil of") the Holy Spirit. Jesus responded: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32.)

Another record of this declaration by Jesus reads: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." (Mark 3:28-30.) Thus for all sins, except this one, forgiveness is OFFERED by the grace of God. (Tit. 2:11.)

While all other sins are 'pardonable,' it should be apparent that not all others have been forgiven. Jesus said some "will not come unto me, that ye might have life." (Jn. 5:40.) Although their sins are 'pardonable,' many remain unsaved because they have spurned God's offer of forgiveness. (Rom. 10:16, 2 Thess. 1:7-9.)

"Mortal" VS. "Venial"

Notwithstanding Christ's plain declaration that there is only one sin for which no pardon is offered, our Roman Catholic friends regard several sins as "Mortal," that is, "causing the death of the soul." All other sins they regard as "Venial." This word comes from the Latin "VENIA," which means "grace, favor, kindness," and suggests that these sins may be forgiven by God's grace. "Venial" is the Catholic designation for "an offense against the law of God, as one committed without awareness of its seriousness or without full consent, that can be remitted by prayer or other good works and does not deprive the soul of sanctifying grace." — 29TH CENTURY DICTIONARY, 1956.

We have already seen, however, that Jesus teaches that "all" sins — except the blasphemy

WORDS of TRUTH

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Why Some Prefer To Go To Hell

GUS NICHOLS

There must be reasons why so many people prefer to go to the place which the Bible calls Hell. According to the Bible, the "Many" of the accountable portion of the human race will finally go to destruction. This will include all who travel the broad way. (Matt. 7:13-14.) This is why we are warned, "Thou shalt not follow a multitude to do evil." (Ex. 23:2.) The broad way is the bad way. It is actually hard to be a sinner — that is, it is hard on man, it is against his best interest in time and in eternity. "The wages of sin is death." (Rom. 6:23.) " whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.) All know that if the farmer sows wild oats he must reap what he sows. One cannot mock God by sowing what is bad and reaping something good. God's spiritual law is just as immutable, as his physical laws — neither can be changed. A man who sows to the flesh, by living after the flesh, and sacrificing his means to the flesh must reap corruption. It can't be otherwise. While those who sow to the Spirit by living after the Spirit, or by following and practicing the things taught by the Holy Spirit in His Word, the Bible, shall, of the Spirit, reap life everlasting. Reaping from these two courses of life begins in this life and continues through all eternity. Happiness here, and hereafter depends upon our conduct in this world. (Jn. 5:28-29.)

SOME REASONS

1. One reason why sinners prefer to go to hell rather than to go to heaven is that a sinner does not have to do anything to go to hell. He will, as a lost sinner go to hell for doing nothing — for neglecting salvation. "How shall we escape if we neglect so great salvation?" (Heb. 2:3.) He cannot go to heaven on his goodness, for he is not good. (Mt. 19:16-17; Rom. 3:9-23; 1 Ki. 8:46; Eccl. 7:21; 1 Jn. 1:10.) All men are lost, unless they have obeyed the gospel and become Christians. (2 Thess. 1:6-10; 1 Jn. 5:19; Lk. 19:10.) Men of the world, and some of the denominations, rather go to perdition than to obey the gospel of Christ, as it is in the New Testament. They rather do nothing and go to hell than do what they should and be saved, here, and here after. (Acts 2:36-38; Acts 9:5-6; 22:16; Rev. 22:16.)

2. Another reason why some prefer to go to hell is they love bad company — love the wicked and hate the righteous. They can run with the wicked here, and still associate with them in hell forever. Evil companions cor-

rupt good morals." (1 Cor. 15:33-RV.) "Come ye out from among them and be ye separate saith the Lord." (2 Cor. 6:14-18.) Many rather go to hell than to do this and go to heaven. In fact they would be miserable if, as they are, they were to go to heaven. Their crowd, and the old gang would not be there. The pure and holy atmosphere of heaven would torment them. Unless they could be where they dance, lie, steal, commit adultery, gamble and the like they would be unhappy. They would be miserable with the Saints here, and death and the resurrection will convert no one. (Rev. 22:15-16.) They need to be converted, or changed here. Heaven is a prepared place for a prepared people. (Amos 4:12; Mt. 25:1-46; Rev. 22:14)

3. And those who go to hell will no more have the constant watchful eye of God over them. They will be banished "From the presence of the Lord, and from the glory of his power." (2 Thess. 1:6-10.) They can then do as they please, and have to put up with all other lost souls who are doing as they please and not pleasing to do right. Since they do not love to hear the righteous sing and pray and preach, they can in hell hear "Wailing" and "Weeping" and "Gnashing of teeth." (Matt. 13:39-43; 25:14-30.) They will not burn and fry and sizzle and roast a thousand years, until they will wish for the loving, watchful eye of God to be upon them and they will chide themselves for their folly and hardness of heart in rejecting Christ and his glorious gospel. They will have no rest, day nor night, for ever and ever. (Rev. 14:11; 20:10; Rev. 21:8.)

4. And in hell you won't be expected to attend the worship and services of the church at all. No more will the visiting committee bother you by checking on you on Sunday afternoon to see why you were absent Sunday morning. You won't be bothered anymore by those people you now so hate called Christians. (1 Pet. 4:14-16.) You won't be bothered by some friend or loved one urging you to read the good articles in this paper, "Words of Truth" and in other good papers, such as the "Gospel Advocate". There will be no faithful gospel preachers there in hell for you to slander and despise. And since you so despised water baptism here, there will be no water there, no not even a drop to cool your tongue in your torment. (Lk. 16:19-31.) You will not have to be religious but can sin all you want to, and take your fill of "wailing and gnashing of teeth."

5. Furthermore you won't have to give of your possessions in hell, you won't have any to give. You will have lost everything you had in this world — every dollar. You laid up no treasures in heaven. (Matt. 6:19-21.) And "The sacrifice of the wicked is abomination to the Lord." (Prov. 15:8-29.) No collections will be taken. No one can help another, even so much as to give a drop of water. (Lk. 16:19-31.)

6. Purity and goodness will not be expected of you in hell. You can take your fill of cursing and slander and sin. There will be none to restrain you. You can curse those who deceived you all you want to, but it will do no good, and will not in any way ease your pain, nor bring you any rest or respite. Is this enticing? Is this the liberty you have always wanted?

7. There will be no faithful gospel preachers in hell to "nag" you to greater service in the church. Alas! It will all be over and too late then. (Prov. 1:10-23.) You won't then be rebuked and reproved for your sins and neglect by faithful preachers of the word. (2 Tim. 4:1-3.) Is this the freedom you want? Is this why you have chosen to live in sin and go to hell?

8. And since you have learned to follow the multitudes to do evil, (Ex. 23:2), they will

be there with you. You won't be by yourself. But you will soon wish to be alone where you can't see so many wailing and weeping. (Matt. 13:39-43.) You may even have many of your own family and kin there with you. You know relatives often cause other relatives to be lost. (Matt. 23:12-15.)

9. But there will be no worry about money and the cares of this world — all this will be over and past. You will have lost your soul, and gained nothing worth having in return for it. (Matt. 16:24-26.) You will have taken nothing out of the world with you! (1 Tim. 6:5-19; Heb. 13:5-6.)

10. There will be no worry about gospel meetings, nobody knocking on your door and begging you to attend. You won't be bored with radio programs in which gospel preachers plead with you to love the truth and search the scriptures lest you go off into a faction and error. There will be no "Sunday school" lesson to study. You can give all your time to cursing the church, and blaming yourself for being so foolish as to live and die in danger of hell fire. (Matt. 5:21-22; Matt. 25:31-46.) Why go to hell? God is ready to save you! Why not now? Tomorrow might be too late. (Prov. 27:1.)

The Word And Judgment

EARLINE ROSE
Clinton, Tennessee

"The word that I have spoken, the same shall judge him in the last day." (Jn. 12:48.) (1) God has spoken; (2) These words will judge us when we face our Creator at the bar of judgment. It, then, behooves every living soul to investigate with interest the words the mighty voice has spoken.

"But these things 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." It behooves us to read, study, and re-read this book that reveals the way of eternal life.

Everyone has an appointment to meet face to face the author of this ever best seller. We should "diligently seek him" through His word. (Heb. 11:6.) At this appointment none can give a reason for not being present; for "we shall all stand before the judgment seat of Christ. (Rom. 14:10), and "every one of us shall give account of himself to God." (Rom. 14:12.)

Only if we be "searching the scriptures daily" may we know "whether those things were so." (Acts 17:11.)

From time beginning, two major forces have been ever present to rule human life; the forces of good and evil. God so created man that neither force can dwell within man unless man so desires. The power of choice was given. The path of least resistance is daily travelled by those under the evil force. Walking in this path is only courting dangers of falling into sin's dark pit. Although this path is beautifully painted, one need only scratch the surface to discover the blackness lying in wait. But, can we always easily identify this road? Paul said, "I have lived in all good conscience before God until this day." (Acts 23:1.) Yet this same Paul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." (Acts 26:9-11.) Because we have a clear conscience, by no means can we eliminate the danger that we may be laboring under false impressions. Rather, let us search the more dili-

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The Word And Judgment

(Continued From Page 2)

gently to be sure we are right. Only when we know what is right can we possibly know if we are wrong. The truth and right is what we must endeavor to learn. Paul admonished the young man Timothy to "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.) "Ye do err, not knowing the scriptures." (Matt. 22:29.)

As we begin a serious study of God's book, it is to our advantage to understand the nature of its author. So often God is pictured only from the side of love, which is truly a beautiful picture, and we are reminded of the statement, "God is love." (1 Jn. 4:8.) Basically, the whole plan of redemption is based on God's love for man. No greater statement was ever penned than John 3:16, "For God so loved the world that he gave His only begotten Son. . ." Such love has never before nor since been manifested. Only by the love of God can we have any hope for an eternal life in the city prepared for the faithful.

"Behold therefore the goodness and severity of God. . ." (Rom. 11:22.) Goodness in His love for all men in that He sent His only Son that "whoso ever believeth in Him SHOULD not perish." Yet, God has a side of severity. The writer of the Hebrew letter tells of "a certain fearful looking for of judgment and fiery indignation," then adds, "Vengeance belongeth unto me, I will recompense, saith the Lord;" then, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:27-31.)

Many today have no fear of the Lord because of lack of knowledge of the things contained in His book. Solomon in his great wisdom said, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Pro. 1:7.) Without a knowledge of the commands of God, we cannot know when we are keeping His commands. Breaking the laws of God through lack of knowledge of His book will prove no better excuse on the Day of Judgment than breaking the laws of this country, then telling the judge you did not know the law.

In a brief summary, in this great book, the Bible, are two great divisions — the Old and New Testaments. As Paul wrote to the Galatians (Gal. 4:24), "Wherefore the law was our school master to bring us unto Christ," and to the Corinthians he wrote, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11.) Without the Old Testament, we would be at a loss to know many of the things spoken in the New Testament. Yet, to use it for a law to live by today is not correct. Today we have the law of grace. Paul so aptly stated this in Colossians 2:14, "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." Christ fulfilled the law. When this law was filled to its fullest, Christ nailed it to the cross as He gave His life that we may have salvation by grace.

The New Testament tells of the birth of Christ, His purpose in leaving heaven to dwell among men, His life on earth, His death, and ascension. These facts are recorded in Matthew, Mark, Luke, and John. The book of Acts tells of the establishment of the church (second chapter), the growth of the church, many conversions and the struggles of the early missionaries who gave their lives for the growth of the church. The writer of Acts is clear in the way early Christians were converted.

It is of particular importance that we read the second chapter of Acts. Beginning at the 37th verse, these wicked men, for whom Christ had prayed that the sin of murder might be forgiven them, asked, "Men and brethren, what shall we do?" This should ever be our question today. The same answer that Peter gave these men will

do for us what it did for them on that first Pentecost after the resurrection of our Lord. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." three thousand were baptized. (V. 41.)

In the eighth chapter of Acts, we read of the conversion of the Ethiopian Eunuch; in the ninth chapter, the conversion of Saul; in the tenth chapter, the conversion of Cornelius; in the sixteenth chapter, the conversion of Lydia, and the Phillippian jailor. These are Bible examples. They all had to do the same things to become Christians. All the other books from Romans through 3rd John were written to individuals or congregations of the Lord's church. Lastly, is the book of Revelation. It is exactly as the name implies — a revelation of what awaits the faithful, penned by the apostle John.

A great book! God gave His only Son; Christ gave His life; the Holy Spirit gave his guidance; and Holy men gave their penmanship; can we not give our time to study? We should study as though our life depended upon it — it does, even our eternal life!

If this be doctrine, then with Solomon, "I give you good doctrine." (Pro. 4:2.)

Glorying In The Cross

LEVI SIDES

Hatt Church of Christ

The night before the great battle of the Mulvian Bridge in 312 A. D., Constantine saw in a dream a huge cross and underneath were the words, "In this sign you will conquer." He arose, adopted the sign of the cross as his official monogram and the next day won one of the decisive battles of History.

But long before Constantine the Apostle Paul had already discovered the power and glory of the cross. Paul passed over many important events: the life of Christ, His great miracles, His teachings, His miraculous conception and birth, and came to the bitter end to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

Now what could possibly be glorious about a shameful death on a Cross? How could Paul glory in it — and how can we? The answer to these questions is buried deep within the meaning of the cross which we now attempt to set forth.

THE CROSS GIVES US OUR CLEAREST PICTURE OF HOW GOD FEELS TOWARD SIN

The cross tells us how terrible sin really is. (Rom. 6:23; Isa. 59:1-2). If God hated sin so much that He would give His Son to die on a cross to destroy it, sin must be an awful thing. If you want to know how God feels about your disobedience, neglect of duty, sins of the mind or flesh, then look to the cross and the answer will be clear — "God hates sin."

But the cross also tells us that there is something terribly wrong with man who was made in the image of God. (Gen. 1:26; 2:7). Sin has enslaved, (Rom. 6:16, II Pet. 2:19, John 8:34); contaminated, (Matt. 19:14, Jas. 1:27, Jude 22, 23, Rev. 3:41; scared, and separated man from God. (Isa. 59:1-2, Judges 16:20).

The cross not only tells of the tragedy of sin, but it also reveals the depth of the ruin of man, for it was at an awful cost that he was reconciled. (1 Pet. 3:9, 1 Tim. 2:4.)

THE CROSS ALSO EXEMPLIFIES THE HIGHEST LOVE KNOWN TO MAN.

There is no finer expression of how much God loves you than in the cross. (John 3:16, Rom. 5:8). We do not always appreciate as we should God's position at the cross. From Calvary God is saying, "I love you." This love was extended not because we were worthy, but precisely because we were not. (Rom. 5:8).

When we behold this kind of sacrificial love for unworthy men we begin to understand what Paul meant when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." (Gal. 6:14).

THE CROSS IS ALSO GOD'S ONLY METHOD OF SAVING THE LOST

An old song says, "I must needs go home by the way of the cross, there is no other way but this, I shall ne'er get sight of the gates of light if the way of the cross I miss." How true these words!

God has planned no other way, we must come by the cross, or not at all. This makes the cross the only message of the Christian servant and explains why Paul determined "to know nothing among you save Jesus Christ and Him crucified." (1 Cor. 2:2).

All the truth of God's Word leads ultimately to the cross, for it was here that God hung the salvation of the whole world. Paul must have had this in mind when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." (Gal. 6:14).

THE CROSS IS GOD'S CALL TO A LIFE OF OBEDIENCE AND SACRIFICE.

At the cross our Lord set the example of obedience and sacrifice. Paul says, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil 2:8) "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 of them that obey Him." (Heb. 5:8,9).

He bids us take up our cross of obedience and sacrifice and follow Him. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24).

The cross is a symbol of complete submission to the will of our Father in Heaven. How willing are you to thus submit? How many of us can really say in the words of the old hymn: "The consecrated cross I'll bear, till death shall set me free, And then go home a crown to wear, for there's a crown for me." Paul could say this, and that is the reason he could also say, "God forbid that I should glory save in the cross of the Lord Jesus Christ." (Gal. 6:14).

Having thought on the glory of the cross it is now time for us to begin feeling its power in our hearts. Why not allow the blood that flowed from the cross to cleanse you and make you whiter than snow? This is what the blood of the cross can do for each of us when we come obediently to accept its demands on our life. Think on these words of one of our best loved hymns:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."
"See, from His head, His hands, His feet
Sorrow and love flow mingled down,
Did ere such love and sorrow meet
Or thorns compose so rich a crown."
"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine
Demands my soul, my life, my all."

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed
Though the harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, the tree shall grow
And shelter the brows that toil.

The Case For Total Abstinence

W. T. HAMILTON

Some questions have been discussed for centuries. There is often a revival of interest in them. They need to be studied anew, and often. Such is the question denoted by the heading of this article.

This question should be studied in a manner as free from prejudice as possible. One should give due emphasis to "intellectual honesty." He should not be swayed by popular opinion. What does the Bible teach?

DID FIRST CENTURY CHRISTIAN HAVE THE RIGHT TO DRINK MODERATELY?

Those who take a dim view of "total abstinence" have one thing in common — they all try to construct a case from the New Testament showing that moderate drinking of alcoholic beverages was permitted in the first century. Almost without exception they use I Timothy 5:23; I Timothy 3:8; Titus 2:3; and John 2:1-12. These, and some other passages, use the word "wine" in such a way as to indicate that Christians, on occasion, did drink it. They ASSUME this was intoxicating wine. On this basis they try to construct a case of the Christians moderate drinking of alcoholic beverages with divine approval. They fail in their assumption that all wine was of alcoholic content. Was it?

The word wine (Greek, oinos) was a general word used to translate more specific Hebrew words. Sometimes it did mean wine of the intoxicating variety. But not always. Isaiah 65:8: "Wine is found in the cluster." There the word refers to the juice of grapes while they are still on the vine! Josephus, (Antiqu., Bk. 2, Ch. 5, Sec. 2) tells of three clusters of grapes hanging from a vine, "and that he squeezed them into a cup which the king held in his hand; and when he had strained the WINE, he gave it to the king to drink." These are but two of numerous recorded historical uses of the word "wine" when it could not possibly refer to an intoxicant.

Furthermore, the wine with alcoholic content was not strong except in cases of "mixed wine." Yeast, found in the hulls of the grapes, causes the fermentation of grape juice. When the alcohol content gets to approximately 14%, the alcohol kills the yeast and the process of fermentation stops. Many times the process is stopped early so that the alcohol content is far less than the maximum 14%. Cannon Farrar says: "The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages of our western nations. The wines of antiquity were more like sirups; many of them were not intoxicant; many more intoxicant in a small degree; and all of them, as a rule taken only when largely diluted with water. They contained, even undiluted, but 4 or 5 percent of alcohol."

Some writers assume that there was no way in the first century of preserving the juice of the grape without fermentation. However, various ancient writers give different methods used for so doing. The new Zondervan Pictorial Bible Dictionary says: "means for preserving grape-juice were well known: Cato, De Agri Cultura CXX has this recipe: 'If you wish to have must (grape-juice) all year, put grape-juice in an amphora and seal the cork with pitch; sink it in a fishpond. After 30 days take it out. It will be grape-juice for a whole year.'"

Thus, it is an unwarranted assumption to declare that all wines in New Testament days were alcoholic.

WHAT IS DRUNKENNESS AND HOW MUCH IS MODERATION

Those who attempt to defend moderate drinking usually admit that drunkenness is sinful. They argue however, that wine was a legitimate beverage for first century disciples. They plead for moderation. But these words need to be defined. What is drunkenness? How much does one

have to drink to be drunk? How much is moderation? Who determines the dividing line?

What is drunkenness? Does one have to pass out? wobble when he walks? be unable to think clearly? unable to drive a car? or to be mentally affected? Consider the following:

"Blood alcohol of 1-10 of 1% can be accepted as prima facie evidence of alcoholic intoxication recognizing that many individuals are under the influence in the 5-100 of 1% to 1-100 of 1% range." Minutes of the 1960 annual meeting of the American Medical Association.

In a booklet entitled, "Are You Fit To Drive." which was published by the American Medical Association, this statement is made: "You do not have to be 'drunk' to be dangerous. There is ample evidence to prove that as little as two drinks or two beers is sufficient to produce a definite impairment of the judgment and reactions of many persons."

The National Safety Council, in 1957, released this statement: "Drinking to any extent reduces the ability of any driver. Small amounts of alcohol reduce self-control and driving ability." In 1939 they issued this statement by the Committee on Tests for Intoxication: "The Committee concludes also that there is no minimum amount of alcohol in the body fluids which can be accepted as indicating absolutely no impairment by alcohol."

In the Journal of American Medical Association, this statement is made: "There is no minimum (blood-alcohol concentration) which can be set at which there will be absolutely no effect."

If one cannot feel the effects of alcohol, there is no point in drinking. If he can, he is mentally impaired to that degree.

How much is moderation? Who is to determine it? Those who have counselled with problem drinkers and alcoholics well know that their definition of moderation is quite different from that of a beginning drinker. Can one assert that "the Christian has the liberty to drink an alcoholic beverage in moderation" so long as the word moderation is so loosely handled?

MANY THINGS WRONG WITH IT

One may say, "Nowhere does the Bible SAY that it is morally wrong to drink an alcoholic beverage." But he cannot accurately say, "Nowhere does the Bible TEACH that it is morally wrong to drink an alcoholic beverage." The Bible does not have to say a thing, in so many words, in order to teach it. If that be the case, what about gambling, pornography, or marijuana? The Bible teaches against many things which are not called by name. In various ways can one find the Bible teaching against drinking alcoholic beverages in any degree: in influence, in contributing to the downfall of the nation, in assisting the liquor industry in their work of destruction, in that which drinking leads to, in the company it attracts and on and on.

DOES THE BIBLE SPECIFICALLY CONDEMN IT?

After all this is said, the question again arises: "Does the Bible specifically condemn it?" The answer is unequivocal: YES. Peter said, "Abstain from fleshly lusts which war against the soul." I Peter 2:11. Note three things: (1) Alcohol is a fleshly lust. (2) It wars against the soul. (Who will deny that?). And (3) "Abstain" does not mean to practice in moderation.

Doctrine

R. W. GRAY

Christianity is dependent upon doctrine for its existence. Without doctrine one does not come to Christ. Jesus said, "Every man therefore that hath heard and learned of the Father, cometh unto me." (Jn. 6:45.) Faith is a prerequisite of pleasing God (Heb. 11:6) and faith cometh by hearing the word of God. (Rom. 10:17.) Hence the importance of teaching is borne out.

Doctrine or doctrines 'per-se' may hold for

us a certain interest, but our concern must be for the "doctrine of Christ." John wrote, "Who-soever 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." (2 Jn. 9.) In some instances this same body of teaching is called the "apostles doctrine." (Acts 2:42.) The Hebrew writer asked, "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...?" (Heb. 2:3.) It is the doctrine of Christ — having been first spoken by Him. It is the apostles' doctrine — having been confirmed by them.

The doctrine of Christ divides itself into two main divisions. (1) That body of teaching dealing with the Divinity and Sonship of Jesus; revelations that make us understand that He came from God, was His Son, and is man's only hope. (2) The things Jesus taught — his doctrine — his plan for man. Both frames of reference should be kept in focus, therefore, when we speak of the doctrine of Christ and-or the apostles' doctrine.

The effect of Christ's doctrine upon the heart of man is seen in the conversion of the nobleman of Acts — eighth chapter. Luke says Philip "preached unto him Jesus." (Acts 8:35.) Note the results: "And as they went on their way, they came unto certain water: and the eunuch replied, 'I believe that Jesus Christ is the Son of God.'" (Acts 8:37.) Prior to the indoctrination by Philip the eunuch knew not Christ. Upon hearing Jesus preached he believed in God's Son and desired to obey Him as Lord.

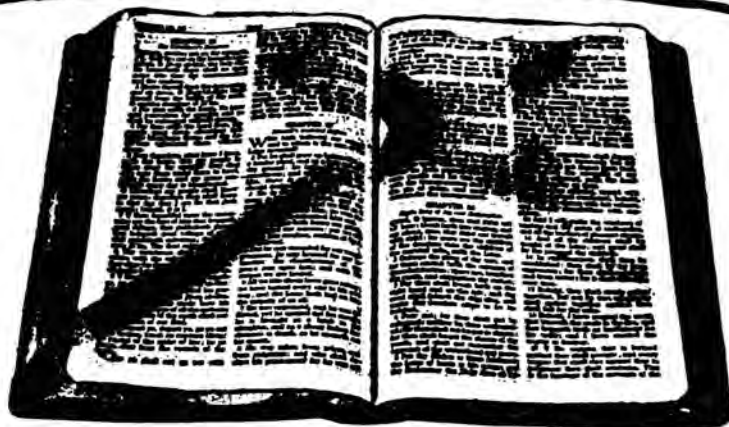
The doctrine of Christ includes the infallible proofs of His Divinity (Acts 1:1.) To leave out either is to preach a partial or perverted gospel. Some have urged that we should "preach the man — not the plan." It is true that the plan has no meaning for spiritual life without the man. But without the plan the redemptive work of the man cannot be appropriated.

Both phases of the sound doctrine are stressed in the Great Commission. Jesus commanded, "Go ye into all the world, and PREACH the gospel to every creature." This is indoctrination. "He that believeth (on the man) and is baptized (obeys His plan) shall be saved..." (Mk. 16:15, 16.) So urgent is the matter of doctrine that Jesus stressed "every creature" and "all nations" must be taught. (Matt. 28:19-20.)

We must make certain that we have heard and obeyed the right doctrine. "Because many false prophets are gone out into the world." (1 Jno. 4:1.) Sound and pure doctrine is that which may be read into the word of God. Perverted doctrine is an admixture of human opinion blended skillfully with the doctrine of Christ. Many in Jesus' day were led astray because they knew not the scriptures. (Matt. 22:29.) It behooves us, therefore, to "search the scriptures." In this way we may determine whether or not the things we hear are so. (Acts 17:11.) If for every phase of doctrine we have embraced there is found a "thus saith the Lord," it is sound, and we are safe. On the other hand, if the doctrine we espouse exists, in any phase of it, only in the laws of a church, or the creeds of men, it is unsound, and we are unsafe.

Daily living seemeth weary
To the one who never works;
Duty always seemeth dreary
To the one who duty shirks.
Only after hardest striving
Cometh sweet and perfect rest;
Life is found to be worth living
To the one who does his best.

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

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NO. 80

Different Kinds of Sins (No. 2)

Flavil H. Nichols, Mayfield, Ky.
"SECRET SINS"

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." (Ps. 90:8.) Sinful thoughts are one form of "secret sins." Jesus said, "Whosoever looketh upon a woman TO LUST AFTER HER hath committed adultery with her already in his heart." (Matt. 5:28) Such lusts of the flesh, thoughts, and desires of the heart which are contrary to the will of Christ begin as "secret" sins. (Matt. 15:19; 1 Jn. 2:16; 2 Cor. 10:5.) Covetousness (1 Col. 3:5) begins in the heart, but may not remain "secret," and may become the basis for church discipline. (1 Cor. 5:10-11.)

BRING CONDEMNATION

One's soul may be lost because of his "secret" sins. The eating of meat sacrificed to idols — meat that was wholesome food — for its nutritional value, was right within itself. (Rom. 1:2-3; 1 Cor. 8:8.) But if one THOUGHT it to be a sin to eat such meat, yet ate it anyway — thus hardening his heart — to him it would be sinful. "For he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." (Rom. 14:23.) Sinning against one's own conscience may be a "secret" sin; yet such brings "damnation." This illustrates how dangerous "secret" sins can be.

MOST (?) DANGEROUS

No "sins" are "innocent!" Yet "secret" sins may be the most dangerous (?) of all the sins which we commit. Here's why: since they are "secret," the preacher doesn't know that we need teaching or admonishing in regard to them. Bishops do not know that we need rebuking for these sins, nor encouragement to repent of them — for they are "secret." Other Christians, unaware of our guilt, do not know that we need their influence to help us turn from these sins. Even our own loved ones do not know to pray for our repentance of, and salvation from, our "secret" sins. Left almost wholly to our own initiative, we may have become indifferent to the dangers of our "secret" sins. Or, our knowledge of the word of God may be so meager that we do not recognize the enormity of such sins. Like David, we should pray, "Cleanse thou me from HIDDEN faults." (Ps. 19:12 ASV.) This may imply that, since we are not as wise as God, some of our faults are, or may be, concealed even from ourselves. This but underscores the perpetual need for a penitent spirit.

SECRET FROM MAN ONLY

Inasmuch as our sins may be hidden from

man, some may, like "the ancients of the house of Israel," imagine and say, "The Lord seeth us not." (Ezek. 12.) However, by that same prophet, God refuted this notion, saying: "I know the things that come into your mind, every one of them." (Ezek. 11:5.) Our sins are NOT secret from God! He who is "Almighty" (Gen. 17:11), is also 'omniscient' (all-wise). Of him it is written, "He knoweth the secrets of the heart." (Ps. 44:21.) Solomon said, "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3.) Hence David could write, "My sins are not hid from thee." (Ps. 69:5.) No sins are "secret" from God.

GOD KNOWS

The well near which Hagar was found by the angel of the Lord was named "Beerlahai-roi," that is, "The well of the Living One, who sees me," after Hagar exclaimed, "Thou God seest me." (Gen. 16:7-14.) "The Lord is a God of knowledge." (Gen. 20:6.) "For thou, even thou only, knowest the hearts of all the children of men." (1 Kings 8:39.) God asked, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. 23:24.)

Awareness that nothing can be concealed from God should help fortify us against "secret" sins. David told his son Solomon, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." (1 Chron. 28:9.) Toward the end of his life Job testified, "I know that thou canst do everything, and that no thought can be withholden from thee." (Job. 42:2.) It is as if God keeps a 'tape recording' of all our thoughts, purposes, and desires! (Read also Ps. 139:1-24; Prov. 5:21.)

JEHOVAH IS THE SAME

God avered, "I am the Lord, I change not." (Mal. 3:6.) His law has changed (Heb. 7:12), although his character and nature have not changed. Therefore these Old Testament passages equally apply to God under the New Testament. Jesus said, "For there is nothing covered, that shall not be revealed, neither hid that shall not be known." (Lk. 12:2.) Paul spoke of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2:16.) And we read, "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." (Heb. 4:13.) That nothing is, or can be, concealed from God, is clearly taught in many New Testament passages, including Matt. 6:4, 8, 18, 32; Lk. 16:15;

Acts 1:24; 15:8, Rom. 8:27, 29; 1 Cor. 3:20; and 1 Tim. 1:17. John simply affirms, "God... knoweth all things." (1 Jn. 3:20.) Our "secret" sins are hidden from man only — they are NOT "secret" from God!

PARDON FOR SECRET SINS

Inasmuch as these sins are known only to ourselves and to God, no PUBLIC confession is needed to correct them. The purpose of a public confession is not to 'advertise' one's sins; but, rather, to 'announce' that one has repented of sins already known. To obtain forgiveness of "secret sins," genuine repentance is essential, for "except ye repent ye shall all likewise perish." (Lk. 13:3.) God does not will "that any should perish, but that all should come to repentance." (2 Pet. 3:9.) With a "contrite spirit" (Isa. 66:2), we should confess our "secret sins" TO GOD — who already knows our guilt — and pray for his pardon. Peter could 'discern' the spirit of Simon the Sorcerer, and could know that "Thy heart is not right in the sight of God." (Acts 8:21.) He commanded him, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) No public confession is necessary, nor commanded, for "secret" sins.

Jesus taught his disciples to pray, "Forgive us our debts" (Matt. 6:9-15), and John wrote, "If we confess our sins" — not, "that we have no sins" — "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:7-10.) Certainly, "All" unrighteousness includes our "secret sins."

SIN TREACHEROUS

Sin is deceitful (Heb. 3:13) and Satan is such a terrible foe! (1 Pet. 5:8.) Jesus included THREE petitions in the model prayer regarding sin: (1) "Forgive us," (2) "Lead us not into temptation," and (3) "Deliver us from evil" or "the evil one." (ASV.) It would be inconsistent to pray like this, then deliberately plunge into temptation. Saved from our sins, we should strive to avoid temptation; but when it catches us off-guard, we must "resist the devil, and he will flee from" us. (Jas. 4:7.) Cleansed from "all unrighteousness" (1 Jn. 1:9), we should, as children of God (1 Jn. 3:1), face the world and the future with confidence that God has forgiven us — and that we indeed are saved! In other words, we should also "forgive" ourselves.

(Next we wish to study "personal offenses.")

WORDS OF TRUTH

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"Hems Go Up Again"

GUS NICHOLS

Almost daily we have new evidences of the increasing depravity of nations, even our own beloved America seems to be getting ripe for destruction.

According to the papers, "Paris winter style" will have the ladies "Skirts from 4 to 12 inches above the knee". The report says concerning the preview show, "Several wool coats and dresses were so short they were 'the length of bathing suits.'" In further describing them, the paper says, "Both coat and dress came to the top of the leg." Again, "Several other little brightly colored wool dresses also ended at the bathing suit length." What about such scanty clothes, or lack of clothes for winter wear? Well, they go on to say, "Only heavy knitted white stockings would keep the wearer from converting into icicles." Again, "Some of the girls in the show wore leather dog leashes wrapped around their necks, the purpose of which was not clear."

It may be that this "Dog" rope around their necks was for the purpose of telling all lustful men that they were ready for destruction and in the market to attract evil men, and to say in tones louder than the voice could utter, "Who will come and lead me? I am ready to follow like a dog." That is what scanty clothes say to wicked men. Churches of Christ should immediately withdraw their fellowship from every woman and girl who appears in the assembly of the saints in this new scanty attire of Satan's invention, as millions are likely to do.

Any one who will deliberately and wilfully set aside the laws of God and of decency and practically undress before the public gaze of our congregations should be put out by shame and public rebuke, and later by church discipline be excluded from church fellowship, if they do not repent and correct such heathenish practices.

Such people are not Christlike, and therefore, not Christians, and why must the church now have to tolerate a year or so of intimidation and shame in our assemblies of the saints. Such people have slowly come under the influence of the world around us until all sense of shame and self-respect is gone. The Bible speaks of the "Shame of their nakedness". (Rev. 3:18.)

Paul teaches, "That women adorn themselves in modest apparel, with shamefacedness and sobriety." (1 Tim. 2:9.) The New English translation reads, "Women again must dress in becoming manner, modestly and soberly." (1 Tim. 2:9.) The New American Std. Version says, "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly." (1 Tim. 2:9.) Godspeed's translation says, "Women for their part are to

dress modestly and sensibly in proper clothes." (1 Tim. 2:9.) The amplified New Testament has this translation, "Also I (I desire) that women should adorn themselves modestly and appropriately and sensibly in seemly apparel." (1 Tim. 2:9.) But what God says means nothing to those who are determined and bent on following the ways of the world regardless of Christ and his teaching. William's Translation renders it, "I want the women on their part, to dress becomingly, that is, modestly and sensibly." (1 Tim. 2:9.) The Twentieth Century Translation reads, "I also desire that women should make themselves attractive by their discreet, quiet, and modest dress". (1 Tim. 2:9.)

Any woman who will dress up in any fashion which is immodest and unbecomingly is thereby advertising to the church and to the world that she is not going to further subscribe to Bible principles of decency and should be marked as a woman of the world.

But some one is ready to say, "But these women are real Christians, they do not believe in such garb for clothes, but have to follow the style," etc. This makes them guilty of sin in an aggravated form, for they are deliberately violating their own consciences in order to conform to the world, if this be so. Paul says, "Whatsoever is not of faith is sin." (Rom. 14:23.) The Context shows that this means, "Whatsoever you do not believe to be right unto you is sin if you do it." It is speaking of eating of meats of a doubtful sort, and says, "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." (Rom. 14:23.)

The scriptures are many and varied in their angles toward a solution of this problem. Moses said, "Thou shalt not follow a multitude to do evil." (Ex. 23:2.) This means one is not to imitate the crowd and be like the gang, right or wrong. When women are short on religion they are sure to be short on clothes. But such religion can no more hide their shame at the judgment than short clothing can hide their shame now. Recently an old preacher entered a large living room where about a dozen men and women were seated, and immediately the sisters went to work on their dresses to try to stretch them down to their knees, but they would not stretch, and that to the embarrassment or every one of them.

Yes, such styles and fashions were started by the devil and his crowd, and the church should not conform to such. Paul says, "Be not conformed to this world: but be ye transformed by the renewing of your mind". (Rom. 12:2.) The beloved John says, "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." (1 Jn. 2:15.)

But we are told by some that women have to go along with the world in order to have the friendship of the world. But James says, "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.) Women are guilty of sin and will be eternally lost if they become the enemies of God by compromising their convictions to dress like the world when it is off on one of its crazy sprees.

When Adam and Eve were alone they wore aprons made of fig leaves, but God "Clothed them with coats of skin" before the crowd arrived — before others came along by birth. (Gen. 3:21.) King David became guilty of adultery, the sin of making an innocent man drunk, and of murder, all because he beheld a woman improperly dressed. (2 Sam. 11:2-27.) It is a sin to pray for God not to lead us into temptation and then wilfully run headlong into it. (Mat. 6:9-13.) And it is just as sinful for one to tempt other people by careless attire and manners.

Women who are embarrassed when a preacher steps into a room where they are

The Unbelieving Companion

(ANONYMOUS)

Thousands of Christians are married to non-Christians. The result, of course, is a divided home and a divided home is not the happiest in the world. Regardless of how happy that home may be, it would be happier were it not divided.

Naturally, the thing uppermost in the mind of the Christian partner in that marriage is the conversion of his or her companion. Not only does such a conversion affect the happiness of that home, but more important, it determines the eternal destiny of the one who is converted. It is therefore proper that a few suggestions be made as to how the companion may be won to Christ.

(1) You cannot drive one to accept Christ. The power of the gospel is a drawing power, not a driving power. (Jno. 6:44.) If you try to drive someone to accept the gospel, you are more likely to produce a revolt in that person, and you may bring out the stubborn nature that may be dormant in an otherwise even-tempered personality.

(2) You will never win your companion by staying away from church services. Regardless of how much opposition you may receive at home, your companion will not respect you in your religious convictions unless he sees you attending services regularly and faithfully. If you forsake the assembly of the saints, you will not only fail to save his soul, but you may lose yours!

(3) The best way to win an unbelieving companion is to set a good example of godly spiritual living. Peter admonishes, "In like manner, ye wives, be in subjection to your own husbands; that even if any obey not the word, they may without the word be gained by the behavior of their wives, beholding your chaste behavior coupled with fear." (1 Peter 3:1, 2.) Many wives have won their husbands, and husbands their wives, by the example of pure Christian living they presented.

(4) Be patient! Many companions have been won to Christ only after many months and years of work and prayer. If you do not win your companion to Christ right away, don't become discouraged. Keep trying! That soul is too important for you to give up. Patience is most important, but remember that patience must be coupled with earnest prayer to God.

If you are not yet married, win your future husband or wife to Christ before the wedding. It is much easier that way.

WILL WE HAVE SUFFICIENT LIGHT SUNDAY NIGHT?

Once a traveler came to a French Village. Night was approaching, and people were hurrying through the streets. The traveler noticed that each person was carrying a bronze lamp. To his inquiry about this, he received this reply: "The people are going to the village church. When the church was built, it was decided that each member would bring his own light to the night services. There is no other way to light the church. Each one realizes that if he is not there, the church will be darker."

The traveler went to the village building, and there he found that on every seat was a place to hang the lighted lamp. As more and more of the members came, the building became brighter and brighter. Do you realize that the church is darker when you stay at home? Your "light" is needed, not only on Sunday morning, but especially for the night services. (Mt. 5:14-16; Phil. 2:12-16.)

seated in short dresses, should remember that Jesus is present among the churches and sees all we do, and the way we dress. Do these ladies have any respect for the fact that Jesus is in their company? Let us all be Christians! What do you say?

"The Case For Total Abstinence"

(NOTE: In last week's Words of Truth we presented an article from W. T. Hamilton in review of a bulletin put out by a brother who is trying to convert the church to denominationalism on the work of the Holy Spirit and to worldly ideas concerning social drinking. Now we having the following article which appeared in "the old reliable," The Gospel Advocate, which throws further light on the drinking question. — Editor)

"THE CASE FOR TOTAL ABSTINENCE" By GUY N. WOODS

In a ministry which now extends to more than a third of a century, this writer cannot recall having read ANYTHING which has so shocked and saddened him as an article in a recent bulletin widely circulated in the brotherhood (and already appearing in reprints), bearing the title, "The Case For Total Abstinence."

The title is deceptive; far from being a "case" for "total abstinence", it is a pitiful apologetic for SOCIAL DRINKING; and the premises on which the "case" is made to rest are nothing more than the threadbare arguments drinkers have deduced to justify their indulgence in intoxicating liquors from the beginning.

The article begins,

"Christ's disciple does not abstain from alcoholic beverages because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to drink an alcoholic beverage. It does teach that it is a sin to drink to excess or to become intoxicated."

The implication is that any act, forbidden to the Christian, must be specifically enjoined by a "scriptural injunction." That is, for any act to be regarded as wrong, there must be a positive prohibition eliminating it from the area of permissive activity. The writer then adroitly notes that, "Nowhere does the Bible say that it is morally wrong to drink an alcoholic beverage;" hence, drinking intoxicating beverages is within the area of permissive activity. Such is the conclusion he wishes to be drawn from the "premises" advanced. Suspending, for the moment, an examination of his mode of reasoning, let us make precisely the same application he makes to OTHER areas of activity involving human conduct. Ponder this paraphrase:

Christ's disciple does not abstain from the addiction of opium because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to be addicted to opium. It does teach that it is wrong to use opium to excess. . . .

Because, "nowhere does the Bible say" it is morally wrong to use opium, shall we thence infer that it is therefore permissible to be moderately addicted to this drug? (The author of the article must not, at this point, shift ground with the allegation that opium has a legitimate use medicinally; so also does alcohol. He seeks to justify the use of intoxicating liquor socially and for beverage purposes. On what ground then, can he object to the use of opiates for "pleasure?")

Note another paraphrase,

Christ's disciple does not abstain from gambling because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to gamble. It is a sin to gamble to excess.

Catholic morality makes ample provision for its devotees to drink AND to gamble, socially and in moderation. On the assumption that an act, to be morally wrong, must be specifically enjoined, on what basis would our brother, whose article we review, object? But, again,

Christ's disciples does not abstain from LSD because of scriptural injunction. Nowhere does the Bible say that it is morally wrong to use LSD. It is a sin to use LSD in excess. . .

LSD (lysergic acid diethylamide), is a drug which when taken internally, induces weird, mental impressions and its use is widespread, so the papers report, on college campuses today. The Bible "nowhere" SAYS its use is "morally wrong." May we then, on these premises, assume that it is permissible for Christians to indulge therein?

The answer to this is obvious: The evils RESULTING from the use of drugs and from participation in gambling forbid Christian participation. INDEED SO. As deathly and destructive to moral fiber as are gambling and dope addiction, a HUNDRED people in this land, suffer destruction from drinking liquor, as a beverage, to ONE person who destroys himself by gambling and through the use of drugs. We are bidden to "abstain from all appearance of evil." (1 Thess. 5:22); how, then, could a Christian possibly participate in a practice, permissibly, which today accounts for more than five million alcoholics in this land? NOT ONE OF THESE PITIFUL people, who grovel in the most abject misery at the feet of their ALCOHOLIC MONSTER, INTENDED TO BECOME ALCOHOLICS. EACH ONE BEGAN BY TAKING JUST ONE SOCIAL DRINK. FOR THEM, THE FIRST DRINK WAS THE FATAL ONE. ONE SOCIAL DRINK RESULTED IN THEIR DESTRUCTION. SOMEBODY ENCOURAGED THEM TO TAKE IT. WE shudder to think of that unnumbered host which will, because of this encouragement from a "gospel" preacher, follow the same path to destruction. We grieve because countless others, already addicted to drink, will find support in his words for a practice they might otherwise have been prompted to terminate. And, words fail us as we ponder the cost in souls of precious boys and girls who, by this article, will succumb to the temptation of becoming social drinkers, thus entering the primrose path.

The allegation that Jesus, in turning water into "wine" in the scriptures sustain the conclusion that Christians may properly indulge therein today, have been answered a thousand times through the years, and fall far, far short of the conclusion intended. Whatever the implications which may be drawn therefrom, we are certain that Jesus and Paul did not intend (as has the writer whose article we review), to encourage people to indulge in strong drink TODAY.

The writer further said:

"The Christian's case for total abstinence is based then upon a voluntary restraint of his freedom. In this realm of Christian liberty Paul teaches us that we are not to judge each other. (Rom. 14.) We have an awesome responsibility to use this freedom properly. Now we don't really like this. It would be much easier if Christ had been entirely authoritarian. We practice total abstinence not because it is a legal command but because it is a matter of conscience."

He grossly misapprehends the significance of Paul's teaching in Romans. 14. There, the apostle dealt with a non-moral — EATING MEAT. It involved matters neither wrong nor right; it was a question of expediency; a matter to be decided on the basis of what was best for all concerned. Here, we deal with a practice eminently immoral in character; an indulgence capable of leading one to destruction. WHERE IT POSSIBLE TO SHOW THAT BY EATING MEAT, A MAN WOULD BE PROMPTED TO GET INTO HIS AUTOMOBILE AND RUN INNOCENT PEOPLE DOWN, KILLING THEM: BEAT UP HIS FAMILY, KILL HIS BEST FRIEND, AND WRECK HIS OWN LIFE, THEN EATING MEAT WOULD FALL INTO THE SAME CATEGORY AS DRINKING INTOXICATING LIQUOR. We shall, of course, be told that no defence of such conduct is intended; all

that is meant is that there is nothing wrong in taking intoxicating liquors in moderation. We answer that no one ever became a drunkard who NEVER SWALLOWED A DROP of the fiery liquid; the difference between the first drink and the last one is only a matter of time and degree. To encourage the FIRST is to acquire responsibility for the LAST, which is not possible except when preceded by the FIRST! We fervently hope that the writer of the appalling article under review never experiences, as we have, the sickening crunch of broken bones, and hear the moans of loved ones, the handiwork of a drunken driver who began by taking just one drink. We are certain that the evil his article does will touch the lives of multitudes before it finishes its injurious course. We pray that he may eventually regret it and repudiate it.

He concludes:

"The culture in the day of Christ was quite different from ours. There is in the minds of many a moral stigma attached to drinking in any form. Out of consideration for the alcoholic, the weak brother, and those outside Christ, the mature Christian chooses to abstain. While we voluntarily limit our freedom in this respect, WE MUST AT THE SAME TIME CONCEDE THAT THE CHRISTIAN HAS THE LIBERTY TO DRINK AN ALCOHOLIC BEVERAGE IN MODERATION. This means we must be extremely careful how we judge a brother who drinks conservatively. Must also respect the conscience of that one who chooses not to drink. Then let us no more pass judgment on one another."

"We must at the same time concede that the Christian has the liberty to drink an alcoholic beverage in moderation." THIS, from a man who affects to be a gospel preacher! Are we henceforth to see preachers, elders, and professed followers of the Christ, patronizing liquor stores to provide for each other, and for their guests, the bitter brew? Such is not liberty, but license; and the practice of indulging in intoxicating liquors is wholly foreign to the principles on which New Testament Christianity rests. The divine admonition, "Prove (test) all things; hold fast that which is good." (1 Thess. 5:21), properly applied will settle this question forever more; indulgence in intoxicating liquors cannot, on any proper basis, meet the test for Christian participation; and, not being "good" must, therefore, be repudiated. Hosea said, "Whoredom and wine and new wine take away the heart." (Hosea 4:11); and Solomon, eminently qualified to speak thereon, warned, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:31, 32.)

Where Do You Live?

PERVIE NICHOLS

Andrew, Peter's brother, and a friend of his were following Jesus one day, and Jesus turned, and seeing them walking after him said: "What seek ye?" thou?" John 1:38.

They replied: "Rabbi, where dwellest thou?" John 1:38.

Jesus answered: "Come and see."

WHERE DO YOU LIVE?

You may reply, "I live in Los Angeles," or in some other town. But that is not the complete answer to the question: "Where do you live?" In what part of this world do you live?

The blind man does not live in a world of color, of beautiful paintings, or of glorious sunrises. The deaf man does not live in a world of harmony and music. We live only in those

(Continued On Page 4)

In Which Pew Are You?

LEVI SIDES
Hatt Church of Christ

In most congregations there are quite a number of pews which look very much alike but are not. For example, there is the CRITICAL PEW. It watches the preacher with an eagle eye to catch every grammatical error and wrong hand gesture. The song leader knows it also and grows nervous when he sees this pew. "The singing is too light or too heavy!" this pew exclaims. Or, "the song leader never selects songs that I know." The janitor comes in for his share of attention from the critical pew, for the building is always too hot or too cold. This pew finds everything but blessing.

Jesus declared, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26). Criticism can help us. Criticism, of the right sort, kindly delivered and meekly received, can be of great benefit.

The right kind of criticism can help us to see our errors and to be enabled to correct them. Once we admit the possibility that we can, and do, make mistakes, and if we are willing to learn, criticism can be of great assistance to us in the correction of those mistakes which we have made, and in the avoidance of like mistakes in subsequent efforts.

Criticism will be of assistance in helping us to understand whether the other person is understanding what we may be trying to say or do. The object of our speaking and writing is to transfer our ideas to the minds of others, and if they are not "getting" what we are endeavoring to put across, then we need the kind of criticism which will enable us to be aware of the fact, so that our methods may be modified to the extent necessary to enable others to understand.

There is also a type of criticism which is destructive and is really more harmful than helpful. In using such criticism the critic seems to be desirous of destroying the person, or thing, criticised. Such is neither kind nor good, and helps no one. This is usually the type of criticism that comes from the Critical Pew.

There is also the IRREGULAR PEW in most congregations. Sometimes it is full, sometimes it is empty. On special occasions as Easter, Christmas, or during a great Gospel Meeting you may safely count upon its presence, but on Sunday night or Wednesday night; or, when a special effort is to be made or funds to be raised, you will find this pew being elsewhere. This pew finds little blessing.

Is church attendance really essential? Regular church attendance is essential to obeying Christ. "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." (Heb. 10:25).

Church attendance is essential to spiritual development. All need the fellowship, teaching, encouragement, and spiritual strength derived from the worship. When one fails to attend worship regularly, he tends to lose interest and make the spiritual progress that he otherwise would.

Church attendance is essential to the proper functioning of the Church. The Church has the mission of evangelizing the world, caring for the orphans and widows, and building up itself in love. None of these works can be carried out successfully, without the congregation maintaining the public worship-meeting and working together. The elders have planned these services for our good, and we need to attend.

But on the other side, there is the COR-DIAL PEW. It is radiant with sunshine, greets

others with a genuine cordiality, extends a handshake to any visitor and listens with joy to the Words of Life. On the way out, the Cordial Pew beams, "A most inspiring sermon." "The singing was just fine." There is a great deal of blessing received by this pew.

And there is also the PRAYERFUL PEW. It spends a moment or two with bowed head in silent prayer upon entering. It comes to worship and it brings the spirit of worship along. It sings heartily, hears the sermon prayerfully. When the preacher rises to speak, he unconsciously turns to this pew. Then his heart grows warm, his spirit is afire and his voice rings out in clarion notes of victory.

Which of these pews will you be found in as you come to worship in the Lord's house, the Church? (1 Tim. 3:15; 1 Pet. 2:5.)

The Love of God for Man

By W. C. CALLOWAY

The love of God for us is an amazing thing to contemplate. He created the world for us. (Isa. 45:18.) God wanted us to exist, and he made all the animals for man, and every thing else that was made. (Gen. 1 and 2.) All of this shows God's love for man.

LOVE ON EXHIBITION

But God put his love on exhibition and displayed it before the world when he gave his Son to die for us. "In this was manifested the love of God toward us, because that God sent his Only Son into the world, that we might live through him." (1 Jn. 4:19) God created man, feeds and clothes him, and gives him all his gifts and blessing, yet man rebelled against his Maker. But God still loves us, and wants to save us in Christ. Isn't that wonderful love? Wouldn't we have to be terribly wicked not to appreciate God's love toward us? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:16.) Never in the history of the world has there fallen from the lips of any one a greater statement than this. Let us read and ponder it well. Judging by what God sacrificed for us, his love for us was unspeakable and full of glory. God looked down and saw man's ruined and lost condition, then looked all over heaven and found no angel, nor other celestial being who was precious enough to show his love for man. God decided to give his "Only begotten Son" to come and die for us and that we might be redeemed. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (Jn. 3:17.) Even God could not have given a greater sacrifice than his "His Son." Paul says, "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15.) This is the way every faithful Christians feels when he contemplates such love, so amazing and divine.

MAN WAS UNWORTHY

Christ died for us when we were altogether unworthy of such a sacrifice. "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) God loved and had anxious care for us when we did not care for ourselves.

To believe all this is to cause something to happen to us that we should never forget or get over as long as we live in the world. God's power, the power of the gospel comes in to work wonders in us when we believe God's wonderful love story concerning the gift of his Son for us. God's love for us is the most powerful ingredient in the gospel message. (Rom. 1:16.) It makes the gospel to draw us toward Christ as if by a powerful magnet. (Jn. 6:44-45; Jn. 12:32.) Don't resist this love!

Where Do You Live?

(Continued From Page 3)

worlds that come into our consciousness. Where you live depends more on the inside of you than on the outside of you. What do you appreciate? What do you think on? What goes on in your heart?

ONE MAN LIVES IN A WORLD OF BUSINESS. Everything to him is measured in terms of profit and loss, and profit and loss are measured in terms of dollars and cents. He is surrounded by that world of business. He talks it, thinks it, works it, lives it, dreams it. It is the only world he knows.

ANOTHER MAN LIVES IN A WORLD OF HATRED. He think all the time about how unworthy and uncouth his enemies are. He talks about them. He longs for their destruction and thinks up every diabolical scheme or plan he can to bring it about. His sky is dark. The air he breathes is laden with malice and ill-will. He may tell you he lives in the land of freedom, but he is living in a world of enslavement, slavery to bitterness and hatred and envy. And hard taskmasters are they.

YET A THIRD MAN LIVES IN A WORLD OF DISTRUST, SUSPICION AND INSINUATION. He rejoices in iniquity more than in the truth. He lives upon gossip about his fellows. A choice story about someone's wrongdoing is his dessert over which he smacks his lips with fiendish glee.

His world is cold, cynical, disagreeable and unhealthful. Do you live in it? He can stand in the patch and see more rotten tomatoes than any one else. While others see the faithful, he can see only the hypocrites in the church. He lives in a world with the buzzards who pass over the live sheep and find delight in a dead one.

WHERE JESUS LIVED

JESUS LIVED IN A WORLD WITH GOD.

He said: "He that sent me is with me: he hath not left me alone, for I do always the things that are pleasing to him." That is where he really lived. Physically speaking, he had not even a place to lay his head, but that concerned him very little. It meant every thing to live with God.

Jesus lived in a world of obedience to God's will. "My meat is to do the will of him that sent me, and to accomplish his work."

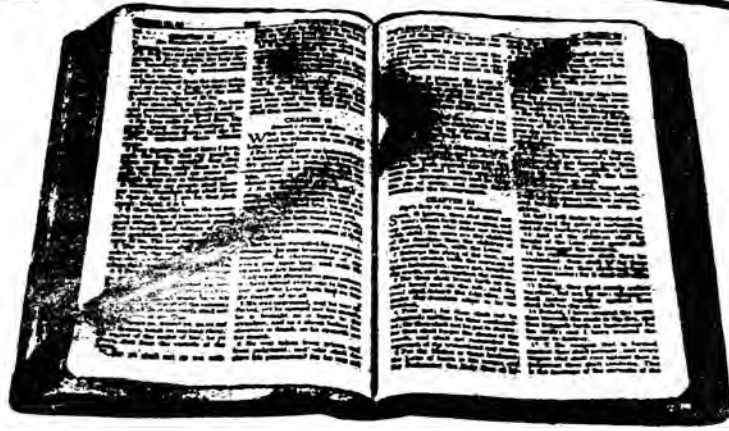
He lived in a world of service. "He went about doing good." He was the world's greatest citizen for he was the greatest servant of all time. Washing disciples' feet, ministering to the sick, caring for the hungry — this was his world.

Jesus lived in a world of life, not in a world of death. "Life more abundantly." He raised the dead, delivered thousands from their sins and eternal death. While others dwelt among the tombs, as it were, he was the resurrection and the life.

Jesus lived in a world of calm repose and trust in God. He never owned an acre or a house, and had never a penny in the bank — not even war bonds — and yet he was utterly free from anxiety and worry. He Confidently believed that the God that clothed the lily and marked the sparrow's fall was mindful of him. None of the events of his life, tragic as they were, ever jarred him loose from that calm repose he possesses who truly believes in God.

Jesus did not live in a world of partisan bigotry as his Jewish brethren did and as denominationalists do today. They do not live in the same world with Jesus. He even found a Gentile whose faith he recognized to be greater than that of any Jew he had found. He loved all men, not just those of Galilee or of Judea. He talked about the "other sheep which are not of this fold. Them also I must bring and they shall become one flock and one shepherd." John 10:16.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

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Different Kinds of Sin (No. 3)

"PERSONAL OFFENSES"

In our former article we saw that 'secret sins' must be repented of, and confessed only to God, with prayer for his pardon. But that is not sufficient in the case of 'personal offenses.' We must differentiate between God's rules for dealing with 'secret sins,' 'personal offenses,' and with 'public sins,' just as we must distinguish between his diverse laws of pardon to "alien" sinners and to "backsliders."

Christ taught, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (Matt. 18:15.) The "trespass" considered here is not 'secret,' neither is it 'public,' instead it is 'private' or 'personal.' This trespass was against another individual, as the singular pronoun ("thee") shows: "If thy brother shall trespass against thee." Therefore in this paragraph Jesus does not instruct his disciples how to deal with those who sin 'publicly.' If one applies these directions to 'public' sins, he misapplied this passage.

REQUIRES FAITH

If we would please the Lord in dealing with those who sin against us personally, faith is required. It is as if the Lord had said, "There is danger regarding this matter: be careful!" Hear him: "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." (Lk. 17:3-5.)

ARE AGAINST GOD, TOO

Offenses against another person are also sins against God, too! When Potiphar's wife sought "day by day" to seduce Joseph, saying, "Lie with me," that righteous youth replied, "How then can I do this great wickedness, and sin AGAINST GOD?" (Gen. 39:7-10.) Joseph would have been sinning against himself (1 Cor. 6:18), against the woman, and against Potiphar her husband; but he said it would be a "sin against GOD." To his eternal credit, Joseph remained a virtuous young man, despite such temptation!

David sinned against his own body (1 Cor. 6:18), against Bathsheba, and against Uriah her husband (2 Sam. 11); but in God's sight his sin was terrible and horrible, so overshadowing others that David prayed to God, "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight." (Ps. 51:3-4.)

The Prodigal Son, whose elder brother accused him of wasting his substance with harlots (Lk.

Flavil Nichols, Mayfield, Ky.

15:30), admitted, "I have sinned AGAINST HEAVEN. . ." (Lk. 15:18,21.)

Thus it is evident that even 'private' or 'personal' sins are sins against Jehovah, too. Any proper settlement of them must, therefore, involve obtaining God's pardon, as well as securing forgiveness of the person wronged.

KEEP IN PRIVATE

Jesus said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (Matt. 18:15.) If you ever do settle a personal difficulty, you must eventually talk with the transgressor — hence, Jesus said do this FIRST! Since this matter is not publicly known, it would be sinful for you to go and tell everybody who will listen! Of course, one who wants revenge will likely retaliate, or strike back at the sinner, by broadcasting the report! But Jesus shows this matter, at first, is no concern of the "church", and no business of the "one or two" witnesses later called in. It was a 'private' or 'personal' wrong, and should be kept private. Christ did not authorize the aggrieved man to tell even his own wife, nor rebuke the wrong-doer in the presence of his wife! If the sinner repents and corrects this private wrong, the fewer who ever know about it may increase his usefulness subsequent to his repentance.

"TAKE HEED TO YOURSELVES"

"The spirit of meekness" (Gal. 6:1) must characterize one who seeks to "restore" an erring brother — whether his sins be public, or private. "Considering thyself" (Gal. 6:1) suggests that we try to put ourselves in his place. Our motive should be to "gain thy brother." (Matt. 18:15.) The loss of a brother is a great calamity! To win him back is reward within itself! No vengeful spite should make us seek to "get even" with him for the iniquity he has done us. Forgiveness is far better than vengeance. Brotherly love must palliate even the "rebuke" (Lk. 17:3) to be administered. Is it any wonder that Jesus cautioned: "Take heed to yourselves"? (Lk. 17:3.)

MY REPENT AND PRAY

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him." (Lk. 17:3.) Since this offender is already a "brother", he does not need to be baptized. The same apostle who taught "Alien" sinners to "Repent and be baptized. . ." (Acts 2:38), taught an erring member of the church to "Repent. . . and pray." (Acts 8:2.)

"Repent" comes from the Greek work METANOEO, which means: "To change one's mind for the better, heartily to amend with abhorrence

of one's past sins." (Thayer's LEXICON, p. 405.) Thus when one "REPENTS" he desires to make, where possible, restitution for his wrongs. Correction of the deed is prompted by a genuine change of heart, and indicates to the offended that the transgressor has repented. Jesus said, "Thou shalt forgive him." (Lk. 17:4.) He also taught, "Forgive, and ye shall be forgiven" (Lk. 6:37), but that "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15.)

James wrote, "Confess your faults one to another, and pray one for another, that ye may be healed." (Jas. 5:16.) Prayer to God will obtain his pardon, when an erring child of His has repented and when proper restitution (if possible) has been made. (Acts 8:22.)

SAVE THE OFFENDER

If a brother sins "against" me, I must seek to bring him to repentance — not merely to assuage his mistreatment of me, but for HIS SALVATION!! Jesus said, "Except ye repent, ye shall all likewise perish." (Lk. 13:3, 5.) I pursue his repentance so he again may know God's grace and pardon. Jesus said, "If he shall hear thee, thou hast GAINED thy brother." — What a reward! "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (Jas. 5:20.)

IF HE FAILS TO REPENT

However, not all men are willing to obey Christ. Some "are contentious, and do not obey the truth, but obey unrighteousness." (Rom. 2:8.) Jesus anticipated this class: "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." (Matt. 18:16.) Remember: this 'private' matter was no business of theirs — and should never have been! — Nor would it have become any concern of theirs if the wrong-doer had repented when 'privately' admonished by the one he had wronged. Although face-to-face confrontation by the victim of his sin failed to bring him to repentance, it may be possible that another party — or perhaps TWO others — can persuade him to obey Christ. Where one's lone efforts have failed, perchance the combined efforts and influence of two or three

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Carbon Hill Meeting

Brother Calvin Warpula will begin the meeting at Carbon Hill Monday night, August the 29th, with service each evening at the usual hour. Everybody is invited and urged to come. A hearty welcome awaits all who come.

WORDS OF TRUTH

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Church Evangelism

By GUS NICHOLS

The great work of the church is to evangelize the world. This is its biggest task, and always has been. Furthermore, it will always be the most difficult task for the church to accomplish. It is not so difficult for the church to edify itself and carry on a good program of class teaching in the church. Neither is it a great burden to the church to do its share of benevolent work. But to do all of its other work and then attend to its job of evangelizing the whole world to the fullest extent of its ability is a challenge to the church of Our Lord which should call forth its best in dedication and service.

The church which was established by Christ was organized and founded by him to represent his life and teaching to the whole world until he comes again. The church is called "The pillar and ground of the truth." (1 Tim. 3:15.) God's teaching and wisdom is to be made known "Through the church", and this is according to God's eternal purpose in Christ before the world began. (Eph. 3:8-11. R. V.) The church with all its members is "To show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) The church is to "Hold forth the word of life." (Phil. 2:14-16.) Each congregation is called a "Candlestick" to hold up the light of the gospel to the world. (Rev. 1:20; 2 Cor. 4:3-7.)

The local church through its individual members and as a congregation is to send the gospel out into regions beyond. "The church of the Thessalonians" became "Ensamples to all that believe in Macedonia and Achaia." For from you (them) sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your (their) faith to Godward is spread abroad; so that we need not to speak anything." (1 Thess. 1:7-8.)

Just how large is our world? Jesus said, "Go ye into ALL THE WORLD and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) Is your world as big as your county, or your state? Is it as big as our nation? Is our world as big as Jesus' world? The gospel must be preached unto every creature in "All the world".

The need for the gospel to be preached is the world's greatest need. Our world does not need anything so much as it needs the pure unadulterated gospel of Jesus Christ. Yes, I guessed it, you are saying "Let George preach it." "Let others support it." "Let other congregations which have lots of money preach it." Can we not visualize the fact that "The whole world lieth in wickedness." (1 Jn. 5:19.) Can't we see that

the world is lost? (2 Cor. 4:3-4.) And only one soul is worth more than the whole world. (Mat. 16:24-26.) The gospel is the only power ordained of God to save the world. (Rom. 1:16; 1 Cor. 15:1-4; 4:15.)

The problem out before us is a big one. We need an enlarged vision of the crying need for the gospel. Does OUR world include 430 million people of India? 700 Million in China? 232 Million in Africa? 520 Million Buddhists? 320 Million Hindus? 350 Million Mohammedians? Is our world the same as God's "WORLD" in the great commission? "Go ye into all the WORLD, and preach the gospel to every creature." (Mk. 16:15.) Or is our world limited by color, race, language? Does it include the 3 Billions of lost souls in the world nearly all of whom have never heard a single gospel sermon? Ninety-nine percent of the people of the world ARE NOT simple New Testament Christians, ARE NOT strictly following Christ at all? We have less than three hundred gospel preachers from America to preach to 97% of the world's population.

Why has the gospel not been preached unto every creature in all the world in every generation since Pentecost? There is only one answer — SELFISHNESS! Selfishness recognizes no responsibility to those of a lost world who never heard a single gospel sermon. Selfishness does not include love for God and a lost world. Selfishness is at the very heart of anti-ism. Those who fail to help to preach the gospel unto the world are against Christ and his plan for world salvation through the gospel (Rom. 1:16; Mk. 16:15-16.) Every member of the church on earth is either for or against the carrying out of the great commission. (Mt. 12:30.) All can make the sacrifice and prepare to preach the gospel at home or abroad, or they can liberally help to support others who are willing to preach the gospel. (Gal. 6:6; 1 Cor. 9:1-16; 2 Cor. 11:8.)

The percentage of preachers of the gospel is decreasing more rapidly than the church is growing percentage-wise. Even some who are prepared to preach are leaving the field of preaching for jobs which pay more money. The churches and stingy brethren are to blame for much of this shameful situation. The supply of preachers now is far short of the demand being made by the churches. And the preachers are often to blame for not preaching the truth about God's plan for supporting preachers and the work of the church in general. We must face the problem herein presented and do all we can about it, or we are unworthy of the confidence expressed by Christ in his true disciples in the great commission.

O' how we do need more gospel preachers, more teachers, more writers, more radio programs and TV programs carrying the gospel out into regions beyond, and more teaching by means of the printed page, from the pulpits of the congregations and by virtue of an every member campaign for Christ seven days in the week! When I was a boy we worked six days per week, from sun-up to sun-down. Now they work eight hours per day for five days per week and can't find time to study and win souls for Christ! What is wrong? An aggravated case of selfishness, with no interest in a lost world around us.

A sinful and lost world is not even a fit place to live. A true vision of world conditions and needs should stimulate and move multiplied thousands of our young men to dedicate their lives to preaching the gospel, while other hundreds and thousands are dedicating their lives to the eldership, to being deacons that serve, members who work and give and pray that the world may hear the gospel in our day.

Mass media is greatly needed for reaching 3 Billion souls. The job cannot be done without the use of radio, and TV, and the printed page, as well as by pulpit preaching, individual evangelism, and the whole church zealously spread-

ing the gospel with enthusiasm and excitement. Furthermore, the churches must cooperate with each other in order to reach a lost world with the gospel. This can be done without a ny loss of church autonomy.

If it were not for selfishness and unbelief churches could cooperate and send the gospel out by radio and TV to cover the world as the waters cover the sea. The brethren have millions of dollars which they should lay up as treasures in heaven and have the gospel preached. (Mat. 6:19-21.) Let men rally to the call for workers today. Let them give thousands of dollars unto the church to carry on its work — its great work. Let brethren make out their wills and give every dollar to be left behind to the church, or some phase of the work of the Lord. In a few years these wills would begin to pay off, and the church would have the money to evangelize the world by use of mass media, Radio, TV, and the printed page, and by personal work.

There is only one remedy for a sin-cursed world, and that is the glorious gospel of Christ. (Rom. 1:16.) Money and riches and education apart from the gospel equals a colossal failure in correcting the world's ills and sins. Without the gospel the world will "Wax worse and worse" 'until it will fall to pieces of its own internal rottenness. Then those who have not tried to spread the gospel by life, word and deed, with money and time, and what it takes, will lose their freedom, their beloved country, their property and riches hoarded up, and lose their souls. May God help us to wake up before it is too late!

Our Christian Duty

J. S. HOLLEY

Many members of the Lord's church seem to have no interest in their duty as Christians. However, Solomon said, "Fear God and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) We should therefore so obey the Lord and keep his commandments that we can say, "We have done that which is our duty to do." (Lk. 17:10.)

Membership in the church carries with it certain duties, obligations and responsibilities which cannot be shirked without sin and destruction following as the night follows the day.

There are at least two kinds of sins. First, there are sins of omission, sins of neglect. We can sin and be lost by failing to do what is commanded of us — by failing to do our duty. One of the strongest motives for doing good and living right is that impelling and driving thought that "I ought to do it." James says, "To him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.)

Another kind of sin is the sin of wickedly transgressing God's law — doing something which is forbidden. Worldliness and immorality are forbidden and therefore wrong and sinful. (Gal. 5:19-21.) Works of the flesh can keep one out of heaven at last. (1 Cor. 6:9-11.) Negatively, it is our duty to keep ourselves unspotted from the world. (Jas. 1:27; Rom. 12:1-2.)

Some of our duties might be summed up in the following:

1. Deny ungodliness and worldly lusts and live soberly, righteously and godly in this present world. (Tit. 2:11-14.)

2. Having the opportunity, we should do good unto all men, especially unto the household of faith. (Gal. 6:10.) There are many approved examples in the Bible of God's people doing good unto others. This is the principle of the golden rule. (Mat. 7:12.)

3. It is the duty of all members of the church who are not sick or hindered by circumstances beyond their control to meet with the church regularly for Bible study and worship. (Heb. 10:25; Acts 20:7.) The church in the days of the apostles

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Our Christian Duty

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sometimes met for religious services every day. (Acts 2:41-42, 46.) It is a willful sin to neglect the worship. It is such a fearful and willful sin as will bring a fearful looking for of judgment upon those who do it. (Heb. 10:25-26.) This scripture says, "If we sin willfully after that we have received the knowledge of the truth, remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.

4. It is the duty of the church to be zealous and do all things with enthusiasm, being "Fervent in spirit, serving the Lord." (Rom. 12:11.) The one talent man was lost for being "Slothful" or plain lazy. (Mat. 25:14-30.) Some members of the church are too lazy to be real Christians.

5. Instead of doing their duty, some members of the church go through a mere formality in worship and service. As the Bible says they have, "A form of godliness, denying the power thereof" are condemned. (2 Tim. 3:5.) Paul says it this way: "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation unto himself, not discerning the Lord's body." (1 Cor. 11:27-29.)

6. It is also our duty as Christians to keep ourselves unspotted from the world. (Jas. 1:2; Rom. 12:1-2.) We cannot be Christians and use profanity, drink liquor, gamble, commit adultery, and do those things which many members of the church are guilty of doing. A man can't be a Christian and love the world. (1 Jn. 2:15.) The very friendship of the world is enmity against God. (Jas. 4:4.)

7. It is the duty of the church to withdraw from worldly members, if it can't restore them. Paul says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat... Therefore, put away from among yourselves that wicked person." (1 Cor. 5:9-13.) Again, Paul says, "A man that is a heritick after the first and second admonition reject." (Tit. 3:10.) Again, he says, "And now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6.) "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly, and with good words and fair speeches deceive the hearts of the simple." (Rom. 16:17-18.) If the church refuses to do this then it is itself disorderly. In order to be the Church of Christ, a congregation must obey the commandments of Christ, and see that all its members do so, or else be put out of fellowship, and be thus put to shame before the world. Christians are a people who shun the wrong and do the right. They are wonderful people!

Will The Lord Be Pleased?

(NO. 2.)

GLENN A. POSEY

"Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul" (Micah 6:7 ASV.) In a previous article, we studied several truths which were drawn from these words of Micah. Again, we say that the LORD MUST BE PLEASED if we expect to finally go

to heaven.

PLEASE GOD IN ALL THINGS

1. A MAN IS ABOUT TO BE BAPTIZED TO GET INTO SOME DENOMINATION. Will the Lord be pleased? (Micah 6:7.) This man adheres to the "Faith only theory" which teaches that you are saved and, then, baptized into a particular denomination. Does God place a stamp of approval on denominationalism? Are denominational churches of New Testament origin? There are more than 1,000 different churches or religious orders existing in the world today. Yea even 250 plus in America. Jesus said, "I will build my church". (Matt. 16:18.) The church is the body of Christ. (Eph. 1:22-23.) How many bodies does Christ have? Just ONE, thus only ONE church.

We aren't saved and then baptized into some denomination. Paul said, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13.) Paul told the Colossians that, "He (Christ) is the head of the body, the church: who is the beginning, the firstborn from the death; that in all things he might have the preminence." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:18, 24.) "There is one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. 4:4.) Notice there is but one body, not 250 or 1,000. Those who have obeyed the Lord, are members of that one body, the church. "But now are they many members, yet but one body." (1 Cor. 12:20.)

2. SUPPOSE A MAN IS ABOUT TO WORSHIP GOD, THE TRUE OBJECT, BUT HE STARTS BY WHISTLING AND PLAYING ON AN INSTRUMENT OF MUSIC. Will the Lord be pleased? (Micah 6:7.) No more than He will be pleased with the person who is sprinkled instead of immersed — or the person who goes to the mourners bench and tries to pray through — or confesses that he's already saved before obedience etc. The Bible says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19.) The melody is to be made in the heart, not on some mechanical instrument. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) There are two types of music; Vocal and Mechanical. The Lord authorized only one in our worship to Him, that is Vocal. But suppose one who is a member of the Lord's church, goes into the worship service, but doesn't sing with the spirit or understanding? Will the Lord be pleased? (Micah 6:7) No more than with those who sing with the mechanical instrument. When you sing, mean it! I've heard brethren sing "We'll work till Jesus comes" and wouldn't take part in any sort of work of the church. That makes hypocrites. (Read Matt. 23.)

3. SUPPOSE A MAN IS ABOUT TO EAT THE LORD'S SUPPER ONCE A YEAR OR SEMI-ANNUALLY OR EVEN QUARTERLY, WILL THE LORD BE PLEASED? (Micah 6:7.) The disciples on the day of Pentecost, after obeying the Lord, "Continued steadfastly in the apostels' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) Some 20 years later, they and others were still doing the same thing on the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7.) They were following divine instructions when Paul and the other apostles guided them in the right way. Concerning giving, Paul said, "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." (1 Cor. 16:2.) The Lord's Supper, and Lord's day are peculiar to the first day of the week. John says, "I was in the Spirit of the Lord's day." (Rev. 1:10.) Those who have become Christians are commanded to assemble on the Lord's day, the first day of the week, namely Sunday. "Not forsaking the assembling of yourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.)

4. SUPPOSE A MAN IS ABOUT TO GIVE, BUT HE FEELS IN HIS POCKET AND FINDS A NICKLE OR PENNY, AND TOSSES THEM IN, WILL THE LORD BE PLEASED? (Micah 6:7.) Anything less than giving as a person has been prospered is not accepted by God. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him..." (1 Cor. 16:2.) We are supposed to give cheerfully, and purposefully. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7.) Not only so, we are to lay up for ourselves treasures in heaven. (Matt. 6:19-21.) If our treasures are in heaven, then, our hearts are there also. (Matt. 6:21.) When people do not give as they have been prospered, then, they are robbing God. "Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tith into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour your out a blessing, that there shall not be room enough to receive it." (Malachi 3:9-10.) Do we believe this promise? In connection with this statement, Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) Do we trust God? Do we believe this passage? Notice Jesus said if we will seek God and His kingdom first those things; food, raiment, and riches, SHALL be added unto us. There is no perhaps about Jesus' promises. The wise man Solomon said, "Honor Jehovah with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Prov. 3:9-10.) I know some people, even brethren, who have more tied up in an automobile, than they have in the bank of heaven. Can a person go to heaven on that sort of giving? Truly, "It is more blessed to give than to receive." (Acts 20:35.) (More later.)

Educated But Ignorant

By FRANKLIN CAMP

My people are destroyed for a lack of knowledge: Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6

The children of Israel did not lack in some types of knowledge. It was a particular knowledge that they lacked. The context shows this. They lacked a knowledge of God, the only knowledge that molds morals. They had knowledge of material things, secular knowledge, but they are ignorant of God. Thus they might be considered educated but ignorant. Their education that left them ignorant led to their ruin. Morality bears the same relationship to a nations life which the heart bears to the body. When the heart stops we die and it does not matter how well we may look nor how prosperous our surroundings. Morality is the heartbeat of a nations life.

The symptoms of "Educated Ignorance" is found in the realm of morals. Israel was filled with lying, stealing and killing. What better description could we find of this country? The an-

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Different Kins of Sins (No. 3)

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will bring the offender to repentance.

TELL THE CHURCH

If 'private' or 'personal' efforts, combined with "one or two more," have failed to bring the sinner to God's way, our Lord said, "Tell it unto the church." (Matt. 18:17.) This matter was, at first, no business of the church — for this was a 'personal' (not a 'public') offenses. Genuine love for the transgressor will enlist the aid of all Christians, even though it necessitates disclosure of 'private' or 'personal' affairs. Even this step should be taken in the right spirit: "Let nothing be done through strife or vainglory." (Phil. 2:3.)

Hope that the erring "brother" will be saved is abandoned if and when the concerted efforts of the whole church fail to induce repentance. We are then to withdraw from him. Jesus said, "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:17.) After proper steps have been taken, but failed, disorderly members are to be "marked" and "avoided." (Rom. 16:17-18.) Many have never worshiped in a congregation where even one member has been withdrawn from. (1 Cor. 5:1-13; 2 Thess. 3:6-14.) The exercise of discipline in the church has been sadly neglected.

Next: 'Public Sins.'

Educated But Ignorant

(Continued From Page 3)

nual crime bill of the United States is about seven billion dollars. The people of this country are better educated than any generation that has ever lived. There are more students in college today than ever before. It is difficult to get a job today without a college education and just about impossible to get one without a high school diploma. There has never been a generation of "Educated Ignorance" equal to this one. Education without God is indeed "Educated Ignorance." What would we think of our schools if they planned their courses and ignored English, Math and other fundamental courses? What if they denied the principles of Math and taught the student that they had no need of Math? What kind of education would that be? But the knowledge of God is far more fundamental in true education than Math or any other subject. Yet the majority of our schools not only leave the knowledge of God out, they deny God. It is no wonder that in spite of all our education we are ignorant.

Knowledge to us is intellectual — the knowledge of things. Paul says that knowledge "puffeth up." 1 Cor. 8:1. We could well say that it "blows us up." Knowledge produced the Atomic Bomb and all we lack being blown up by it is for someone to pull the trigger to set it off. Unless we can put God back in our education this may well happen. H. G. Wells said that civilization is a race between education and their catastrophe, it brings it on. Education without God deals with facts but ignores their meaning. Facts are one thing and facts properly understood is quite another thing. Without a knowledge of God, facts cannot have the right meaning. Education without God fails to provide facts about the one thing man needs most, information about himself. The man who has a knowledge of everything but himself is an educated ignoramus. The education that increases man's knowledge but without instruction as to how to best use that knowledge is an education in ignorance. Education that enables a man to know how to take the forces of nature and control them in such a way as to produce an atomic explosion but does not provide the information that will enable him to control himself is indeed "Educated Ignorance." Is this not the condition in which we find ourselves today? Destruction overtakes a nation not because it lacks intelligence, but because it lacks integrity. Integrity, honesty and uprightness in character can only come with the knowledge of God.

The evidence that proves that education

without God destroys people can be seen by the facts that confront us. We have left God out of our education but we were the first to produce an atomic bomb. Russia leaves God out of their education and they were the first to send a man into space. Are not these the very things that give us the "jitters" today? The nations of Africa lack the education that the people of America and Russia have, but the African people are not about to destroy the world with a bomb or send a man into space. IT IS OUR EDUCATED IGNORANCE THAT HAS BROUGHT US TO THE BRINK OF DESTRUCTION! Our hope lies not in more education that will enable us to make a bigger bomb nor get us on the moon, but will be found in EDUCATION THAT INCLUDES GOD and thus enable us to know HOW TO LIVE ON THE EARTH. What we need is CHRISTIAN EDUCATION. Let us not educate our young people in ignorance but give them a Christian Education. LET US GIVE OUR YOUNG PEOPLE THE ADVANTAGE OF ATTENDING A CHRISTIAN SCHOOL!

God Purposed, Promised and Pledged!

FOSTER L. RAMSEY

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." (Genesis 9:13-15.)

After the flood, the Lord made a promise to Noah and to all living creatures of the future, that the world would not be destroyed by a flood anymore. This was a result of the purpose or intention that took place in the mind of God. Then as a token of this promise made by the Lord, God set His bow in the heaven as a pledge of the faithful keeping of His promise. We can rejoice that this is true; that we do not have to fear destruction by a flood. Thus, God purposed, promised, and pledged!

God purposed to bring man into His own eternal home. This intention was expressed to Abraham in the promise that through his seed all nations of the world should be blessed. An assurance of the faithful keeping of this promise was given when God gave His only begotten Son. God purposed, promised, and pledged!

Is it not strange that so many people today, do no purposing, make no promises, and consequently they do no pledging. If this attitude were found only among those outside the church, it would not be surprising; but many people in the church have the same attitude. It is even more surprising when we find those same people purposing, promising, and pledging in every other phase of life except religion; and to everyone else except to God and His servants. The same man who considers it unimportant to consider carefully his service and his giving to the Lord; will sit down and carefully go over his income and his expenses with a view to determine whether or not he can buy a new car. Having come to the decision that he can make the payments, he freely obligates himself for as much as three years. He has purposed, promised, and pledged!

Will you study carefully the following command: "EVERY man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. When this is done, we will be more liberal. When we examine our prosperity, we will be more generous. When we look at what we have left after giving to the Lord, we will give more.

Let us be willing to purpose, promise, and pledge.

Commendation To The Faithful

CLIFFORD SMITH

One of the great characteristics which impresses the reader of an epistle of Paul, relative to his attitude and disposition of heart and life, is his cultivation of cheerfulness and thankfulness. Even while in the city of Philippi where Paul had experienced the discomfort and humiliation of being a prisoner with his beloved companion Silas, his mind was indelibly impressed with the blessings which came to him from the converts and fellow Christians of this principal city of Macedonia. In the very beginning of his letter to the church at Philippi, thanks are expressed to God by this humble servant for remembrance of these at Philippi who shared in the fellowship of preaching the gospel with Paul and his company.

Many of us would have continued to pity ourselves and recall the unpleasantness of the stifling dungeon, but the beloved apostle Paul allowed the horror, the pain of the clamps on his legs, the intense and awful suffering to fade into insignificance with the recollection of a number of the more pleasant experiences. He above all things had been able to gain souls for Christ and this seemed to serve as ample reward for the tremendous hardships he endured for Christ's sake. The fact that they had been cast into the inner prison and the memory of their lacerations from the brutal beating haunted them did not occupy first place in his great heart and life. Forgetting those things he sought to enumerate the blessings and to praise and compliment the Philippians who had ministered to him. It is obvious that Paul was not a "pessimist." He rejoiced in the fruits of his labors and in the noble privilege of following his Lord and Master. He failed not to commend effort and cooperation on the part of congregations addressed in his epistles.

In this age when we all are striving to withstand the evils of a world filled with forces and powers which are battling for the minds of men, it becomes easier to pity ourselves as individuals and to fail to recognize the achievements and the devotion of our brethren. Every congregation of the Lord's people have some who are worthy of praise as faithful workers in the vineyard of the Lord. If the church meets two times or two dozen times a week they are always present regardless of the weather or other distractions. When these are absent we know that they are too sick to attend or else they have some other logical and legitimate reason for their absence. I'm thankful to God for those who can always be depended upon!

"Any place that excludes minors for moral reasons ought to exclude grown-ups for the same reason"

"A determined man can do more with a rusty wrench than a loafer with a set of new tools."

"Beware of the saint with an open mouth and a closed pocketbook — and the man who talks long and loud about grace but is dumb on the subject of giving."

"Self-importance does not make a man of any real value."

"Tomorrow has two doors: you may enter by the door of doubt, anxiety, and fear — or by the door of faith."

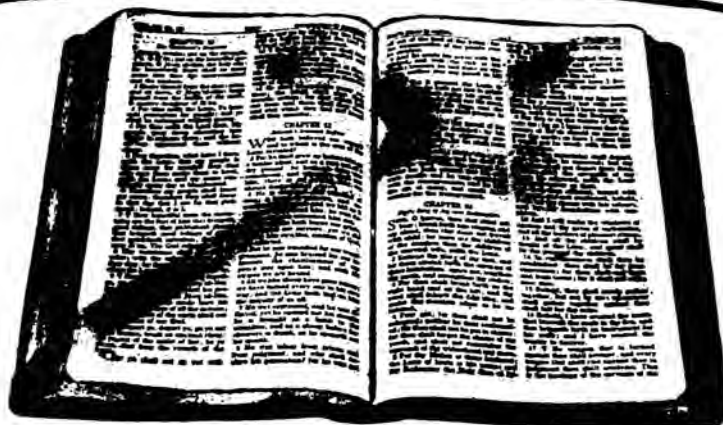
"MANY WHO PLAN TO WAIT UNTIL THE ELEVENTH HOUR TO SERVE THE LORD, DIE AT 10:30."

"If you need an excuse, see the preacher, because he hears many of them."

"As thy days, so shall thy strength be." (Deut. 33:25)

"The Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." (Deut. 31:6.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, SEPTEMBER 2, 1966

NO. 82

Different Kinds of Sins (No.4)

"PUBLIC" SINS

In previous articles we have considered "Secret" sins, and "Personal" or "Private" offenses. Let us now think of "Public" sins committed by children of God.

It should be self-evident that some sins are "Public." The apostle Paul wrote, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." (1 Cor. 10:32.) This clearly shows that some sins are sins against the CHURCH.

AGAINST GOD, TOO

We must remember that ALL sins are primarily against God! He is pained by our "secret" sins—for (as we have seen in a former study), they are not secret from him! We have also noted that our "personal" sins grieve Jehovah, and that no settlement of such "private" offenses is correct which fails to seek His pardon. Similarly, God is offended by our "Public" sins. Man must obtain God's forgiveness for ALL trespasses, whether they be "Secret", "Personal", or "Public."

"REBUKE BEFORE ALL"

"Private" or "Personal" offenses are to be settled (if possible) privately. (Matt. 18:15-18.) But I know of no passage of Scripture which REQUIRES private efforts to correct sins which are public. Instead, we read, "Them that sin REBUKE BEFORE ALL, that others also may fear." (1 Tim. 5:20.) It is evident that Paul here contemplates sins other than those which are "against THEE" (an individual)—else Paul would have been contradicting the directions of Jesus Christ himself on how to settle "Personal" offenses. (Matt. 18:15-18.) We conclude, therefore, that Paul has in mind "public" sins, for which he prescribes "public" rebuke. However, even this must be done in the right spirit. (Gal. 6:1; Phil. 2:3.)

FORNICATION IN THE CHURCH

"Secret" lust (Matt. 15:19; 5:28) may have led to the case of fornication in the church at Corinth. (1 Cor. 5.) The guilty man sinned "against God" (Gen. 39:9), and "against his own body." (1 Cor. 6:18.) He also sinned against the woman, making her an adulteress (Lk. 16:18), and against her husband, endangering his marriage. But this sin was also PUBLICLY known, for "It is reported commonly that there is fornication among you." (1 Cor. 5:1.) That it was a sin against the CHURCH, too, is indicated by the fact that the church should have "mourned" because of this guilty brother (1 Cor. 5:2), and by the fact that he needed the "forgiveness" of

Flavil H. Nichols, Mayfield, Ky.
the church. (2 Cor. 2:6-11.)

WHAT PAUL DID

Paul did not write a personal letter to the offending brother. But in a letter to the whole church he administered a "public" rebuke, instructing the church to withdraw from such sinners. (1 Cor. 5.) This sin was not "against" the preacher, nor the elders, nor any other individual, per se, at Corinth. To the contrary, it was a sin against the Lord's church. Such sins grieve and offend the whole body of Christ (1 Cor. 10:32.)

DIVISION A PUBLIC SIN

Instead of writing privately to schismatics, Paul administered a public (1 Tim. 5:20) rebuke, saying, "It hath been declared unto me of you, my brethren, . . . that there are contentions among you." (1 Cor. 1:11.) He then proceeded to discuss their public sin. This is in harmony with his directions to the church at Rome: "MARK them which cause divisions and offenses contrary to the doctrine which ye have learned, AND AVOID THEM." (Rom. 16:17.) Nothing is said about approaching them privately first—for their sin was PUBLIC, not private. It had become publicly known that they no longer "serve our Lord Jesus Christ," and are no longer in our fellowship. (v. 18.) They are not only to be "avoided," but are also to be "marked" so others may know to avoid them.

PETER PUBLICLY REBUKED

The apostle Peter knew Gentiles are acceptable to God on gospel terms, for God had showed him that he "should not call any man common or unclean." (Acts 10:28.) He declared that God has "put no indifference between us" (Jews) "and them" (Gentiles). (Acts 15:8-9.) He took six Jewish brethren with him, and "didst eat with" Gentiles at Cornelius' house. (Acts 11:3, 12.) Possibly ten years later, Peter "came to Antioch" and continued his practice of associating and eating with Gentiles. (Gal. 2:11-12.) However, some Jews came from Jerusalem and stirred up racial prejudice against Gentiles, and (with the rest of the Jews) Peter "dissembled" or acted hypocritically, pretending to have religious scruples which belied his former practice.

Seeing such insincerity, Paul did not take Peter aside and PRIVATELY remonstrate or rebuke him. Peter's offense was PUBLIC; so Paul PUBLICLY protested such hypocrisy. He writes, "I withstood him to the face," and "I said unto Peter BEFORE THEM ALL . . ." (Gal. 2:11-14.) Paul exemplified his own instructions: "Them that sin REBUKE BEFORE ALL, that

others also may fear." (1 Tim. 5:20.)

RESTORE IF POSSIBLE

Even if a man sins publicly, as in the case of a false teacher ("heretic," Tit. 3:10), we must not treat him as an enemy. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1.) But this does not say the efforts to restore him must be PRIVATELY made when his fault is PUBLIC. Doubtless Paul practiced in the example above what he preached in this text, when he publicly protested against Peter's conduct, and exposed his "dissimulation" (hypocrisy).

If such a brother repents, even after the church has withdrawn from him, the church must forgive him. A failure to do so would give Satan an "advantage" over the church—a 'club' with which to destroy the church for its unforgiving spirit. (2 Cor. 2:6-11.)

GOD WILLING TO PARDON

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and unto our God, and he will abundantly pardon." (Isa. 55:7.) John wrote to prevent sin on the part of children of God, but added: "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins . . ." (1 Jn. 2:1-2.) Be encouraged by the fact that, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10.) It was to Christians that John wrote, "The blood of Jesus Christ his Son cleanseth US from all sin." (1 Jn. 1:7.) God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9), when we follow his teaching.

ANNOUNCES REPENTANCE

No one is ready to be saved from his sins while he denies his guilt! "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) "Confess your faults one to another, and pray for one another, that ye may be healed" or forgiven. (Jas. 5:16.) The purpose of a public confession is NOT to advertise one's guilt; instead, it is designed to 'advertise' the fact that one has repented of sins already known. Therefore it is self-evident that such a confession is not needed for one's "secret" sins, nor for "private" ("personal") wrongs. "Secret" sins need be penitently

(Continued On Page 4)

WORDS of TRUTH

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Does It Make Any Difference?

By GUS NICHOLS

Some tell us that it makes no difference what a man is religiously, provided he has the religion of his choice, and tries to live up to his religion. But not all religion and worship is acceptable unto God.

Christ said, "In vain ye do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) James says, "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God, and the Father is this: to visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." (Jas. 1:26-27.)

1. First of all a religion must be "PURE" and true. Nothing is more severely condemned by Christ and his apostles than false teachers and false religions. (Matt. 23: Mk. 7; 2 Pet. 2.) The prophet Jeremiah accused the false prophets of his day of stealing God's word from the people. (Jer. 23.)

It makes a difference what a man takes when he is sick. One man takes poison and dies, while another takes the doctor's prescription and lives. It makes a difference what a man eats good, wholesome food and lives. One of my preaching brethren went into a restaurant, ate a sandwich and died of food poisoning in less than three hours.

And it makes a difference as to what kind of seed is planted in one's field. If an enemy sows your field in tare seed, it will produce tares every time. (Gal. 6:7-8.)

Since the right seed for making Christians is the word of God, (Lk. 8:11; Mk. 4:14; Matt. 13:19), it makes a difference if you permit some false teacher to sow the soil of your heart down in the seed of false doctrine. False doctrine always produces false disciples, counterfeits. This is why Jesus says, Ye shall know the truth and the truth shall make you free." (Jn. 8:32.)

To have "Pure religion," (Jas. 1:27), one must have "PURE" doctrine. "The words of the Lord are pure words." (Pas. 12:6.) They are unmingled with error and false teaching, as pure silk is not mixed with cotton or wool; as pure gold is not counterfeited. "(Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." (2 Jn. 9.) It makes a difference as to what doctrine a man may choose to hear. "Take heed what ye hear." (Mk. 4:24.)

2. It makes a difference as to what one may believe. One may believe a lie and be damned. (2 Thess. 2:10.) We are saved by "belief of the truth." (2 Thess. 2:13.) "He that believeth not shall be damned." (Mk. 16:15-16.) "If ye believe not that I am he ye shall die in your sins." (Jn.

8:20, 24.)

3. It makes a difference what one obeys — Peter said, "Ye have purified your souls in obeying the truth." (1 Pet. 1:2-23.) They were not saved by merely obeying something. The Romans "obeyed from the heart that form of doctrine... being then made free from sin," and "became servants of righteousness." (Rom. 6:17-18.) Men must obey Christ in order to be saved. (Heb. 5:8-9.) All must "obey" the gospel, or be lost forever. (2 Thess. 1:7-9; 1 Pet. 4:17.)

4. It makes a difference as to whether one is buried in baptism, or merely sprinkled or poured for baptism. (Rom. 6:4-5; Col. 2:12; Acts 8:23-39.)

5. It makes a difference as to whether or not one wears the name of Christ. (1 Pet. 4:11-16; Jas. 2:7.) "The disciples were called Christians first at Antioch." (Acts 11:26.) Human names in religion set aside the word of God which requires all to speak as the oracles of God, and to all speak the same thing. (1 Cor. 1:10; 1 Pet. 4:11, 14-16.)

6. It makes a difference what sort of worship we engage in. We must worship God, and must worship Him in Spirit and in truth." (Jn. 4:23-24.) God will not even hear the prayers of those who do not worship him. (Jn. 9:31; 1 Pet. 3:12; Heb. 10:25.)

7. It makes a difference as to what church one may belong to — Christ built only one church — His church. (Matt. 16:18.) He died for only one church — His church. (Eph. 5:25-27; Acts 20:28.) Christ is the head of only one church — His church. (Eph. 1:20-23; 5:23; Col. 1:18, 24.)

8. The church of Christ has scriptural organization — elders (bishops), and deacons in each congregation. (Acts 14:23; 20:17, 28; 1 Pet. 5:1-3; Phil. 1:1-2.)

9. It makes a difference as to what one does to be saved. One must (1) believe in Christ. (Acts 16:30-31; Rom. 5:1.) Then one must (2) Repent of all his sins. (Acts 3:19; Matt. 9:13; Acts 17:30-31.) Then one must, (3) confess faith in Christ before men. (Acts 8:35-39; Rom. 10:8-10; Phil. 2:5-11; Jn. 12:42-43.) Then finally, one must, (4) be buried with Christ in baptism. (Jn. 3:5; Rom. 6:3-5; Col. 2:12; Acts 2:3; 22:16; 1 Pet. 3:21.) Yes, it makes a difference as to whether or not one obeys God in all these matters.

10. It makes a difference as to how a member of the church lives. (Jn. 15:1-8; 2 Pet. 1:5-11; 2 Pet. 2:18-22; Heb. 6:4-6; 1 Jn. 2:3-4; Rev. 22:14.)

O' yes, it makes a difference — the difference is between being eternally saved, and in being eternally lost. Don't ignore the difference!

A Challenge to Youth!

"Dare to do right, dare to be true. You have a work no other can do. . . Do it so kindly, so bravely, so well, that angels will hasten the story to tell!"

WHAT IS A TEENAGER? "A teenager is a problem to his parents; a trial to his teacher. He speaks a language intelligible only to his contemporaries. He is more concerned about making history than studying it. A teenager can be bursting with energy one minute and be hopelessly lazy the next. Mom may never get a word out of her teenage daughter about tonight's date, etc., but she can talk to a girl friend on the phone for hours and say almost nothing at all. A TEENAGER LIKES cars, girls, boys, food, fun, records, vacations, Saturdays, football, basketball, lunch periods, weird jokes, going places (anywhere), and wearing sharp clothes. . . A TEENAGER DISLIKES: studying, hunger, silence, coming home early, squares, rules, people who don't like for teenagers to go steady, losing at sports, doing what the "crowd" isn't doing, and being "nagged" by parents and teachers. But above all, a teenager is tomorrow! Tomorrow,

walking around today in dirty bucks or pony tails. Today's teenager is tomorrow's mayor, police chief, doctor, nurse, criminal, minister, lawyer, teacher, income tax cheat, or town loafer. A teenager is a set of adolescent emotions operating in an adult body. He can bring more joy or sorrow, more discouragement or pride than almost anyone else, and with hardly any time in between. Teenagers are almost never still, but they are still the greatest people in the world — just because they are teenagers — and because they are ours!! (Editor: Amen!) — A Choice Selection —

Who Knows???

W. RAY DUNCAN

In a measure all men are ignorant. As the late Will Rogers once said, "We are ignorant on different subjects." And isn't it wonderful that God saw fit to conceal certain things from us? What a burden it would have been for Mary to have lived for thirty three years with the tragedies of Calvary ever before her! (Mt. 27.)

We are not only ignorant of what the future holds for us, but we are also ignorant of the present! (Prov. 27:1.) Men pride themselves on great learning, but what man is there among us who actually knows why he is where he is — and why he suffers what he suffers at the moment? Who could have convinced Joseph at the time that his separation from his family, and his imprisonment and servitude were all in the interest of things that were best? (Rom. 8:28.)

No man has ever received more news of tragedy and loss in one day than did Job. These things lasted not only for a day — but perhaps for years! Who could have gone to Job and convinced him that he was thus to honor and glorify his God, save his faith in God? (Job 1 & 2.)

Great men in the service of nations enjoy what is called "diplomatic immunity from laws." This means that they can do anything they want to do — even to murder, and their governments will protect them to certain degrees. The ambassadors of the Lord enjoyed no such (earthly) immunity! Five times one of the great servants of the Lord was beaten (2 Cor. 11:25-30.) In prisons often; frequently he was hungry, weary and tired! Do you think he understood these things? Or did he live on FAITH IN GOD?

A little less than three thousand years ago a whole nation was threatened with extermination because one Jew refused to bow down and tip his hat to a scoundrel! (Esther 1-4.) The nation was ungodly and evil. In the process of time a little Jewish captive girl was signally honored — and finally became the wife of a foreign King. It seems that the King was so enamored with her beauty that he had not even taken the time to discover her nationality; or perhaps it was no difference to him! One day a kinsman of this girl (Queen Esther) sent her word that she was the only person in the world who could save the Jewish nation! She hesitated, and again her kinsman sent word, "WHO KNOWS but thou art come to the kingdom for such a time as this?" (Est. 4:14.)

The service we render to our Savior today often seems so very ordinary and insignificant that it cannot be of very great importance as to whether or not I do it! Thus we generally find that the "laborers are few" for the harvesting of souls! (Lk. 10:2.) The slightest obstacle or difficulty or disappointment will cause men to either standstill — or walk backward! "WHO KNOWS . . . but that thou art come to the kingdom for such a time as this?" (Est. 4:14.) The one task I refuse to do, the one service I fail to render could be the one that will cause the work of the Lord to fail — and me to be LOST!

It should be clearly understood that we must do all in our power to serve God! Luke warmness is condemned. (Rev. 3:14-19.) To bury one's talent is to be lost. (Mt. 25:14-30.)

The Election of God

By ROY BALKCOM

'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit. . . ." From the foregoing statement any Bible student can readily see that the doctrine of election is of God.

For hundreds of years the religious world has been divided into two groups, as to HOW this election is made. Some contend that the selection of those elected was made by God unconditional on their part and that it was made before the creation of the world. This group also teaches that it was done without regard to the worth or merit of those elected, that it was partial in nature and limited in application; and that the number is so fixed that it cannot be increased nor diminished.

Such a theory is basically false for many reasons (1) It is in conflict with the scriptures which positively assert that salvation is conditional (MAT. 7:21; LUKE 13:3; ACTS 17:30; 2 THESS. 1:7-9.) (2) It pictures God as acting by dislike for many, but not based on the principles of justice and right. (3) It cancels out all human responsibility, and makes a mere puppet out of man, being manipulated by Jehovah. (4) All warnings, invitations, promises, threatenings and admonitions to faithfulness in the Word of God become as idle words. (5) It makes God a respecter of persons despite the clearly stated fact that he is not. (ACTS 10:34.)

It should be noticed that I PETER 1:2 asserts the FACT of election and its origin in the purpose of election and plan of God; the MANNER AND MEANS by which it is accomplished must be sought elsewhere. This information is supplied by Paul: ". . . For that God chose you from the beginning unto salvation through sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel. "TO THE OBTAINING OF GLORY OF OUR LORD JESUS CHRIST." (2 THESS. 2:13-14.) (1) God "chose." (2) He "chose from the beginning." (3) The choice was made "through sanctification and belief of the truth." (4) Those thus chosen were "called" through the gospel. (5) The gospel is for all men. (MARK 16:15-16) Thus, (a) The gospel is for all. (b) All who believe and obey the gospel are saved. (c) But God chooses (elects) those who are obey. (d) Therefore, God chooses or elects to salvation all who obey the gospel. This is the Bible doctrine of election.

TEEN TALK

Girls, Please Read This

"Once I was an innocent, beautiful, virtuous, religious and ambitious girl; I went to school, and had lofty ideas of doing big things in life. I hoped some day to have a good husband and a happy and joyful home life. I loved the church. I believed the Bible."

"Then some whom I believed to be my friends made me believe that my happiness depended on being smart: that only popularity and pleasure were ideal. Too, I was told that "everybody is doing it!" After seeing the ads of the cigarette companies on TV and in the magazines and on the billboards watching my so-called friends indulging, I was influenced to smoke and got a great kick from sitting in public places puffing smoke in others faces.

"Having lost my desire to go to church or to be with church folks, I went with the crowds to dance halls, road houses and cocktail rooms. I soon became brazen enough to call for a drink at the bar. I learned to gamble, play the horses, and had my late hour dates. NOW I'VE HAD MY FLING — I've been a modern girl, and I have had my personal liberty, but what has it gotten me? My life is wasted. My virtue is gone, my religion is gone, my real friends are gone, my beauty is gone. WHAT DO I HAVE LEFT?"

Here I sit, an old ugly, bleary-eyed, blotched-face, cigarette-smoking, half-crazed drunken sot. I have spurned everything that was good, noble, refined, beautiful, moral and spiritual. The new friends I made are just as miserable as I am. My body is decaying with disease, my heart is broken, my noble ideas are crushed, my motherly instincts are dead, my good family name is disgraced, my character ruined and my ambition is gone! My past is evil, my present is dark, my future is hell. I AM A REPEAL FEMALE."

The writer desires to remain unknown, but she is known to God and her parents, who recently laid her diseased corpse in a cheap grave in a western city, DON'T FOLLOW IN HER STEPS.

— W. DOUGLAS HARRIS

Sexual Morality

By BATSELL BARRETT BAXTER

We live in changing times. Our generation has seen vast changes in transportation, living standards, education, business, and especially in morality. Pearl S. Buck, in the August, 1964, Ladies' Home Journal, in an article entitled, "The Sexual Revolution," on Page 43, put it this way, "No other people of the world have changed as much as we Americans have changed since the end of the Second World War, with the exception of Communist China. . . . Nowhere is this change more apparent than in our new ethics of sex."

Arnold Toynbee, perhaps the foremost historian of our generation, recently said, "Of the twenty-two civilizations that have appeared in history, nineteen of them collapsed when they reached the moral state the United States is in now." (Moody Monthly, February, 1964.)

According to comprehensive surveys reported in two leading news magazines of our nation, (Time, January 24, 1964; Newsweek, April 6, 1964) there is a "new morality" in America today, especially on the college campus. More than fifty per cent of women and more than eighty per cent of men engage in premarital sex relationships. Such expressions as "an erosion of morals," "a sex-affirming culture," "a revolution of morals," "a more sexually active generation," and other such expressions are common.

But God's laws concerning morality have not changed. In stating the Ten Commandments, God said, "Thou shalt not commit adultery." (Ex. 20:14.) Fifteen hundred years later Christ 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 committed adultery with her already in his heart. . . . I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5:27-32.)

The apostle Paul listed a number of sins, including fornication, then concluded, "Of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:21.) In the final book of the Bible we read, "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." (Rev. 21:8.)

God's physical laws, such as the law of gravity and the laws of mathematics and chemistry, do not change. Similarly, God's moral laws do not change. Lying, stealing, murder and adultery have been wrong and always will be.

1. Liquor costs to the public is \$90 per person — Tax return of all forms on liquor is only \$18 per person.

2. Industry estimates alcoholism costs 28 million 600 thousand days per year of more than one billion dollars lost.

3. The city of Atlanta, Georgia, is paying

\$6.43 for each \$1.00 they get out of liquor.

4. Our nation spends THREE MILLION A DAY for education and \$34,200,000.00 for liquor.

5. Of the numerous state and city social service workers with whom we have discussed the matter, few have denied that one of the main reasons for wife and family abandonment is the use of intoxicating beverages by the father, sometimes by the mother, and too frequently by both.

Idle Words

ELMER NASH

It has been said, "There are about forty thousand words that we can use in speaking the English language." Some beautiful words, some are ugly, some good, some bad, some wise, some unwise, some foolish, and some are idle. It all depends upon how we use them, and for what purpose. All of us use some of these words in our every day conversation.

Do we think before we speak? Or do we speak and never give a thought as to what or how we have said it? Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36) By this we know that our words will play a vital part in where we will spend eternity.

Solomon said, "A word fitly spoken is like apples of gold and pictures of silver." (Prov. 25:11) Again, "A man hath joy by the answer of his mouth; and word spoken in due season how good is it." (Prov. 15:23)

Worthless and useless are words spoken for no good reason, such as idle gossip, idle rumors when the facts are not known.

Concerning the resurrection of Jesus, the Bible says ". . . and their words seemed to them as idle tales, and they believed them not." (Lk. 24:11) Though the words spoken by Mary Magdalene, Joanna, and Mary the mother of James were true, the apostles thought they were idle tales, because of the fact of his resurrection had not been fully established. We can gather from this that it is possible for us to start idle tales by using words that may sound unreasonable to others before the facts are fully known. If Jesus had not come to the rescue of these women by appearing to these apostles and others these women would have been branded as being guilty of telling idle tales.

Idle words can also be vain words. Paul said, "Let no man deceive you with idle words, because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6) "For there are many unruly and vain talkers and deceivers." How many times have we been guilty of pretending to be something that we were not? Could it be said of some of us that we are vain talkers or deceivers? Can we a ways say things to a man's face that we say behind his back? If we can't then we become vain talkers and deceivers. Never let us be guilty of using words behind anyone's back that would cast bad reflections upon his good character because such will destroy the influence of a good person and will always hinder the work of the Lord. The Bible says, "But as he which has called you is Holy so be ye Holy in ALL MANNER of conversation." (1 Peter 1:15)

— The Gospel Defender

DAVID LIPSCOMB RESISTS THE DEVIL

Among the wonderful stories that have come down to us from the wonderful life of David Lipscomb who founded the college in Nashville that bears his name, we like this one: He told his students that once he was moved to give \$5.00 to the Lord on Sunday morning. The devil tempted him to cut it in half. He thought of the passage: "Resist the Devil and he will flee." He then doubled his contributions and gave \$10. After that, he reported, the devil didn't bother him when he was about to give. Maybe we ought to do some RESISTING.

Different Kinds of Sins (No.4)

(Continued From Page 1)

confessed only to God; and "Personal" offenses, when repented of, should be "privately" made right with the offended party. (Matt. 18:15-18.) A "public" confession is needed to counteract the influence of only those sins which are publicly known.

SECRET repentance will not correct the influence of one's PUBLIC sins. PRIVATE pleas for forgiveness to the woman involved in the fornication at Corinth (1 Cor. 5) would not be adequate to restore the guilty brother to fellowship in the church. He needed to let the whole CHURCH know of his repentance—which he did. He needed THEIR "forgiveness," (2 Cor. 2:7, 10), as well as God's pardon, and the forgiveness of his partner in sin. This transgressor "was made sorry" (2 Cor. 2:2) by Paul's public rebuke and directions for the church to discipline him, which "punishment" was "sufficient" to bring him to repentance. (2 Cor. 2:6.) He sought "forgiveness" of the church (v. 7), against whom he had sinned.

FORGIVENESS NO "FAVOR" TO HIM

By forgiving one who repents, we do not confer a "favor" on him. HE can go to heaven without my forgiveness—BUT I CAN'T! Jesus said, "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." (Matt. 6:14-15.) I must forgive such a man, not for HIS salvation, but for MINE! (Lk. 6:37.)

Elijah's Unanswered Prayer

By JOE T. CLARY

"... and he requested for himself that he might die; and said, It is enough; O Lord, take away my life..." (1 Kings 19:4.)

God doesn't answer all our prayers the way we expect. Should he grant us our often blind requests, we would be deprived of some of our greatest blessings. (James 5:17.) and so Elijah was not always on the mountaintops of victory, but also fell into the bogs of self-pity where the "juniper trees of discouragement" ever abound. At such times — when faith falters and adverse circumstances press in upon us from all sides — we frequently make foolish requests. Elijah had won some unusual victories, but now tired, and no doubt worn out from his strenuous activity in connection with his showdown experience with the prophets of Baal, and his subsequent ten-mile run to Jezreel, he prefers to die rather than continue the struggle. (see 1 Kings 18:17-46.) Note, however, God's gracious response: First, He allowed His discouraged prophet to refresh himself with a well-earned period of sleep. Then an angel directed him to nourish his tired body with the best "vitamin cake" ever prepared. Thus, divinely strengthened, he was encouraged to go forward on his God-appointed journey. Elijah's improper request to die was not granted, for the Lord had more work for him to do. What is more, the prophet would have missed his most glorious triumph — THAT OF BEING MIRACULOUSLY TRANSLATED TO THE COURTS OF HEAVEN WITHOUT TASTING DEATH! (See II Kings 2:11.)

God's servants occasionally meet with problems that unnerve them; yet, the Lord is wondrously nigh to deliver, and grant blessings far beyond their misguided wishes. Frequently, after our greatest victories, Satan — knowing that bodily weakness may contribute to psychological and spiritual maladjustments—attacks with his favorite weapon: DISCOURAGEMENT. Despite our failures, fears, and inappropriate prayers, our Saviour—who knows our frailties—stands by to comfort and help us.

I leave my prayer with Him alone
Whose will is wiser than my own.
Assured that He will grant my quest,
Or send some answer far more blest.

What's the Difference?

It's Monday morning or any other morning in the work week. The alarm clock rings, the family is aroused, and everyone goes about his routine preparing for the day. Someone shouts, "What time is it?" Upon being advised, the usual grumble follows: "Why don't we get up earlier? I can't afford to be late; the boss growls and everything goes wrong all day. Don't have time for breakfast, just a cup of coffee. All corners are cut, the beds are left unmade, the breakfast dishes are stacked in the sink. "We will just let dinner take care of itself," they say as they dash out of the house, throw the paper on the porch, run for the bus to go to work, to an important meeting, or just plain visiting.

The scene changes. It is Sunday morning. The alarm clock rings and a hand reaches out to shut it off. The family catches a few extra winks. After a while, a brave soul sneaks out to get the Sunday paper. In time the rest of the family gets up and the paper is divided as to favorite sections. Breakfast is eaten leisurely. "Will you look at the time?" is a question that finally comes from someone. "Oh, well, guess we won't make it for Bible Study. Not a bed made, not a dish washed, and the dinner has not been started." Eleven o'clock comes and the family leisurely leaves the house, all in apple-pie order. We'll be a few minutes late, but I always say better late than never, "Is a remark that is made as they stroll out to the car."

Why do we not find the same excitement thrilling these people on Sunday morning as on other days? Why the difference in their attitude toward getting to church services and other appointments? The answer is: — THEIR LOVE! We seem to love our jobs, our visiting, our pleasures and other similar appointments more than we love the church, our Saviour, and the opportunities of serving Him. Surely we should do something about this unbalanced condition.

— SELECTED —

Christ Is Our Lord and Head

By ABE LINCOLN

When the figure of a body is used to apply to the church, Christ is the head of it. (Eph. 1:22.) The head is the important part of the body and directs the other parts in proper functioning. The body would be dead without the head. Christ is not the head of any other body. He does not direct the parts of any other body, although other religious bodies may imitate the functions of the members of the body of Christ, Christ is not the head of any church except his own.

Christ has sufficient power to control and direct the church. He has sufficient wisdom to do this since there is invested in Him the fulness of the Godhead. The head must direct the body or surrender its authority to the members of the body. If the authority of the head is surrendered, there can be no concerted and united action of efforts of the members for confusion would soon arise in the church.

In Ephesians chapter four the Spirit through Paul states that miraculous gifts were given to the early church and were to continue "until we all attain to the unity of the faith." (Eph. 4:13.) These spiritually gifted persons were to continue until the church has attained "unto the measure of the stature of the fulness of Christ." This means that those who possessed spiritual gift were to continue until the full and complete knowledge of Christ was given. This was done when the New Testament was written. The purpose was to exhaust the fulness of Christ in revealing God's will to man and instructing man in all of the ways of righteousness.

In presenting Christ as the head of the church, Paul gives a view of the structure of the church. The church is "to grow up in all aspects unto Him, who is the head even Christ, from

whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love." (Eph. 4:15,16.) When the church was established, it was the intention of the head for it to grow. The growth was to take place in two ways — from without and within. The church grows from without by additions, by people obeying the gospel; second, it was to grow from within by its members growing or developing into the likeness of Christ.

All means necessary to the edification of the church and the preaching of the gospel to the world have been given to the church. Christ as the head of the body governs each member through His truth. He thus keeps united His people who are faithful unto Him. There is no friction in the work and worship of the church. The structure of the church is such that when the members are faithful to Him each one functions in that way that brings harmony and success to the body.

SUCCESS

"Success is being friendly when another needs a friend;

It's in the cheery words you speak and in the coins you lend;

Success is not alone in skill and deeds of daring great;

It's in the roses that you plant beside your garden gate.

Success is not in getting rich or rising high to fame;

It's not alone in winning goals which all men hope to claim;

It's in the man YOU ARE each day, through happiness or care;

It's in the cheery words you speak and in the smile you wear.

Success is being big of heart and clean and broad of mind;

It's being faithful to your friends and to the stranger kind;

It's in the children whom you love and all they learn from you;

Success depends on character and everything you do."

-- Selected

THE WORLD IS MINE

Today upon a bus, I saw a lovely maid with golden hair;

I envied her- she seemed so gay-and I wished I were as fair.

When suddenly she rose to leave, I saw her hobble down the aisle:

She had one foot and wore a crutch, but as she passed, a smile.

I have two feet - the world is mine!

And then I stopped to buy some sweets. The lad who sold them had such charm.

I talked with him - he said to me: "It's nice to talk with folks like you." "You see," he said, "I'm blind."

Oh, God, forgive me when I whine;

I have two eyes- the world is mine!

Then walking down the street, I saw a child with eyes of blue.

He stood and watched the others play;

It seemed he knew not what to do.

I stopped for a moment, then I said:

"Why don't you join the others, dear?"

He looked ahead without a word, and then I knew he could not hear.

I have two ears - the world I'd go,

With feet to take me where I'd go,

With eyes to see the sunset's glow,

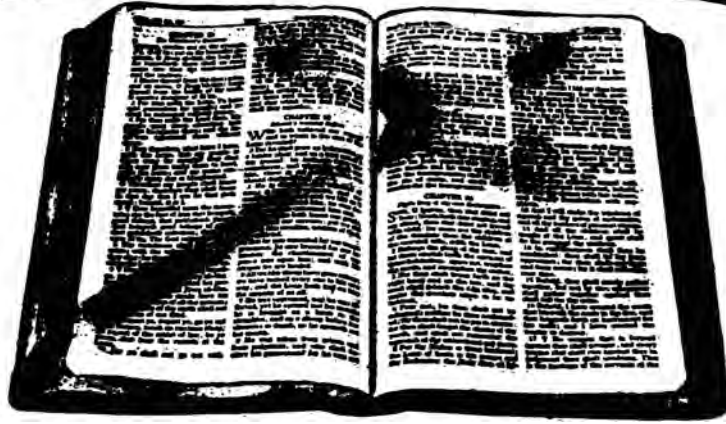
With ears to hear what I would know,

Oh, God, forgive me when I whine;

I'm blessed, indeed! The World Is Mine!

— Selected —

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25
"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, SEPTEMBER 9, 1936

NO. 83

"The Work Is Great... Who Then Is Willing?"

HARDEMAN NICHOLS

NOTE: Here is a sermon of great merit. I challenge you to read every word of it. EDITOR.

David's greatest desire was to see a permanent temple erected to the glory of God. "It was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou has shed blood upon the earth in my sight", (1 Chronicles 22:7,8.) Being hindered in one of life's greatest desires did not discourage the king nor turn him against the Lord. Meekly he accepted the will of God in this matter and set about to do what he could to make it successful.

ENCOURAGED MAN OF HONOR

First, he encouraged Solomon whom the Lord had chosen to do the work. "Now, my son the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee" (1 Chronicles 22:11.) Also he freely gave of his treasure to assure the success of the project, (1 Chronicles 22:14-16). Then, he commended the task to all the princes and enlisted their support for the construction. (1 Chronicles 22:17-19.) How unlike some who claim a divine relationship today! The construction of the temple did not become "sour grapes" to David just because he was not chosen to "head" it. Neither did he withhold his money or influence and sullenly hope that the project would fail.

David's interest was not completed with these few gestures and the twenty-ninth chapter begins with a statement of what he did "furthermore." He called all the assembly of Israel together and spoke to them as a dying man making a final request. Here is provided a plan for acceptable service in any work of the Lord today.

THE IMPORTANCE OF THE TASK

David knew the consequence of the task before them; therefore he said to the assembly, "The work is great." (1 Chronicles 29:1.) Its greatness consisted not in the cost of the materials alone, but in the fact that it was to be done for the cause of the Lord. Any work done by divine instruction is a great work. Nehemiah said the task of rebuilding the walls of Jerusalem was a "great work" (Nehemiah 6:3.) Even a cup of cold water given by a disciple to a thirsty man is a work so great that the Lord takes note of it and will reward the giver in the day of judgment. (Matthew 10:42.)

Too often, members of the church are not impressed with the importance of its work. It is the greatest work in the world because it

is blessed beyond this world. When we believe this, we "seek first the kingdom of God." (Matthew 6:33.) Worship is important; preaching and teaching the gospel are great works; letting our light shine cannot be scorned as a small thing and the work of the congregation cannot be despised if we believe there is a heaven to gain, a hell to shun and souls to save.

THE PURPOSE OF THEIR WORK

David appreciated the purpose of this work. He knew that building the temple was not for David's sake nor for the honor of Solomon. They weren't building just to be building. He understood it was "not for man, but for Jehovah God." (1 Chronicles 29:1.) His perception was keenly focused on the fact that the temple was for the praise and honor of the majesty of God.

The church will be greatly hampered and limited in its accomplishments until brethren (and sisters) cease thinking that attending the services is an honor paid to the preacher and their presence in classes is for the sake of the teacher or that their giving is a complimenting vote of confidence in the elders. Only when we see the fact that we are working for the Lord will we be willing to do our very best. While it is true that the preachers, teachers and elders are encouraged by genuine devotion to duty, the Bible teaches, "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." (Colossians 3:23,24.) On the other hand, when one refuses to do the work God has commanded, he isn't simply refusing to help the church; he is refusing to come "to the help of the Lord" as did the village of Meroz in Judges 5:23. It is true they did not help Deborah and Barak; but it was more far-reaching than that: they "CAME NOT TO THE HELP OF THE LORD." And what we do or refuse to do in the church affects the Lord and will confront us in the day of judgment. (Matthew 25:31-46.)

SECRET OF LIBERALITY

David knew that love is the secret of individual liberality. "Because I have set my affection... seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God." (1 Chronicles 29:3.) We freely give to that which we love; for it is impossible for one to genuinely love without giving. Paul said you "prove the sincerity of your love" by the measure of your giving. (2 Corinthians 8:8.) The way to get members of the church to give more time, talents, and money to the Lord's work is to help them set their affections more completely "on things above, not on things on the earth" (Colos-

sians 3:2.) One who really loves the Lord and the church can't sit by idle and unconcerned while needs go unanswered and the work remains unfinished and souls are yet lost. With the sweet Singer of Israel he will say, "Because I have set my affections, . . . I give."

IMPORTANCE OF DEDICATION

David respected the importance of personal dedication. Before enlisting others, he accepted his personal responsibility and did what he could. He didn't ask the people to do what he was unwilling to do. An elder or preacher or deacon must practice what he challenges others to do. Paul could command, "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God peace shall be with you." (Philippians 4:9.)

No one can acceptably give God half-hearted service. His cause is worthy of the best we have. This attitude caused David to give personally more than FOUR BILLION EIGHT HUNDRED EIGHTY-SEVEN MILLION DOLLARS IN GOLD AND SILVER to this task plus an uncounted amount of other materials. (1 Chronicles 22:14.) Is it any wonder that he was able to say, "I have prepared with all my might." (1 Chronicles 29:2.) A dozen families, although poor in this world but rich in dedication like that, could revitalize a whole church anywhere!

CHALLENGE TO CONSECRATION

The gauntlet from this man after God's heart resounded, "Who then offereth willingly to consecrate himself this day unto Jehovah?" (1 Chronicles 29:5.) The time of the challenge was immediate - "this day." The aim was to consecration. Consecrate means literally "to fill his hand." David did not challenge them to do more than they were able; but simply to give a full measure of their talents with devotion. The boys at our house had the task of keeping the woodbox in the kitchen filled and there would have been trouble if we had picked up only one stick with our fingers instead of carrying an armload of wood to the box. Many churches are hampered by a lack of consecration; they are satisfied with a "small" effort when they should be accomplishing great things for God! Remember that we shall be called into account for our use of talents and opportunities and if we have neglected or hidden them, we shall be lost. (Matthew 25:14-30.)

THE JOYOUS RESULTS

You will be happy to learn the results of David's challenge. There was a great response and the people "offered willingly." (1 Chronicles 29:9.) "Then the people rejoiced, for that

(Continued On Page 4)

WORDS OF TRUTH

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"The Present Controversy"

GUS NICHOLS (NO. 1)

My old friend and Brother W. H. Green, of Brilliant, Alabama, has written me twice wanting controversy with me, and has written about me in circular literature, and one of these pieces has been called to my attention, to which I am making brief replies in "WORDS OF TRUTH". This is my first review of his circular letter of three single spaced typewritten pages. It is entitled "THE PRESENT CONTROVERSY."

His first paragraph is as follows:

"UNITY: The basis for unity, or oneness, was given by our Lord in John Chapter 17, when he prayed that we might be one through his word. We are, therefore, to be guided by what God's word says rather than by what it does not say. The doctrines and commandments of men begin where His word ends. To have proper respect for God's word brings about that unity for which Christ prayed."

MY OBSERVATIONS

1. First of all, the unity for which Christ prayed is indeed to be greatly desired, prayed for and sought after. But unity can not be scripturally built upon anything but the truth. The truth, the whole truth, and nothing but the truth must be taught and practiced whether we have unity or not. Christian unity is not to be built upon perversions of the truth. Fellowship must be sought upon the principle of walking in the light of God's word, (1 Jn. 1:7), not by following the man-made laws of those who have appointed themselves to be the "watch-dogs" of orthodoxy. We must be united on the basis of the word of God, rightly divided. (2 Tim. 2:15.)

2. We can not be scripturally united upon half truths, and ambiguous and contradictory statements. A man who thinks he has a right to contradict himself and his own teaching and position, can believe about anything in religion that he wants to believe. Part of the time he can teach one position, and when pressed and embarrassed in his efforts to defend it, he can ignore his former position and try to defend some other position, contradictory to the first, and in the meantime holds to both positions. Such a man is obviously confused and an unsafe teacher.

3. Our radical brethren do this very thing. Part of the time they argue as if they believed that the Bible leaves nothing to human wisdom and opinion, or expediency, but gives all the details and covers, not only the thing to be done, but always tells us exactly all the details to follow in order to obey the command given unto us. Now, I will freely admit that if the Bible gives the church instruction as to all the details, ways and methods of carrying out all its com-

mands, then all of us are in error, the anti-orphan home brethren who say it is a sin for the church to help feed orphan children, and all the rest of us. This is true for the reason that we all teach and practice things not prescribed in the New Testament in that manner, such as preach by means of radio, TV, the printed page, have church owned meeting houses, with rest rooms, offices, parking lots, baptistry, etc. Then some brethren argue part of the time, that the Bible covers all details and leaves nothing to man's judgment.

4. I think Brother Green is trying to put this idea over on us when he said in the foregoing quotation from his circular letter that, "We are, therefore, to be guided by what's God's word says rather than by what it does not say." If he means that the thing to be done must be authorized by the word of God, well and good. But if he means that all the ways and means of doing what is commanded must also be MENTIONED in the word and be a part of a revelation then he is wrong, and contradicts himself, as well as the Bible. True, "We are to be guided by what God's word says" in all matters of faith and revelation. But in matters of expediency, or of human judgment and opinion, we are to be guided by human judgment, and in such matters cannot be guided by the Bible without the use of human judgment or opinion.

5. The Lord told his disciples in the great commission to "GO" and teach all nations, etc. (Mat. 28:19.) The Bible guides us into performing the act of going. But common sense is to be our guide as to whether we walk, ride a donkey, or in an automobile, or go by means of an airplane. In these matters there is and must be human liberty. Only a faction would make a law all must "WALK" in carrying out the command to "GO". And, on the other hand, only a factious group would make a human law that one must "NOT WALK" in obeying the command to "GO", but that all must go in automobiles. Factions might try to regulate these things by man-made laws, but God did not decide these things for us, and has declared that human laws of all kinds in matters of religion are sinful and wrong. You can go on and apply the same principles of interpretation to the duty to "Teach all nations", and to "Baptizing", as to whether in a baptistry or a river, etc.

6. In Herbert E. Winkler's book against our orphan homes, etc. he quotes with his approval the following, "Something has gone wrong when brethren begin to say 'that God has commanded us to do something but has not revealed to us how to do it, and that, therefore, we may do it any way our own wisdom dictates.'" (Page 22A.) Again, "There is no 'realm of opinion' in the service of God. It is all 'the realm of faith' or it is sin." (Page 22b.) Again, "There is no 'area of opinion', no 'realm of opinion' in which man can use his own judgment or wisdom"... etc. (Page 22c.) What do you say, Brother Green? But again, this book says, "To say 'that God has commanded us to do something but has not told us how to do it' is to say that the word of God is not all sufficient, and that it does not thoroughly and completely furnish us to do everything good, but that there are gaps in it in which we must depend upon our own judgment or wisdom for guidance. It is a terrible impeachment of God's word. It is to say that God's word is inadequate and that it does not cover everything." (Page 22c.) This is the very tap-root of "Anti-ism." Such doctrine contradicts its other doctrines, that there is a realm of human opinion, and of human judgment, etc. Yes, we are to be "Guided by what God's word says", Brother Green, TO THE EXTENT THAT IT SPECIFIES WHAT TO DO. But when the word tells us to do something in Generic terms, leaving the way and manner to do it to human judgment and wisdom, then we must be guided in our choice of methods by our judgment, for in such matters the Bible does not guide us. It only tells us

what the thing is which God wants us to do, in such generic cases, and leaves us to select the way thought by us to be expedient. The way to unity is for all do the thing commanded of God, and if the command be generic, obey the command in the best way we can, and grant liberty to each church, (or each individual) to choose its own method, etc.

7. Brother Green says, "The doctrines and commandments of men begin where His word ends." Yes, and this is where "Anti-ism" and division begins, too. Where God's word tells us to do a thing, we should unite in doing the thing specified. But if it is specified in generic terms leaving the way and manner of carrying out the command to our judgment, then we should exercise our God-given liberty and do the thing in the best manner possible. IN SUCH CASES, GOD'S WORD ENDED BY TELLING US TO DO THE THING, SUCH AS TO "GO" AND "TEACH" AND "BAPTIZE", etc. THE WORD ENDED AND DID NOT TELL US HOW TO DO THESE THINGS. It did not tell us how to "GO" did not tell us to "WALK", nor to "RIDE", nor to "FLY", but SAID "GO" AND ENDED RIGHT THERE. If some faction arises and demands that we shall not go by "PLANE", then it is legislating for God, making laws for God, and such laws usually BEGIN WHERE GOD'S WORD ENDS. But we do not believe in making laws for God, either in the realm of opinion, or where God has legislated. It is a sin to legislate for God. (1 Tim. 4:1-5.) Hence, there is a realm of liberty, where we have a choice, an option as to how to do the thing commanded—this is under generic commands. Here is where "Anti-ism" plays havoc with unity.

In this realm we do not have to have uniformity in order to have unity. One church can send its missionaries by plane, while another may send by boat, and both churches be united. The church which sends by boat has no right to make a law that all churches must use the "boat method" of travel. Neither does the airplane — sending - church have any right to forbid the boat method. HERE IS LIBERTY AND UNITY, but NOT UNIFORMITY. There is to be uniformity in MATTERS OF FAITH and REVELATION, but such is not necessary nor possible in the realm of OPINION UNDER GENERIC LAW.

But there can be unity in all matters. In matters of specific command, all must unite in doing the very thing commanded, and in the way we are commanded to do it, if some certain method is a part of the command. But we can have unity by allowing every man, and every church to decide how to obey generic commands. No church has any right to tell all the churches they must build brick buildings, or have a baptistry, class rooms, etc. Neither does any church have a scriptural right to forbid any church to have such things. This is the realm in which child care, and of the old aged, and the church supported radio and TV programs belongs. God has told us to do the job, both individuals and churches to do the thing commanded. But God has not told us how to do the thing here authorized. This is what I have always preached, when I was much younger and enjoyed the hospitality of your home. (More Later.)

"The wicked flee when no man persueth; but the righteous are bold as a lion." (Prov. 28:1.) If you are afraid of your own shadow, you may know that you are not righteous. Why not stand up and be counted for Christ?

The Christian life is like a race. (Heb. 12:1-2.) However it is difficult to get some members of the church to even walk.

Some members of the church have a very weak faith. (Rom. 14.) They have not nourished nor fed it in so long that it is about to die. Still they are not disturbed, nor excited about their condition.

Are You Making The World Better Today?

By GUS NICHOLS

Say! Is your life being mispent,
With problems, worries and discontent?
Why not straighten up, live for others,
And consider them your earthly brothers?

Resolve to help all others you meet;
Say kind words to all whom you greet;
Don't be a doubter: it will pay,
Now, and at the judgment day.

Remember the day is slipping fast!
Have you cheered those you met and passed?
Are they happier because they met you?
Remember, the day will soon be through!

How could you sleep in your bed?
When not a good word you have said?
When you've ignored God and his plan
For you to help your fellow man?

Show your love, win souls for your prize;
For "He that winneth souls is wise."
"GO — Don't waste another minute!
Win souls—put every thing in it!

Then when you close your eyes at night,
You can say, "I've treated others right,
And I've obeyed God, walked in his way;
I've made the world better today."

Saturday School Begins Oct. 15, 1966

GUS NICHOLS

Our Saturday school to be conducted at the Sixth Avenue Church of Christ, Jasper, Alabama, will open October 15, 1966, 9:00 A.M. to 3:45 P.M. each Saturday for six months. There will be a plurality of classes conducted simultaneously so as to offer a choice in the course of study to be followed. There will be no tuition. The courses are all free, except that the student may need to buy a text book, or outline book for the Bible lessons to be studied.

There is a great shortage in the nation of the right kind of men for preachers, elders, deacons and Bible class teachers, not to mention the great need for better men for the general work of the churches. Will you, please announce this Saturday School? The only qualification is to come with a willing heart and mind, and with a determination to try to attend your chosen class, or classes regularly, if possible.

Again, we hope to obtain the services of the best qualified teachers in this area for this school. An announcement of courses and teachers will be made later.

The Holy Spirit

By: FRANKLIN CAMP

As we continue these studies on the Holy Spirit, let me again remind you that the question is not, does the Holy Spirit operate in conversion and sanctification, but how does He operate? Does the Holy Spirit operate through means — the word — or does He operate direct and without means? Some of our young preachers are contending that the Holy Spirit operates on Christians (in sanctification) direct and apart from the word.

These brethren that are teaching this think they have discovered some truth that has been overlooked by gospel preachers of the Restoration movement. I do not make any claim that the pioneers knew all the truth that the Bible teaches, but I deny that they failed to learn what the Bible teaches on this subject. Those who think they have learned some new truth on the Holy Spirit and the Christian have just de-

ceived themselves. I have not seen a single argument made by them but what denominational preachers made before these young men were born, and these same arguments have been answered hundreds of times by gospel preachers. What has really happened is not that these preachers have discovered some new truth the Bible teaches about the Holy Spirit, but they have been feeding on the false teaching of denominational preachers rather than studying the Bible until they have mistaken this for "new truth about the Holy Spirit."

Those who are contending for a direct operation of the Spirit on Christians are making the same mistake as denominational preachers that contend for a direct operation on sinners.

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16:13,14) This statement was made to the apostles. Note first that Christ promised the apostles that the Holy Spirit would guide them into all truth. This teaches two things concerning the truth:

1. Its origin is divine. 2. Its substance is complete. If the Holy Spirit operates on the Christian apart from the word he cannot add any knowledge or truth for He has already given that through the apostles. Thus this "inner light" that these preachers claim from the Holy Spirit is not light but darkness. The one and only light for the soul is the word already revealed. (Ps. 119:105.)

In the next place it will not do for these preachers to claim that the Holy Spirit operating on them enables them to understand the word. First, this is what denominational preachers have claimed through the years and instead of understanding it they misunderstand it. In the second place, if there is some direct operation of the Spirit on these preachers and Christians to enable them to understand the word, they would be infallible in their interpretation. It is certain that if the Holy Spirit in a direct way, guided one in interpretation, it would be an infallible interpretation. Are these preachers subject to error? If they say they are not subject to error because the Holy Spirit guides them in their interpretation, then they ought not to oppose the infallibility of the Pope. If they say that they are subject to mistakes in interpretation, then they are not guided in a direct way in understanding the word. In the third place, these preachers do not claim a direct operation of the Spirit on sinners, why does a Christian need it?

Christ said that the Spirit would glorify him — Christ. I have never heard a preacher that claimed an operation of the Spirit apart from the word who did not glorify the Spirit rather than Christ. The work of the Holy Spirit was to glorify Christ and this was done by his revealing the gospel of Christ. Paul said, "And he is the head of the body, the church, who is the beginning, the first born from the dead, THAT IN ALL THINGS HE MIGHT HAVE the preeminence." (Col. 1:18.)

Romans 1:16 states that the gospel is the power of God unto salvation. As far as I have been able to learn, these brethren admit that the gospel is the power of God unto salvation to the sinner and make no claim that the Holy Spirit operates directly on the sinner. But what is involved in the salvation of the sinner from his past sins, but does it stop there? No, the salvation of Romans 1:16 is not a half-way salvation. The salvation of this verse is a complete salvation — that is one that will enable one to go to heaven. This verse states that the gospel contains the power to accomplish this salvation. If the Christian needs some special operation of the Spirit then the gospel only partially saves. I challenge these brethren to name just

one thing that is needed in our salvation that is not provided for in the gospel. Our salvation is by faith. (not faith only) This faith rests upon the testimony of the gospel. (Rom. 10:17.) If the Holy Spirit operates directly on the Christian, this cannot produce faith for that is what the gospel does. The Holy Spirit does not increase our faith apart from the gospel. Since our salvation is by faith and the Holy Spirit does not produce or increase our faith apart from the gospel, will these brethren please tell me what he does for the Christian by a direct operation?

The Saddest Part...

The saddest road to hell is the one that looks so much like the right way as to appear safe, but is yet wrong. It leads one on in happy anticipation of heavenly rest and joy, only to dash him down upon the rocks of disappointment just beyond the precipice of realization.

It is sad because people, good people, spend so much time, energy and work on the way, thinking of heaven and hoping to go there, only to be disappointed at the end. Our hearts ache when we see so many people like those of whom Paul spoke. "I bear them witness, they have a zeal for God, but not according to knowledge." (Rom. 10:1-4.) It is pathetic that so many, many people who are good citizens, excellent neighbors, just fine people in nearly every way you can think of, but have never seriously compared what they believe, how they worship, what church they support, and what name they wear with the Bible.

It is hard to see a person go on to eternity who has never made an effort to go to heaven, and to regret to see him go, because he never awoke to the need of the Savior and the means of being saved.

But how much more tenderness in our hearts we find for those who want to be saved, are exceedingly religious, are sacrificing much time and effort, and pouring their very lives into the work of their various churches, only to be disappointed! If only men and women would go to the Bible, read it to find whether their churches are found therein, and whether their worship is all authorized of God! O God, that men would see!

Good men walk and worship in human churches, and are supporting human doctrines they think are divine, and it all seems right. "But there is a way that seemeth right to a man, but the end thereof are the ways of death." (Prov. 14:12.)

We plead with men not to gullibly take what we say or what anyone else might say about religious matters, but to "Search the Scriptures, whether these things are so." (Acts 17:11-12.) If it is Bible teaching, accept it; if it is not... reject it.

"The simple believeth every word; but the prudent man looketh well to his going." (Prov. 14:15.)

"Stand ye in the ways and see: ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein, (Jer. 6:16.)

"And I set watchmen over you, saying, Harken to the sound of the trumpet; but because they have not hearkened.

Therefore hear, ye nations, and know, O congregations, what is among them. Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, and as for my law, they have rejected it." (Jer. 6:16-20.)

"In vain do they worship me, teaching for their doctrines the commandments of men." (Matt. 15:9.)

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

-- From Just A Moment

Benevolence In the Early Church

By W. T. HAMILTON

The early church was a show-case of benevolence unequalled in human history. They practiced it in every sense of the word. However, benevolence as used in this lesson will be limited to that which was manifested in helping provide material necessities for the poor.

THE EARLY CHURCH

The need appeared in the VERY EARLY days of the church. In Acts 2:44, 45 the need was so acute that some noble souls sold property to help provide for others. The church was only a few days old when Barnabas is singled out as an example of such liberality (Acts 4:34,25.) This need arose among the multitude who came to Jerusalem to observe the Jewish feast days and who, while there, heard of Christianity. Their new found joy made them want to stay in Jerusalem longer than the provisions for their trip would last.

One is really not surprised to see such sacrifice. It was not new to righteous people, even then. In the Old Testament the Jews were required to leave some of the harvest in the field for the gleaners (Deut. 24:19-22). Jeremiah (7:6) demand that the people of his day "oppress not the stranger, the fatherless, and the widow." When John the Baptist demanded fruits worthy of repentance, one of his requirements was, "He that hath two coats, let him impart to him that hath none; and he that hath none; and he that hath meat, let him do likewise." Luke 3:11. With a heritage like that, one would expect the Christ-like people of the first century to be concerned about others.

Many of the first century saints heard the lessons Jesus taught. Some of them may have been present when he told of the Good Samaritan. Other heard Him rebuke the Pharisees "who had omitted the weightier matters of the

law, judgment, MERCY, and faith." Perhaps others remembered the judgment scene most vividly. "For I was hungered, and ye gave me meat. . ." (See Matthew 25:35-40.)

The Jerusalem need in the earliest days of the church was not the only time the early saints were called upon to sacrifice material things for others. The same responsibility was borne by the churches of Galatia. (Galatians 2:10; 6:10.) The Ephesians were admonished likewise. (Ephesians 4:28.) James included in pure and undefiled religion: "to visit the fatherless and widows in their affliction," (James 1:27) and he made such benevolence and evidence of faith, Jas. 2:14-17. John used one's benevolent acts as an evidence of his love for God! Jno. 3:16,17.

PROBLEMS IN ADMINISTRATION

The ideal situation with their benevolence was in that it worked so well-not in that they had no problems of administration. The human element entered in then, too.

The first sin recorded in the church was over the matter of giving for the poor. Ananias and Sapphira wanted praise such as Barnabas and others were receiving, and they wanted their money, too. They tried to obtain both. Their sin cost them their lives, and brought forth the first need for church discipline. (Discipline was later connected with benevolence, also. 2 Thessalonians 3:10-14.) When the situation was corrected, the church grew (Acts 11:14.)

Soon after that, another problem arose. Some thought their widows were being neglected in the DAILY ministrations. They complained. The apostles told them to select seven men "whom we may appoint over this business." The saying pleased the whole multitude. The problem was solved and the brethren worked together.

THE SPIRIT OF THE EARLY SAINTS IN BENEVOLENCE

At this point one can see the spirit they possessed in solving their problems. The ones who thought they were being neglected were the Gre-

cians. The ENTIRE CONGREGATION was charged to "look ye out among you seven men." When the selections were made, all seven of them wore Grecian names! And the Hebrews did not complain that the committee was loaded. In honor, they preferred one another. With that Spirit, no wonder they excelled in benevolence.

THEY GAVE EVEN THOUGH THEY WERE IN NEED THEMSELVES

Their magnanimous spirit in administering benevolence is not the most remarkable thing about them, however. One is even more impressed when he sees their determination to help others. Some were "ADDICTED to the ministry of the saints" I Corinthians 16:15. They were willing to share with others even though to do so meant they would be denied some of the necessities of life.

Acts 11:28, "Agabus signified by the Spirit that there should be great dearth throughout all the world." Note: (1) Agabus spoke by inspiration, (2) the dearth would be great (3) it was soon to come, and (4) it would be throughout the world. To the brethren in Antioch that meant that the great depression was soon to hit there. But in spite of the coming hardships, the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea" V. 29. Even though they would soon need it themselves, they first shared with their brethren who were already in want.

This addiction becomes even more impressive as one reads 2 Corinthians 8:2-4: "How that in a great trial of affliction . . . their deep poverty abounded unto the riches of their liberality. . . beyond their power they were willing of themselves: Praying us with much intreaty that we would receive the gift." Out of deep poverty they gave to relieve a lesser need of others! They even had to persuade the preacher to take it.

THEY COOPERATED IN BENEVOLENCE

The early saints did not think they could do the work alone. They did not excuse themselves by saying they had no obligation to work with others.

The Jerusalem brethren were in need. Paul worked among the churches of Macedonia and Achaia to help raise money for them. He used the liberality of the Macedonian churches to encourage the churches of Achaia (2 Cor. 8:1-4), and the liberality of the Achaian congregations to encourage the saints of Macedonia (2 Cor. 9:2). He with Titus and at least two other brethren (2 Cor. 8:16-24), took the money to Jerusalem and administered it (2 Cor. 8:19,20). Thus, they were willing to cooperate — congregations and individuals — to help the poor. The cooperation and unity of their work is shown in Romans 15:26: "For it hath pleased THEM of Macedonia and Achaia TO MAKE A CERTAIN CONTRIBUTION for the poor saints which are at Jerusalem" Their spirit of charity enabled them to work with others for a common cause.

THEY REALIZED CERTAIN LIMITATIONS ON THEIR BENEVOLENT WORK

One should not assume their zeal was blind. They recognized there were some people they should not help. Widows, who were not widows indeed, were not to be taken "into the number" 1 Tim. 5:9-11. If a widow had relatives who could care for her, they were to do so, 1 Tim. 5:4. If the relatives would not, they were "worse than an infidel," verse 8.

Dead-beats would have had a difficult time in the early church. Those who would not work were not fed, 2 Thes. 3:10. If they persisted in laziness, they were disciplined, verse 14.

If one could help himself, he did not need the help of others. He was admonished to "bear his own burden," Galatians 6:5. And the Scriptures nowhere suggest that distribution was made to any man according to his WANTS, but according to his NEEDS (and there is a vast difference!)

"The Word Is Great... Who Then Is Willing?"

(Continued From Page 1)

they offered willingly," records the chronicler. Giving from the right motive is a joy; and "God loveth a cheerful giver." (2 Corinthians 9:7.) Giving with joy instead of grudgingly or of necessity is described in 1 Chronicles 29:9 as giving "with perfect heart." "David the king also rejoiced with great joy," the verse continues. A leader has a right to be happy when he sees a glad response to holy consecration. It makes elders of the church happy today when the members accept the challenges readily. Those Jews gave of their means immediately. They didn't have to "think it over" as if some kind of trick were being played on them by their leaders; nor did they refuse to cooperate. A happy church today is one which offers willing and without hesitation.

QUALITIES OF CONSECRATED HEART

David then led all the congregation in prayer in which are revealed some qualities of a consecrated heart. Prayer's is revealing.

1. ACKNOWLEDGMENT OF GOD'S AUTHORITY was expressed in the very beginning of his prayer. "Thine, O Lord, is the greatness, and power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." (1 Chronicles 29:11.) Those who believe that God has a right to command will do what he says.

2. THEY ADMITTED THEIR STEWARDSHIP and praised God as the source of all their riches and the rightful owner of all their possessions and wealth. "For all things come of thee, and of thine own have we given thee." (1 Chronicles 29:14.) Before a church can fill its hands

with gifts to the Lord it must be taught this truth.

3. THEY REALIZED THE BREVITY OF THEIR SOJOURN ON EARTH. "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." (1 Chronicles 29:15.) They didn't selfishly cling to their belongings for they knew they could take nothing out of this world; so they sent it on ahead by laying up treasures in heaven and willingly giving to the great work of the Lord. Those not so consecrated feverishly focus all their energies on materialistic projects as if they could stay down here and have them forever.

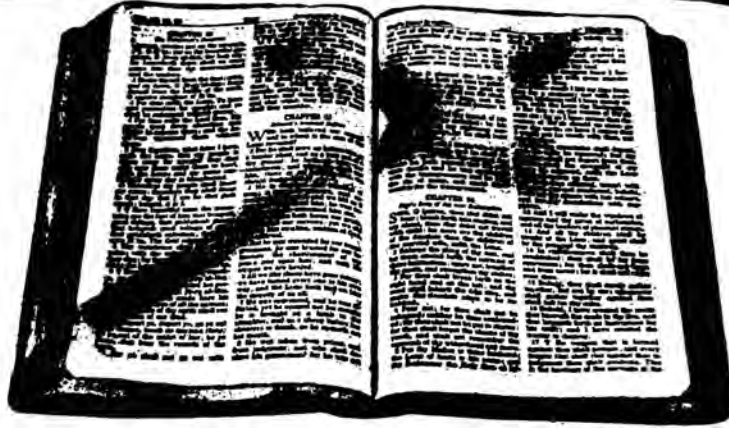
4. DAVID ALSO DECLARED HIS CONFIDENCE IN THE REWARD FOR RIGHTEOUSNESS in verse 17: "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." Getting people to consecrate themselves requires the implanting of a firm belief in the knowledge that their "labor is not in vain in the Lord." (1 Corinthians 15:58.)

5. IN CONCLUSION, THEY PLEADED FOR A CONTINUAL WILLINGNESS OF GOD'S PEOPLE TO BE GENEROUS IN SERVICE. "O Lord. . . keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee." (1 Chronicles 29:18.) You see, they saw in giving something that many members of the church have not yet learned: that IN COMMANDING US TO GIVE, GOD IS NOT SIMPLY RAISING MONEY; BUT HE IS RAISING MEN! He is preparing hearts unto him! Preparation for heaven is not trite matter; truly the work is great . . . WHO THEN IS WILLING?

WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

VOL. 2

FRIDAY, SEPTEMBER 16, 1966

NO. 84

'LORD, TEACH US TO PRAY'

LEVI SIDES

Hatt Church of Christ

What do you want to know? Little folks want to know how to ride a bicycle. Teenagers want to know how to drive. Older people flip through manuals to find how to win friends and lose weight. But the disciples of Jesus Christ wanted to know something which puts to shame our ignoble questions. Driven by a deep thirst, they asked: "Lord, teach us to pray." (Luke 11:1).

"Lord, teach us to pray" should be the constant prayer of every Christian. We do not know how to pray. We do not know what to pray for. Even the great Apostle Paul says, "For we know not what we should pray for as we ought." (Rom. 8:26). It was with this deep consciousness of lack of "know-how" in prayer that the disciples asked Christ to teach them how to pray.

In Christ's answer (Luke 11:2-4; Matt. 6: 9-15), we have the blueprint of prevailing prayer. Indeed, His answer may well mark the limits beyond which we would only "ask and receive not, because ye ask amiss." (Jas. 4:3).

We mistakenly call His answer "The Lord's Prayer." It was not His prayer. He would have prayed an entirely different prayer if He had been pouring out His heart to the Heavenly Father. He was giving His disciples a prayer they could use-not for formal repetition but as a model by which they could pray.

Preceding His answer, our Lord had been speaking about the motives in services and prayer and had condemned hypocritical public prayer, repetitious prayer, and loquacious prayer. He had intimated that only the sincere, earnest, heartfelt prayer of a righteous person could be satisfactory either to God or to man. Couple this with the fact that it was His disciples who asked for guidance in prayer and we must assume that the prayer advice given is not for sinners but for the righteous.

Answering His disciples Christ said, "After this manner therefore pray ye..."

"OUR"

There is no "I" or "my" in the model prayer. All the personal pronouns are "we" and "our". This fact has real significance. Self is the biggest hindrance to victorious Christian living. Unless self can be crucified and slain; until there is unwitholding surrender of all that we are in Christ, we cannot have that touch with God which is necessary to effective praying. Furthermore, we need a sense of community in our praying.

We should pray not for ourselves alone but for all those in the fellowship of believers. We

should pray for nothing which, if given to us, would in any way be harmful to those about us. We should pray for that which will be beneficial not only to ourselves but others in the family of God. We are members of the body of Christ, living stones in the temple of God-and what affect one, affects all.

"FATHER"

"Father"- what a magic word! When we were children, father was the court of last resort to solve our problems, to cure our ills and wrongs, our cares and sorrows. He was the faithful judge to whom we went with our transgressions and shortcomings, knowing that he would understand, forgive, and advise. He was the provider for all our needs. It is to this kind of God we go when we pray.

"WHO ART IN HEAVEN"

We must approach the Father as the Heavenly Father. Isaiah, in the moment of exaltation which accompanies his prophetic call, looked up to "the Lord sitting upon a throne, high and lifted up" and joined in spirit with the angel host which cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is fully of his glory." (Isa. 6:1-3). There is here indicated a certain reverence and awe which is proper in our attitude toward God. We need to keep firmly fixed in our hearts the concept of God the Father as "high and lifted up."

"HALLOWED BE THY NAME"

The prayer of a Christian should be an evidence before God that we have sanctified Him in our hearts. (1 Pet. 3:15). It should be a sign that we have humbled ourselves before Him so that we recognize that all the good in us is but a reflection of His glory and that our greatest joy is in his holiness.

How can a man excuse himself for taking the name of the Lord in vain to vent his childish rage-whether he swears in verbs, by slamming the back door, or by nursing a nest of unspoken curses at the bottom of his life? The omnipotent Eternal Father's name is to be held high in our words and actions. (Psa. 111:9; Heb. 12:28-29).

"THY KINGDOM COME"

The kingdom promised by the prophets of old, declared to be "at hand" by John the Baptist, by Jesus during his personal ministry, by the twelve, and the seventy, was at this time in a state of preparation. It was, therefore, entirely appropriate that the disciples pray for it to come.

It is not in order to pray for the kingdom to come today in the sense expressed in this prayer. To pray for the kingdom to come now

would be to deny that Jesus established it upon the first Pentecost after His resurrection. A prayer appropriate at one time would not necessarily be suitable at another time. (Col. 1:13; Rev. 1:9).

"THY WILL BE DONE IN EARTH AS
IT IS IN HEAVEN"

It would be a better and happier world if men would pray that the will of God be supreme upon earth, and then do all within their power to make it so, instead of that which is so characteristic in our time.

There is no likelihood that all men will wholly submit to God's will in this life but it is right to pray and strive toward that end. To fill the earth with the supreme will of God ought to be the object of every disciple.

The law of God is perfectly obeyed in heaven, all the angels respect his will, (Psa. 103:20), the disobedient were cast out. (Jude 6: 11 Pet. 2:4). If men respected the laws of God as do the angels there would not be one disobedient person upon earth.

"GIVE US THIS DAY OUR DAILY BREAD"

Surely we are old enough to take care of ourselves. But are we? We boast of what we have accumulated, but what do we know, or what do we have, that has not been given unto us by God. (Jas. 1:17). This petition causes us to recognize our dependence upon God for all things.

The word "bread" as used in this passage denotes everything we need to sustain life. Jesus did not teach men to ask for all future time but for their "daily bread" or as expressed by Luke, "Give us day by day our daily bread." (Luke 11:3). To ask for our needs "day by day" means that we are to pray every day. (1 Thess. 5:16). However, prayer alone will not supply our daily needs, we must not ignore the means that produce bread, or to put it another way, God helps those who help themselves. When we do our part we can call upon God in faith and he will supply the things in which we stand in need which are for our good and his glory. (Jas. 1:4-7).

"FORGIVE US OUR DEBTS AS WE
FORGIVE OUR DEBTORS"

Some say "trespasses." others, "debts," and both words are right: the oldest manuscripts use both. In either case, the admission of guilt is a stamp of nobility. Each of us has done things he shudders to recall. Who can blot out memory or change the past? The Lord made us; to Him we must go. But to be forgiven, we our-

(Continued On Page 4)

WORDS of TRUTH

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Letter to Shut-Ins

(NO. 1)

By GUS NICHOLS

Knowing that you are shut in by infirmity and unable to be with us in the regular work and worship of the Sixth Avenue Church of Christ, we want you to know that we have a deep and abiding interest in your physical and spiritual welfare. The Bible teaches us that when one member suffers that all the other members of the body suffer with it. (1 Cor. 12.)

It might help to remember that we, here at Sixth Ave. Church of Christ, think of you and remember you in our prayers. And don't forget that there is often a blessing and a ministry in suffering and afflictions, provided that we have the faith to discover and see good in it.

David said, "Before I was afflicted I went astray: but now have I kept thy word." (Psa. 119:67.) Again he said, "It is good for me that I have been afflicted; that I might learn thy statutes." (Psa. 119:71.) One old song said, "There is a glory side to the cloud we fear: for the Lord himself, the Unseen, is near. To the trusting soul, will his grace appear: there is a glory side to the cloud." The airplane which soars high enough finds the sun is always shining above the clouds, except at night.

And even in our darkest hours in life, it helps for us to remember the Lord is with us, (Mat. 28:19-20.) He has promised to never leave nor forsake us. (Heb. 13:5-6.) Therefore, God does not want us to be afraid of some imaginary fear or evil just around the corner. He says, "Be not afraid of sudden fear." (Prov. 3:25.)

We should not fear affliction. Paul says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17.) Again, he says, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

It helps us if we accept our misfortunes as chastening from the Lord, intended to make us better, and purify our faith and character as gold is purified in the fire. (1 Pet. 1:7-8.) God's chastening is for our good. (Heb. 12:5-13.) Paul says, "All things work together for good to them that love God." (Rom. 8:28.) Peter exhorts us to cast all our cares and anxieties upon God for he takes care of us. (1 Pet. 5:7.)

Even death cannot harm the faithful child of God. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." (Psa. 23:4.) Even sickness and death cannot separate us from God's love for us. (Rom. 8:35-39.) Whether we live or die we belong to the Lord, if we are faithful Christians. (Rom. 14:8.) This is why Paul could say, "For to me to live is Christ, and to die is

gain." (Phil. 1:21.) Even death means no loss to us. It is only crossing over the river into a land fairer than day. It is like the soldier's going home when the war is over. There we shall live and love forever. (Rev. 21:4.)

Let us then be cheerful, even when afflicted, and remember that it is as holy to rejoice and be glad as it is to weep. It is as holy to laugh as to cry. There is more wisdom in staring at the roses than at the thorns on the bush. It is more holy to stare at the stars than to stare in a mud-hole.

There is enough bad in the world, enough sin and sickness, sufferings and trouble, to take up every waking minute of our thoughts, and that is enough to ruin any one. (Phil. 4:8.) On the other hand, there is enough good in the world to take up all our time in meditation upon it. "As he thinketh in his heart, so is he." (Prov. 23:7.)

We are all just what our thoughts made us. And we are what we are today because we were what we were yesterday. Every day tends to help to make, or break us, one or the other. But nothing can crush or really harm those who believe in Christ and follow him.

So, while you are shut in from the world, count your blessings, and count on us at Sixth Avenue church any time you may need us, and may God bless and keep you, and make your stay inside to be brief and profitable in some way or other, and may your shut-in experience be a rich and blessed one, despite the unpleasantness and restraints imposed upon you thereby.

Things Which Hinder True Worship

By G. A. POSEY

Hillview

Birmingham, Alabama

God is a Spirit, and they who worship Him, must do so in spirit and in truth. (John 4:23-24.) This, of course, implies that the worshipper must not only worship the right object, but in the right way. There seems to be a trend in the Lord's church today, toward a formal, disinterested, and lukewarm type of worship. Members seem to think that they can assemble, just because God said so, talk and frolic in any sort of way, and still be pleasing in the sight of God. Bible Study seems to be a time to discuss any and everything but the Bible. And the intermission between Bible Study and Worship seems to be a time for the smokers to gather at the smoking post, pull on the Devil weed, and the rest go inside and laugh and talk until it sounds like grand central station in some large metropolitan Brethren these things ought not so to be. Certainly, they are hinderances to the true worship of the child of God, but they aren't the greatest. Members do these things, no doubt, without thinking about their significance.

SOME HINDERANCES TO TRUE WORSHIP

1. ABSENTEEISM. Many members of the church have lost sight of the Lord's Day. It has become a day for visiting relatives and friends in other cities and states; a time to go fishing and hunting on Sunday afternoon; to play baseball - football - basketball etc., you name it and members of the church do it on Sunday. Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." (Heb. 10:25.) David said, "I was glad when they said unto me, Let us go unto the house of Jehovah." (Psa. 122:1.) David later said, "Behold how good and how pleasant it is for brethren to dwell together in unity." (Psa. 133:1.) Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) How can a person miss the worship serv-

ice on the Lord's Day and convince himself that he's on his way to heaven? Are you at your post of duty on the Lord's day, or are you gadding about visiting and shirking your duty at home? The prophet Jermiah said, "Why gaddest thou about so much to change thy way? thou shalt be ashamed of Egypt also, as thou wast ashamed of Assyria." (Jer. 2:36.) Absenteeism is a great hinderance to true worship.

2. TRADITIONS OF MEN. In Matthew 7:3-13, the Scribes and Pharisees held to the tradition of washing hands before eating. They tried to bind this tradition on the people, yea even Jesus. They asked Jesus, "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?" V. 5. Jesus turned the matter on them by quoting an Old Testament prophecy, "Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, But their heart is far from me. But in vain do they worship me, teaching as their doctrine the precepts of men." (V. 6-7. ASV Isa. 29:13.) Two songs, Prayer, another song, then the sermon, invitation, Lord's Supper, Giving, and dismissal is the tradition to some people of today. Brethren, don't give way to some disgruntled brother or sister who tries to bind foolishness upon the church.

3. IGNORANCE HINDERS TRUE WORSHIP. Of course Ignorance stems almost all the other hinderances. Absenteeism-Traditions often grow out of ignorance. God will not overlook ignorance. (cts 17:A30.) Where there is ignorance, the people are bound to perish. (Hos. 4:6; Matt. 22:29.) Paul said, God does not dwell in temples made with hands, neither is He served with men's hands, as though He needed anything. God gives life, breath, and all things (Acts 17:24-27.) We serve Him according to His will or we won't serve Him at all. Don't be guilty of being ignorant before God. Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32.) This means we must be not ignorant of God's will.

4. POOR LEADERSHIP HINDERS TRUE WORSHIP. A congregation never rises above its leadership. The greatest need in the Lord's church today is effective leadership. Men have accepted the office of elders, deacons etc. not knowing what's involved. They are elders and Deacons in name ONLY. Paul said, "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ." (Eph. 4:11-12.) Here, of course, is leadership. Too often, the church doesn't grow because the Elders have the hunting complex. "That is, anything that moves KILL IT! They kill the work of the church because of their lack of interest and enthusiasm. If the elders and deacons are dead, you have a dead program of work. The assembly and worship are nothing but dignified funeral services. And I suppose there is more reverence at a funeral than in most of our worship services, at least the people are quieter and have their minds on the occasion. BRETHREN, think about your worship.

5. WORLDLINESS HINDERS TRUE WORSHIP. What do you think about when you worship? What do you talk about? When you arise on Sunday morning, you should begin to prepare your mind for the worship service. People will think about a football game for days before they attend the game. But not so with members of the church, they think all week about worldly things, and then talk about them when they come to the assembly on Sunday. Jesus said, "And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Lk. 8:14.)

Christian Multi-Millionaire Dies; Paid No Income Tax While Living

By DORICE E. MITCHELL

One of the greatest friends of Christian Education, homeless children and missionaries of all lands died on Monday, August 1, 1966. Brother A. M. Burton has been for the last half-century one of the most liberal and willing supporters of varied good causes among the brotherhood. Although he was born in very poor circumstances, he worked his way up in the business world to one of the most respected citizens. And, as the wise-man stated in Proverbs 11:25, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Brother Burton's liberality was blessed of the Lord and as he gave much, he continued to prosper the more. There is not a Christian college or a home for orphan children among us that did not profit by his liberality. To David Lipscomb alone he gave more than 3.5 million dollars. It is estimated that the gifts of Brother and Sister Burton amount to more than \$15 million. It is said that when Brother Burton was a young man that he promised the Lord that if He would prosper him in his business he would give it all back to Him; and he kept his promise.

It is a well known fact that any one who gives away ninety per cent of his income to good causes is free from Federal Income Tax. Brother Burton for years has not given one-tenth, but nine-tenths of his income. What a blessing it has been to THE CHURCH, TO HOMELESS CHILDREN, to SCHOOLS OPERATED BY OUR BRETHREN. . . , what a blessing it must have been to the Burtons to be able to do so much. Jesus said, "It is more blessed to give than to receive." (Acts 20: 35.)

Possibly you are thinking what he all think sometimes, "If I had a million dollars just look what I could do." This reminds me of the farmer talking with the preacher one day about his giving, and said, "You know, preacher, if I had two million dollars, I'd just give one million of it to the Lord." (He'd still have one million) The preacher said, "If you had two pigs would you give one of them to the Lord?" "Now that ain't fair, preacher, you know I've got two hogs on the farm."

So, we'd like to have millions to give as did our respected and appreciated Brother Burton, but I think after all, "It isn't what we'd do if millions were our lot, it's what we're doing now with the dollar and quarter we've got."

Preacher, Be Careful How You Handle My Soul

By MERLE FARRIS

Much has been said and written in recent months concerning the problems of preachers. These problems appear to be basically the same whether the congregation is large or small. One major complaint often expressed by preachers (at least verbally) is that "the brethren" are unwilling to endure "hard preaching" i.e., preaching which is directed toward the specific needs of the Church.

Doubtless, preachers are justified to a certain degree in making this accusation because many who profess to be Christians are ready to "run the preacher off" if the lessons get too hard i.e., applicable. Probably some preachers have been discouraged in their work, even to the point of quitting full-time preaching because of this very thing. Thank God that all the Church is not this way! There are some in the Church who are crying, yea begging, for "hard" preaching if it is done in the spirit of Christ.

Proclaiming God's Word, both privately and publicly, is one great function of the preacher

(admittedly some congregations do not allow the preacher time to prepare and perform this task.). As a preacher works with a congregation and becomes familiar with its problems, should he not speak concerning these things using God's Word as a basis? It is true that some will be offended but does this release the preacher, or the individual Christian for that matter, from the responsibility of pointing out the error? Can the souls of those who are earnestly seeking the way of truth be jeopardized by those who are "playing Church?" Suppose preacher, that you become discouraged and give in and "soften" the Word of God. Will this change the fact that sin is sin? Certainly not! Instead it will take us into a sense of false security, and we have too much of this in the Church now! So, preachers, don't give in, don't give up, and don't give out, but continue to instruct and direct us in the way of the Father more perfectly.

This article is written from "the other side of the fence" with the hope that it might encourage those who become discouraged to continue proclaiming God's Word with power. Although God's Word is the standard of Christianity, instruction, correction, and encouragement from it is sorely needed today. May you never cease to hear our cry for your help, because, preacher, you can have an influence on my soul's destiny with your "hard" preaching; so, be careful how you handle it.

The Christian Attitude

FLOYD MYERS

"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Everyone who beholds Christianity as exhibited in the teaching and example of Christ, its great Author, must acknowledge it to be a very wonderful religion. It is a religion that is calculated to promote the unalloyed hope of man in the present world, as well as secure his eternal salvation in the next.

"... Christ Jesus came into the world to save sinners..." (1 Tim. 1:15.) Christ came to save men from their sins. He came, not only to restrain the practice of sin, but to purify the fountain of the heart, from where the streams of sinful practice proceed.

To effect these great designs, Christ became a sacrifice for sins; he was made sin for us; he died for our sins, the just for the unjust, that he might bring us to God. Having given to the world the purest precepts ever delivered, he gave infinite force to them by a perfect example of purity and he left that example for our imitation.

All true Christians are followers of Christ; they must walk even as he walked; and, in order to do this, they must possess the same mind.

The Christian attitude has several branches, not the least of which is humility. This may well deserve first place, both because it is that grace in Christ to which the text refers; and because it is in every believer, the root of all other graces. Wonderful, indeed, was the humility of the Son of God (Cf. Phil. 2:6-8.)

Here is the greatest example of humility that the world has ever seen. Now, shall the glorious Savior be humble, and the wicked sinner proud?

Pride was a principle ingredient in the sin of Adam. Adam got it from the devil. Nothing is more hateful to God; and if we are born of God, nothing will be more hateful to us. The proud man inflates by comparing himself with other sinners; but the Christian compares himself, his life, and then his heart, with the pure, holy, and spiritual Christ.

Let the Christian think of three things, and they will promote his humility: What He Was, What He Is, and What He Shall Be.

He was a rebel, and enemy of God, and an heir to hell. He is by the grace of God a pardoned

sinner. But, Oh! what a difference there is between his obligations and his return to God! Between his professions and his practices! What he shall be. He shall be with Christ, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Phil. 1:23.) But, more than this, he shall be like Christ, "... we shall be like him..." (1 John 3:2). These are amazing prospects. They are animating, yet humbling hopes.

.. FIRM FOUNDATION - MARCH 26, 1963

Gossip Wounds Deep

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.) Before relating something that may be detrimental, ask the following questions: Is it necessary that I tell this? Will it profit me or him about whom I'm speaking? Have I considered every possible angle? An earnest endeavor to answer these queries may check the flow of harmful words. If that bit of gossip has made nothing of you—you make nothing of it!

1. GOSSIP WOUNDS. "The word of a talebearer are as wounds, and they go down into the innermost parts of the belly." (Prov. 18:8; 26:22.) Such can tear open and cause to bleed wounds that may have been healed. Hate gives way to whispering: "All that hate me whisper together against me; against me do they devise my hurt." (Psa. 41:7.)

2. GOSSIP SEPARATES FRIENDS. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." (Prov. 17:9.) "A whisperer separateth chief friends." (Prov. 16:28.) You have witnessed it. Bosom friends have become hateful enemies because of superfluous talk.

3. GOSSIP SOWS STRIFE AND DIGS UP EVIL. "An ungodly man diggeth up evil; and in his lips there is a burning fire." (Prov. 16:27.) One who is eager to talk... He who must whisper... will find something to talk about! He will dig it up. His lips burn with a message of gossip. "A forward man soweth strife."

4. GOSSIP ENSNARES THE GOSSIPER'S OWN SOUL. "A fool's mouth is his destruction, and his lips are the snare of his soul." (Prov. 18:7.) He is digging his own grave. He is killing his own soul. He is not only harming others, but bringing condemnation to himself as well.

5. GOSSIP IS CLASSED WITH THE WORST OF EVIL. It is mentioned with such sins as fornication, wickedness, covetousness, maliciousness, murder, deceit, malignity, haters of God, etc. (Rom. 1:29, 30.)

6. GOSSIP IS INDEED DANGEROUS. "He that goeth about as a talebearer revealeth secrets: Therefore meddle not with him that flattereth with his lips." (Prov. 20:19.) Such a one is not a faithful spirit. (Prov. 11:13.) The apostle wrote the Corinthian brethren his desire to find them free from whispering, gossip and talebearing. (2 Cor. 12:20.)

"Set a watch, O Lord, before my mouth; keep the door of my lips." (Psa. 143:3.) The Psalmist was having difficulty in guarding his words. David's weakness is quite common with us today.

The Lips serve as a door to one's heart. Through that door the heart lets one see what is within. Too frequently those ugly thoughts barge through the door. Heed should be taken in keeping the door tightly closed at the proper time.

Through that door march words that will either cut or cure... harm or help... condemn or comfort... slash or soothe... seclude or save! Train that heart to guard properly!

— Selected

'Lord, Teach Us To Pray'

(Continued From Page 1)

selves must forgive — and this costs more, for he who pardons must assume the punishment. The price is high. The assumption of our sins cost Christ the cross. But we collect our promised amnesty as we cancel out the wrong done us. We pay not as victims but as partners in crime, and we draw the funds on God.

"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

This is puzzling; it is Satan who tempts us to do sin, not God. (Jas. 1:13). But only God can strengthen our capacity for resistance. Thus, one modern rendering of this petition is, "Grant that we fail not in the time of testing."

God does not tempt any man in the sense of inducing men to sin, but he did tempt Abraham (Gen. 22:1) in testing his faith. He also tests or tempts us today with the trials of life.

Trouble tries and tortures us; but not far away a cross still stands. People walk in darkness, but they can not fail to see the enormous stone rolled away from the tomb giving hope. There is death but there is a resurrection: out the night come the miracle of morning.

"FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER."

Nothing was more vivid to Jesus than the reign of God, nothing more definite than the ultimate conquest. Men by squatters' rights contest God's rights. But God is Master, and this is His world. He has brought it with a heart broken, and a Son crucified. This prayer pledged a final day of glory when heaven and earth, God and man are reconciled forever.

Prayer is the precious privilege of the children of God who feel complete dependence upon Him and His ability to grant their requests. (1 John 3:22). We should earnestly desire, as the disciples in the long ago, to make the proper development to increase the effectiveness of our prayers through fuller knowledge of God's Word, greater faith, and personal godliness. (Jas. 5:16)

Christian Influence

WAYNE THOMAS

Macedonia Church of Christ

In the sermon on the mount Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:13, 14, 16.) Without question the text suggests the theme of "Christian Influence." Influence is something that all possess whether rich or poor, young or old. It is not possible to have good and bad influence at the same time. (Matt. 12:30.) However, it is impossible for us not to have some kind of influence.

Christian influence is likened in the text unto "salt" and "light." Both "salt" and "light" are silently working forces; yet they both exert their influence. In addition to this "salt" and "light" are positive forces. So likewise Christians are a positive force in the world. It is something that cannot be ignored; if it is present we recognize it; if it is absent we miss it.

How do we influence one another? The fundamental ways of influencing one another are suggested in 1 Timothy 4:12. Paul exhorted Timothy, "Be thou an example of the believers, in WORD, in CONVERSATION, in CHARITY (love), in SPIRIT, in FAITH, in PURITY."

"IN WORD"

Our words become an index to our character. Jesus said, "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil

treasure bringeth forth evil things." (Matt. 12:34, 35.) Christians are admonished throughout the New Testament to be pure in speech. (Eph. 4:29; 5:3-4; Col. 4:6.) We need to pray for purity of speech as did David of old. "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psalm 19:14.)

"IN MANNER OF LIFE"

The Christian is constantly under observation, even when unaware of it. He makes impressions upon others either for good or bad. Paul would say "Ye are our epistle written in our hearts, known and read of all men..." (II Cor. 3:2.) Perhaps the greatest part of Christian influence is in connection with "manner of life." Peter exhorts wives, "If any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." (1 Pet. 3:1,2.) Paul said, "Only let your conversation be as it becometh the gospel of Christ..." (Phil. 1:27.)

"IN LOVE"

Love is the badge of discipleship. It is the greatest of all the Christian graces. (1 Cor. 13:13.) The Lord says, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35.) Love unites people together. Can you imagine living in a world where there is no love? Without love all the other Christian graces would not exist. For the graces that adorn the life of a Christian dwell in love's house.

"IN SPIRIT"

The whole heart and soul of man should be in the service of the Lord. On one occasion the Pharisees tempted Jesus with the following question: "Master, which is the great commandment of the law?" (Matt. 22:36.) "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:37,38.) Total commitment is the crying need of all who profess Christianity.

"IN FAITH"

That is, faithful in all service to God. To be "Faithful" means "full of faith." Faith is something that can be seen by others. James says, "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." (Jas. 2:18.) Strong obedient faith plays an active part in Christian influence.

"IN PURITY"

A Christian is pure for he has been washed in the blood of the Lamb. (Rev. 1:5.) All men should seek to be pure and holy in life. Thereby wielding the greatest possible influence for Christ. The Lord Jesus Christ is our Model in purity of life. "He which hath called you is holy..." (1 Pet. 1:15.) Christ left a pattern of life for all to follow. (1 Pet. 2:21.) If a child of God will continue to follow Him, he is assured of a pure life. (1 John 1:7.)

The ultimate purpose of a good influence—that others "may see your good works, and glorify your Father which is in Heaven." The text suggests a positive command. May God help all men to say in life what Jesus said in a single sentence.

What Manner of Person Ought Ye to Be

W. A. BLACK

"But the day of the Lord will come as a thief in the night; in 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (living) and godliness."

(2 Pet. 3:10-13.)

We ought to be servants of righteousness, "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. . . . Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourself unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . Being then made free from sin, ye became the servants of righteousness." (Rom. 6:6-18)

We ought to cleanse ourselves from all sin promises dearly beloved let us cleanse ourselves by walking in the light. "Having therefore these from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) To an erring Christian it was said, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "But if we walk in the light as he is in the light . . . and the blood of Jesus Christ his Son cleanseth us from all sin . . . If we confess our sins, and to cleanse us from all unrighteousness. (1 Jn. 1:7-9.)

We ought not sin. "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." (1 Jn. 2:1.) Christ has cleansed and washed us; "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.)

We ought to sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) We ought to sacrifice our time, talent, and money for the cause of Christ. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.)

We ought to attend all the services of the church. The disciples came together upon the first day of the week to break bread. (Acts 20:7.) "And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2:42) "And they continuing daily with one accord in the temple . . . (Acts 2:46.) "Now concerning the contribution for the saints: as I directed the churches of Galatia, so ye also are to do. On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come." (1 Cor. 16:1-2.) (RSV)

We ought to watch, pray, and be ready when the Lord comes. "Watch therefore: for ye know not what hour your Lord doth come." "Therefore be ye also ready." (Matt. 24:42, 44.)

ARE YOU DISCOURAGED?

When Abraham Lincoln was a young man, he ran for the legislature in Illinois and was badly swamped. He next entered business and failed -- he spent seventeen years of his life paying up the debts of a worthless partner. He was engaged to a beautiful young lady -- then she died. He failed to get an appointment to the U. S. Land Office. He was defeated as a candidate for the U. S. Senate. In 1856 he was defeated by Douglas. One failure after another -- bad failures -- great setbacks. In face of all this, he eventually became one of the country's greatest men. When you think of a series of setbacks like this, does it make you feel small to become discouraged just because you think you are having a hard time in life?

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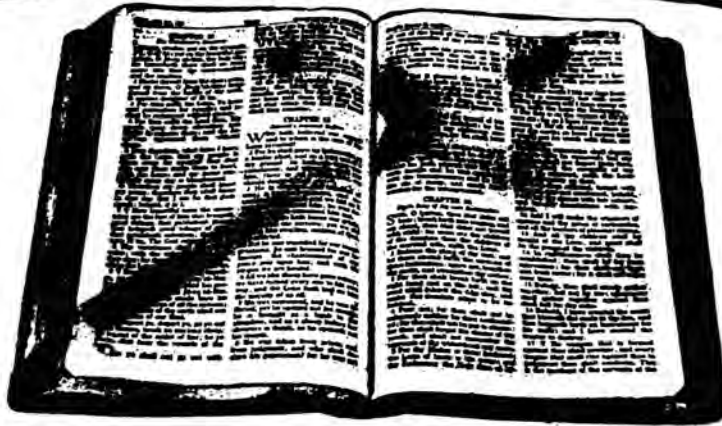
WHAT EXPECTATION

Men, women, boys and girls turn their lives toward hell, but hope to go to heaven. Why don't they walk into the river and expect to keep dry?

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, SEPTEMBER 23, 1966

NO. 85

Qualifications of Elders

LEVI SIDES

Hatt Church of Christ

Volumes have been written on the qualifications of and work of elders. It may seem superfluous for me to try to add to what has already been written about this subject but it is still a very vital one and has a tremendous effect upon the welfare of the Church of our Lord. Someone has said, "As a stream rises no higher than its fountain source, the Church rises no higher than its elders." Because of its vital importance, I feel not the slightest hesitancy in adding to what has already been written.

THEIR NAMES

These Men are known in the New Testament by different names and titles. These different names help us to see both the qualifications and duties of elders. They are called "elders," (Acts 11:30; 14:23; 15:2), "shepherds," (1 Peter. 5:1-4), "rulers," (Hebrews 13:7, 17, 24), "presbyters," (1 Tim. 4:14), "bishops," (Acts 20:28; 1 Tim. 3:1), "overseers," (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25), and "pastors." (Eph. 4:11). All of these terms suggest certain qualifications, duties, and responsibilities. The word "elder" suggests one who is older with wisdom and experience. The word "shepherd" and "pastor" suggest the care, protection, and feeding of the spiritual flock - the church. The word "presbyter" implies one who presides over certain affairs of the church.

1 TIMOTHY 3:1-7

"The saying is true and irrefutable: If any man (eagerly) seeks the office of bishop (superintendent, overseer), he desires an excellent task (work). Now a bishop (superintendent, overseer) must give no grounds for accusation but must be above reproach, the husband of one wife, circumspect and temperate and self-controlled; (he must be) sensible and well behaved and dignified and lead an orderly (disciplined) life; (he must be) hospitable - showing love for and being a friend to the believers, especially strangers or foreigners — (and) be capable and qualified teacher, not given to wine, not combative but gentle and considerate, not quarrelsome but forbearing and peaceable, and not a lover of money - insatiable for wealth and ready to obtain it by questionable means. He must rule his own household well, keeping his children under control, with true dignity, commanding their respect in every way and keeping them respectful. For if a man does not know how to rule his own household, how is he to take care of the church of God? He must not

be a new convert, or he may (develop a beclouded and stupid state of mind) as the result of pride, (be blinded by) conceit, and fall into the condemnation that the devil (once) did. (Isa. 14:12-14). Furthermore he must have a good reputation and be well thought of by those outside (the church) lest he become involved in slander and incur reproach and fall into the devil's trap." (THE AMPLIFIED NEW TESTAMENT)

TITUS 1:5-9

"For this reason I left you (behind) in Crete, that you might set right what was defective and finish what was left undone, and that you might appoint elders and set them over the churches (assemblies) in every city as I directed you. (These elders should be) men who are of unquestionable integrity and are irreproachable, the husband of (but) one wife, whose children are (well-trained and are) believers, not open to the accusation of being loose in morals and conduct or unruly and disorderly. For the bishop as an overseer and God's steward must be blameless; not self-willed or arrogant or presumptuous; he must not be quick-tempered or given to drink or pugnacious (brawling, violent); he must not be grasping and greedy for filthy lucre (financial gain); but he must be hospitable-loving and a friend to believers, especially to the strangers and foreigners. (He must be) a lover of goodness-of good people and good things; sober-minded (sensible, discreet); upright and fair-minded, a devout man and religiously right, temperate and keeping himself in hand. He must hold fast to the sure and trustworthy Word of God as he was taught it, so that he may be able both to give stimulating instruction and encouragement in sound (wholesome) doctrine, and to refute and convict those who contradict and oppose it - showing the wayward their error." (THE AMPLIFIED NEW TESTAMENT).

CLASSIFICATION OF THE QUALIFICATIONS

In Timothy we have the following fifteen qualifications mentioned: Above reproach, the husband of one wife, temperate, sensible, orderly, hospitable, capable and qualified teacher, not given to wine, not combative, not quarrelsome, gentle, not a lover of money, rule his household well, not a new convert, and has a good reputation. In Titus we have the following fifteen qualifications mentioned: unquestionable integrity, the husband of one wife, whose children are well-trained and are believers, blame-

less, not self-willed, not quick tempered, hospitable, lover of goodness, sober-minded, keeping himself in hand, upright, and devout. By careful observation we find five qualifications mentioned in Titus that are not mentioned in Timothy. Twenty qualifications are mentioned in Timothy and Titus.

These qualifications may be classified under three heads. First, those relating to the elders' personal character. He is to be a Christian man, honorable and upright, and polite, gentle, and one who keeps himself free from the love of money. His life is to be an example to those who are without. Second, he is to have the ability to teach; he is to be able to rebuke successfully false teachers and protect the church from false theories and speculations of men. In order to do this he must be a close student of the Word of God and familiar with the truth of the gospel. In the third place, he must have administrative ability he must possess a sound mind and good judgment; he is not to be self-willed and hard to get along with, his administrative ability is to be manifested first in his own home, he must have his children well trained and under proper discipline.

These qualifications set a high standard for elders. However, only two or three of them are not qualifications of all Christians. One may be a Christian and at the same time be a "novice" or a "recent convert", but one cannot be an elder and be a novice. Again, one can be a Christian without being a parent, but one cannot be an elder without being the father of children. This qualification is sometimes disputed. While nearly all of the qualifications belong to all Christians, it appears that elders must have these qualifications in a higher degree than others. His age and experience give opportunity and time to develop these qualifications to a higher degree than others may have done. Furthermore, an elder has desired to qualify himself to serve in this capacity. (Much of these thoughts have come from the pen of the late brother H. Leo Boles).

YOU CAN

Do all the good you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

WORDS of TRUTH

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Courtesy And Ethics

GUS NICHOLS

The apostle Peter commands Christians to "Be courteous." (1 Pet. 3:8.) It is easy for otherwise good people to be discourteous and unethical in dealing with each other. Christians should treat others as they would like to be treated. (Mat. 7:12.) It is discourteous for someone to ring the wrong number on the telephone and then hang up the receiver without apologizing for the mistake. Also it is very much out of order to say unbecoming things to some one on the telephone which one would not dare say to his face. One is revealing his own wicked heart when he hides behind the telephone to say insulting things to another. Much more is it a sin for someone to call another and "abuse him" while refusing to give his own name. Such conduct is unbecoming in any one, much less in one claiming to be a Christian. It is moral cowardice — it is as mean as to stab one in the back from the ambush in the dark. He seeks advantage in that he knows his victim, but his victim, he supposes, does not know him. Of course, a Christian should immediately hang up his receiver in such a case and shield himself from the attack, and the attacker.

Another form of discourtesy and violation of the principles of ethics is the writing of anonymous letters attacking some one or his beliefs — unsigned letters. Some times such writers will try to deceive by mailing their letters at different addresses, but when the writing is compared it may have "Esau's hands but it is Jacob's voice." One is lying when acting a lie the same as when telling a lie. Webster says a lie is "A falsehood uttered or acted to deceive". The very life of some people is a living lie. All anonymous mail should be destroyed and forgotten. One is lacking in character who will not sign what he writes and mails out to others. He, too, is a moral coward trying to stab someone in the back and to attack from the dark.

Another form of discourtesy and violation of the golden rule, (Mat. 7:12.), is to steal the mailing list of other congregations and try to circularize the membership with literature unwanted, and thus try to proselyte them to some hobby. It is unethical to thus try to force upon others that which they do not want and appreciate. Truth does not try to force itself upon the people, but gently seeks its kind through gentle persuasion and invitation. Truth expects the lost to seek it and meet it on half way ground. (Jer. 5.)

When literature forces its way into our homes through the mail unwanted, and is not invited or appreciated, it should be marked "NOT WANTED" and the sender will have to pay 10

cents postage on its return. Or, better still, notify the sender to stop it, and if he does not, then let him pay on its return. It is also unethical and a violation of the law to go up and down the streets putting tracts into automobiles, thus messing up the cars and cluttering up the streets. It is also unethical to attend a meeting, stand at the door and give out subversive literature of any sort. The same is true of the circulation of petitions in an effort to count noses and rule by majority in an effort to put something over on the church. Neither is the church to be governed by a disgruntled minority. In some churches only one or two men run the elders and the church. The elders and the whole church yield unto them in the interest of peace and let them thus lord it over the elders and the church. All tremble at the thought of crossing them or at any failure to bow to their dictates lest the church be ruined by division. Eventually the great majority of the members get tired of bowing to such disgruntled men and demand that they be put down and made to stay in their places and in this case the elders are to be blamed for not taking the oversight of the church instead of turning it over to unscrupulous men never selected by the church to handle its affairs. Elders are sometimes even tempted to let their wives run the church by operating through the husbands as a sort of tool which they use to get their will carried out in the church. Let us all "Be courteous" and ethical; every one always staying in his place and doing that which is right and proper, that which is prudent and above question.

"Will The Lord Be Pleased?"

By GLEN A POSEY

"Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (Mic 6:7.) Note the question: "Will the Lord be pleased?" Man is prone to please himself, but God is the one to be pleased in all matters of religion. God must be pleased before kin, friends, or even ourselves. (Lk. 14:26-33.)

MUST DO GOD'S WILL

No man can be saved by merely pleasing himself. Man must accept the invitation of the Saviour in order to be saved. (Mat. 11:28-30.) Those who fail to come to Christ for life must die in their sins. (Jn. 5:40.) Christ tasted death for every man, and left us an example to follow him. (Heb. 2:9; 1 Pet. 2:21.) God's will for us is revealed through Christ. (Heb. 1:1-2.) Now we must do God's will, nor our own. We must let God have his way with us, or we shall be forever ruined. (Jer. 10:23.) "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." (Mat. 7:21.) Hearing the word is not enough. We must be doers of the word. (Jas. 1:22-25.) "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (1 Jn. 2:17.)

Christ did not please himself, but his Father. Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." (Rom. 15:1-3.) Christ went so far as to give his life in death to please his heavenly Father. He said, "Not my will, but thine be done." (Lk. 22:42.) This is our ideal in obedience. Paul says, "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8.) This is the right sort of "mind" or attitude to have,

rather than to please ourselves. We must please God, and follow the example of Jesus. Man's own way leads unto death and ruin. (Prov. 14:12; 21:2; 28:26.) We can only do as we please when we please to serve and strictly obey God. We are to be "Servants of Christ, doing the will of God from the heart." (Eph. 6:5-6.)

MUST PLEASE GOD IN ALL THINGS

1. "WILL THE LORD BE PLEASED?" Will it please the Lord for the alien sinner to go to the place of prayer and pray and be prayed for that God will forgive his sins? That is not God's will as to the way for men of the world to be saved. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15-16.) He did not say, "He that believeth and is prayed for shall be saved." Peter did not tell penitent believers to pray for remission of sin, but said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Paul was not told to pray away his sins, but to "A Rise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Peter did not say, "Even prayer doth also now save us," but said, "Even baptism doth also now save us." (1 Pet. 3:21.) People believe what the Bible does not teach, rather than what it says. Many are afraid to risk what it says, but will trust every thing on what it does not say. "Will the Lord be pleased?" (Mic. 6:7.)

2. "WILL THE LORD BE PLEASED?" Will it please the Lord for the member of the church, one who has obeyed the gospel and has erred from the truth later to "Repent and be baptized for the remission of his sins?" No. Why not? Because he is a child of God and in covenant relationship with God as his child and to him the Bible says, "Repent and pray." (Acts 8:13-24.) Baptism is for the remission of sins to the ALIEN SINNER, and not to the ERRING CHILD OF GOD.

3. "WILL THE LORD BE PLEASED?" Will it please the Lord for one needing baptism to accept a few drops of water sprinkled on his head for baptism? No, the Lord would not be pleased, for he says we are "Buried" and "Rasied" up in the act of baptism. (Rom. 6:4; Col. 2:12.) Philip and the Eunuch went into the water before he was baptized, and then after the act "Came up out of the water." (Acts 8:3-39.) This the way Jesus was baptized, and when God said, "This is my beloved Son in whom I am well pleased." (Mat. 3:15-17.) "And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, IN WHOM I AM WELL PLEASED." (Mk. 1:9-11.) Is God well pleased with us? Have we obeyed him, or merely pleased ourselves? Will those who are sprinkled for baptism receive the remission of sins? "WILL THE LORD BE PLEASED?" (More later.)

THOUGHTS FOR THE DAY

Sow the smallest seed and it will grow, stronger than all things you know. Love, if sown, will reap and reap, happiness and joy to keep. Kindness sown will double up, just as water fills the cup. Double sow and double reap. Give, and you will also keep.

Try to make at least one person happy every day, and then in ten years you may have made three thousand, six hundred and fifty persons happy, or brightened a small town by your contribution to the fund of general enjoyment.

The highest reward for a man's toil is not what he gets for it, but what he becomes by it.

- Copied -

Give Us Men of Faith...

(W. RAY DUNCAN)

It is impossible for men without God to succeed! What may seem to be success for the moment will eventually be turned into disaster. Who would say that Pharaoh was really successful against Israel? Or the Jews against Jesus of Nazareth?

The old prophet said, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." (Jer. 10:23.) History reveals no nation that has ever succeeded very long without God. Should we try?

Very close to the thought expressed by the prophet is the words of Paul, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7.) Man without God is waging a losing battle. It is true that spies may look upon the "Land of Promise" but only with blinded eyes! The ears may hear of the goodness and glory of God, but only with deaf ears! Our Master said that people have "hard hearts, closed eyes, and dull hearing," or else they would be converted and healed. (Matt. 13:15.) To the unbeliever all the commands and promises of God are false and impossible.

Until the HEART is right with God — everything is wrong. When the heart is RIGHT with God — nothing can go wrong! Even seeming defeat is turned into victory to the believer. When an educated man can say, "I have suffered the loss of all things, and do count them but refuse, that I may win Christ," (Phil. 3.), it is evidence of great faith! Or, "Most gladly therefore will I rather glory in my infirmities, that the power of God may rest upon me. "Faith and love makes all service desirable and enjoyable.

In view of the above is it any wonder that the sacred writer said, "But without FAITH it is impossible to please God for he that cometh to God must BELIEVE. . ."

"Give us men of faith, and we will accomplish all that God desired of us." Men who lack faith will accomplish little and will usually find abundant reasons why God's plan will not work.

When the Lord gave the Great Commission to a small handful of Galilean fishermen and tax-collectors he gave them an impossible task! That is, it was impossible without God! Yet this marvelous document was to drastically change the lives of men, and eventually the world. If it has not changed your life its failure is not in the "power of the gospel" but in its lack of proclamation to you, or your refusal to be governed by its message. Throughout twenty centuries men have loved the message of the gospel not only enough to LIVE for it, but also to DIE before they would surrender their convictions.

Perhaps the world has too often confused "church membership" with "salvation." It is one thing to be saved and an entirely different thing to be a member of a denomination. No one can be in the Lord's church without being saved (Acts 2:47), but a many a person is a member of a denomination that has never been saved. Salvation and membership in a denomination is not synonymous, but salvation and being in Christ (Acts 2:47), and no one has ever been admitted "into Christ" without BAPTISM, according to (Rom. 6:3.) If one could prove that this verse of Scripture is untrue he would have done more than all the atheists and infidels have done for centuries!

Then why are not all people in Christ and in His blood-bought church? (1 Cor. 12:13.) Only one basic reason — a lack of FAITH in what they read in the Scriptures. No one can read Eph. 4:1-7 and have faith in what God says and still claim that one church is as good as another, or that it doesn't make any difference how or for what purpose one has been baptized, just so he is honest! Give us men of faith and we will take the world for Christ!

A Friend of Jesus

NEALE PRYOR

Jesus Christ came to show himself a friend to the world. How shameful it is that this would-be Friend had so few friends! When Jesus was tried before Pilate, there was no friend to plead his cause. As he bore the cross to the site of crucifixion, there was no friend to help him. The soldiers had to compel a strange passer-by to help carry the cross.

MARKS OF A FRIEND

Can you actually say that you would have been a friend of Jesus had you lived when he walked upon the earth? Unless you show yourself his friend now, you could never convince him you would have befriended him then. Notice some marks of a real friend, and by these determine if you are truly a friend of Jesus.

1. FRIENDS LIKE TO BE TOGETHER. Surely you would not consider a man to be your friend if he was continually bored by your company and couldn't wait until an opportunity to get away from you. No, friends spend many hours enjoying each other's company.

If you are really a friend of Jesus, you would enjoy being with him. You would look forward to opportunities to worship him, to talk to him through prayer, and to listen as he talks to you through his Word. If you dislike attending church services and can't wait until the last "amen" is said, certainly you are no friend of Jesus.

2. FRIENDS SPEAK OFTEN OF EACH OTHER. The names of those we love are the ones most often on our lips. We can judge one's closest friends by noticing those he often mentions in the course of conversation.

A real friend of Jesus will tell others about him. He will want others to know about this wonderful Friend. He will not permit his Friend to be ridiculed in his presence. On every occasion he is glad to sing the praises of his Friend.

3. FRIENDS ARE EAGER TO PLEASE EACH OTHER. We gladly bestow gifts, run errands, or do any other favors for our friends. Gladly we forego some personal pleasure in order that we may help a friend.

Jesus said, "Ye are my friends, if you do the things which I command you (John 15:14). If we do not keep our Savior's commandments, let us not be so hypocritical as to profess to be his friend. We can tell our true friends by their deeds, not by their words of flattery. Not until we devote our whole lives to pleasing our Lord by striving to keep his Word, should we dare say that we are his friends.

4. FRIENDS REMAIN LOYAL THROUGH ADVERSITY. "A friend loveth at all times; And a brother is born of adversity" (Prov. 17:17). A true friend is one who will not forsake us when the going is rough.

A friend of Jesus will be faithful even in the midst of persecution, even when all others turn their backs on him. It is in times of hardship that a man learns his real friends. When our Lord was tried and condemned to die, he had no friends to stand by him. If the same happened today, do you suppose there would be a friend of Jesus?

Like A Mighty Army

A minister asked a returned GI to speak in his pulpit one Sunday. He consented reluctantly to do so — but did so on condition — that the congregation sing "Like A MIGHTY Army, Moves The Church of God," just before he was to speak. Here is what he said:

"Like a mighty army moves the church of God. That might have been all right once, but the trouble now is that about ten million men know exactly how an army moves. And it does not move the way a lot of you folks do in the church — or do not! Suppose the army accepted the lame excuses that many of you think are

good enough to serve as an alibi for not attending the church.

Imagine this if you can. Reveille at 7 a. m. — squads on parade ground. The sergeant barks out, 'Count fours!! One, two, three, . . . Number four is missing. Where's Private Smith?!

'Oh,' says a chap by the vacant place, 'Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you he would be with you in spirit!

'That is fine,' says the sergeant, 'Remember me to him.'

'Where's Brown?' asks the sergeant. "Oh," puts in another chap, 'He's playing golf. He gets only one day a week for recreation, and you know how important that is.

'Oh, sure, sure,' says the sergeant cheerfully. Hope he has a good game. Where's Robinson?'

'Robinson,' explains a buddy, 'is sorry not to greet you in person but he is entertaining guests today, and he was unable to come. Besides he was at drill last week.'

'Thank you,' says the sergeant, smiling. 'Tell him he is welcome any time he finds it convenient to drop in for a drill.'

Honest, now, did any conversation like that ever happen in any army? Don't make me laugh. If any GI tried to pull that 'stuff,' he would get twenty days in the brig. Yet you hear 'stuff' like that every week in the church, and said with a straight face too. Like a mighty army! Why, if this church really moved like a mighty army, a lot of you folks would be court-marshaled within the hour."

(Copied from Piggot Beacon)

The Price of Sin

What some will pay for a moment of reckless folly is recorded again and again in God's book. Do you think these get their money's worth?

Adam and Eve for one bit of luscious fruit when they were not even hungry, brought sin, suffering, shame and death upon themselves and the human race. (Gen. 3.)

Lot's wife, revealing her longing for the things that pertain to earth, took one look back at Sodom and became a pillar of salt. (Gen. 19.)

Esau, to satisfy one day's appetite, lightly esteemed his birthright, and forfeited his right to be an ancestor of the Christ. (Gen. 25.)

Achan, for a garment of gold he could not wear, and for silver and gold he could not spend, paid with all his possessions, his family and his life. (Joshua 7.)

Samson, for the caress of a hypocritical woman, lost his will, his strength, his liberty, his eyes and finally his life. (Judges 16.)

David, to enjoy another man's wife, hands to posterity a take of his life of adultery, shame, and tears written across its face.

Ahab, coveted another's little vineyard, permitted his wife to have its owner killed, claimed it for his own and heard his funeral preached in these words, "In the place where the dogs licked the blood of Nabeth shall dogs lick thy blood, even thine." (1 Kings 2.)

Judas, for thirty pieces of silver, which he could not find occasion or conscience to use, took his own life in shame and despair. (Matt. 2:7.)

These examples could be multiplied, but they are sufficient just here. Could these have called back their days after learning their lessons how different would have been the history of the world. When we consider the price which must be paid for sin, we must conclude that it is not worth it. Surely we do not suppose ourselves smart enough to outsmart God and get by with sinning and not pay for it. Sin does not pay!

SLANDER

G. F. RAINES

Slander is "A FALSE statement made to do harm." "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 16-19.) Slander is also solemnly warned against in the New Testament epistles: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." (James 4:11.) "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." (Eph. 4:31.)

Slander is, as we all know, a by-product of malice, and we are taught that when we "put off the old man" in becoming Christians we are to lay aside all malice. (Col. 3:8-10.) Maliciousness is listed in one of the blackest list of sins in the Bible. (Rom. 1:29), and we are warned "that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Rom. 1:32.) Therefore, "speak evil of no man." (Titus 3:2.)

Nothing could possibly be more devilish than slander. "Slander is translated from the Greek word DIABOLOUS, which is the word from which "DEVIL" is translated. "DEVIL" is equivalent to the Hebrew "SATAN", signifying 'an adversary, an enemy, and accuser.'" (Cruden's Complete Concordance.)

Though many slanders have "a form of godliness," they deny the power thereof; "from such turn away." (2 Tim. 3:1-5.) "The tongue of the slanderer is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain equally as on the chaff, on the profane as on the sacred; which, wherever it passes leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys." (Massillon).

-- Gospel Advocate

Men of Conviction

JOHN RAMSEY

It is becoming increasingly difficult to find true courage in this generation. Men and women of sterling character are hard to locate. Yet, ours is a time when loyal devotion to godly principles is so desperately needed. We have developed an age of casual attitudes toward all that is noble, sacred and eternal. Paradoxically, it is relatively easy to find thousands who can't get "all heated up in a hurry" over politics, economics and outer-space! Tragically, some brethren in Christ are more excited over the future of stocks and bonds than they are over souls and eternity. Millions are more interested in the rise and fall of earthly governments than in the immovable kingdom of Christ.

The passing of world leaders evokes more sympathy from the masses of men than does the memory of that One who shed His blood for all of us, nineteen centuries ago!

We can read in modern advertisements of men of distinction, taste, leisure, pleasure and culture. BUT THE MAN MOST CONSPICUOUS BY HIS ABSENCE IS THE MAN OF TRUE CONVICTION. Yes, we see scores of sincere Christians who will stand for the truth of Almighty God against the bulwarks of Hell.

Now is the hour for women like Vashti and

Esther and the worthy lady of Proverbs 31 to come upon the scene. When we determine to "obey God rather than men", (Acts 5:29), no challenge will be too great. The church needs mothers like Hanna, Lois and Eunice whose unfeigned faith will live anew within their sons and daughters. We cry out for fathers like Moses and Joshua who will "not follow a multitude to do evil." Choosing rather to serve Jehovah, they will turn neither to the right hand nor to the left. (Exodus 23:2; Joshua 1:7; 24:15.) Refusing, like Mordecai of old, to bow to those with evil designs, such courageous soldiers of the Lord march on to victory! Never "Halting between two opinions" such men manifest the spirit of the prophets who spoke as the Creator inspired them. (I Kings 18:21; 22:14.) Realizing that "our God will fight for us" we set ourselves to seek, to do and to teach the will of Heaven. (Neh. 4:20; Ezra 7:10.) Christians will not give unto the Lord that which costs them nothing. (2 Sam. 24:24.) Therefore, with blood, sweat and tears, we determine not to defile ourselves. (Dan. 1:8.) Knowing that "our Redeemer liveth" fills our hearts with joy unspeakable that is full of hope. (John 19:25.)

Paul was certainly a man of conviction. He spoke on three different occasions in the following manner:

"For I believe God, that it shall be even as it was told me." (Acts 27:25.)

"For I know whom I have believed." (2 Tim. 1:12.)

"We also believe and therefore speak. (2 Cor. 4:13.)

When faith, trust, dedication and conviction work together in our lives we can shake the world with New Testament Christianity. Stout-hearted men -- rally to the banner of the Lord of Sabbath!

-- From Firm Foundation

The Parable of The Prodigal Father

BLAKE W. GODFREY

A father had two sons and the younger of them said to his father: "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living, in that he paid the boy's bills and sent him to a select preparatory school, and dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee and president of the club and sent him to congress; and he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say to him: "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; I want you to make me as one of thy acquaintances."

And he arose and came to his son, and while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck he drew back and was ill

at ease.

And the father said unto him: "Son, I have sinned against heaven and in thy sight. I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said: "not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted a companionship and counsel; but you were too busy. I got the information I wanted and I got the companionship and counsel but I got the WRONG KIND, and now, alas, I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late!"

Every boy has a right to more than food, clothes, and correction—yes, he has an inalienable right to a real father. God pity the boy who is reared under the influence of a PRODIGAL FATHER.

"For the time a boy is in danger
Of going a little bit wild
Is when he's too young to be married,
Too old to be known as a child;

A bird of the wild grass thicket
Just out of the parent tree flown;
Too large to keep in the old nest,
Too small to have one of his own.

When desolate, 'mid his companions,
His soul is a stake to be won,
'Tis then that the devil stands ready
To get a good place to catch on."

TEMPER

When I have lost my temper
I have lost my reason too,
I'm never proud of anything
Which angrily I do.

When I have talked in anger,
And my cheeks were flaming red,
I have always uttered something
Which I wish I had not said.

In anger I have never
Don a kindly deed or wise,
But many things for which I felt
I should apologize.

In looking back across my life,
And all I've lost or made,
I can't recall a single time
When fury ever paid.

So I struggle to be patient,
For I've reached a wiser age;
I do not want to do a thing
Or speak a word in rage.

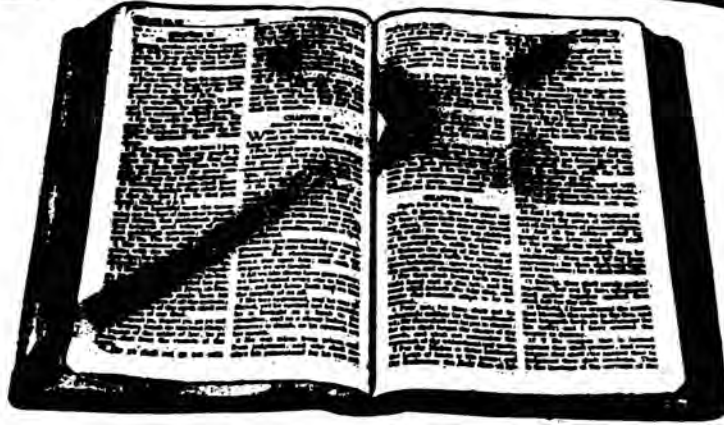
I have learned by sad experience
That when my temper flies
I never do a worthy deed,
A decent deed or wise.

- Selected -

YOU DID IT UNTO ME

Would you be hospitable and kind
And lodge your precious Savior,
Or would you say "I'm much too busy
To render such a favor."
If he was hungry and athirst
Would you give him food and drink
Or would you say "Let some one else
They have more money, I think"?
Would you minister unto him
If he lay ill upon his bed
Or would you say "That's too bad"
And sadly shake your head?
Would you journey to a prison
And visit with him there
Or would you say "It's his fault
No reason why I should care?"
- Selected -

WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

VOL. 2

FRIDAY, SEPTEMBER 30, 1966

NO. 86

CAN YOU RECOMMEND YOUR RELIGION?

(NO. 1)

GILES HESTER

CAN YOU RECOMMEND YOUR RELIGION? Now this question may sound a little out of place but I think it is very important, and timely. In religion, no doubt too many of us take too much for granted. We had rather drift with the crowds, than to put forth the effort to see whether we stand with Christ.

David said "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (Psa. 66:16) Now this was David's way of saying "I can honestly recommend my religion to the whole world." What about us? Can we recommend our religion to others?

Some religions are not worth recommending. Perhaps it has never dawned upon us that ours might be in that class. Some no doubt have never stopped to find out.

Whether we realize it or not, everyone of us is each day either recommending his religion or renouncing it as not being worth the effort. Every day of our lives, by our speech and our actions we either recommend our religion, or renounce it.

And now as we study this question, let us consider it in four ways.

(1) Can you recommend your religion in the light of the Scriptures?

(2) Can you recommend your religion by the way you live?

(3) Can you recommend your religion by the way you support it?

(4) Can you recommend your religion by the way it works for you?

Now, as we consider the first part of this subject, may I ask, Can you prove your religion? And does God approve it? God does not and will not approve a religion that cannot be proved by His word. Peter said "But sanctify the Lord God in your hearts: and be ready always to give to every man that asketh you a reason for the hope that is in you with meekness and fear." (1 Pet. 3:15)

What answer would you be able to give to those who might ask you why you are what you are religiously? You cannot let your parents, your neighbors, or your friends give that answer for you. Each individual must be able to give his own reason. The apostle Paul said "For every man shall bear his own burden." (Gal. 6:5) That is why Paul said "Prove all things; hold fast that which is good." (1 Thess. 5:21) Then John said "Believe not every spirit, but try the spirits; whether they are of God: because many false prophets are gone out into the world." (1

Jno. 4:1)

There are so many false teachers in the world today, and many false doctrines being taught. It is important that we stop and examine ourselves occasionally to make sure that we are not being misled. Hence, Paul said "Examine yourselves, whether ye be in the faith; prove your own selves." (II Cor. 13:5) Then he gives this admonition "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)

Friends, if these passages teach anything, they certainly teach that we should not take the word of men in matters of religion, but that we must take our Bibles to see whether or not the things being taught are in harmony with the Scriptures. It was said of the Bereans "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind; and searched the Scriptures daily, whether those things were so." (Acts 17:11) Now those people did that, because they wanted to make sure of the truth.

Jesus said of a certain group of people "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men." (Mt. 15:8-9) We also read this passage "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that bideth in the doctrine of Christ, he hath both the Father and the Son." (II Jno. 9) So with these warnings before us, let us always keep in mind that the Lord knoweth them that are his. It is quite possible for us to be deceived, but God cannot be deceived. He keeps an accurate record of those who truly belong to him. One might be prone to argue with God, but he should never change the truth of God's word, or change God's divine arrangement. We must meet God's word in judgment.

Let us always remember that Christ will say to some in the Judgment "I never knew you." (Mt. 7:21-22.) So let us always follow the New Testament so that the Lord will not fail to recognize us as being His. Again we read "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." (Jno. 8:31-32) Now in this passage the Lord very plainly tells us that the only way we can be true disciples of his is by continuing in his word. So in checking your religion do you find that you have the

Lord's word for everything you believe, and practice? If not, something is wrong with your religion.

Can you therefore, recommend your religion in the light of the Scriptures? What about the name you wear religiously? What about the items and form of worship in which you engage? What about the church of which you are a member? What about its teaching on what to do to be saved? Friends, these are very important matters. Don't be deceived, but be sure that you are a member of the church you can read about in the New Testament.

But we come now to another question. CAN YOU RECOMMEND YOUR RELIGION BY THE LIFE YOU LIVE? Now this question gets pretty close home, doesn't it? Does the life you live harmonize with the religion you profess? Someone has said "If a man's religion doesn't change him, he needs to change his religion" and that is very true. The religion of Christ will change a man; it makes him a new creature. Paul said "Therefore, if any man be in Christ Jesus, he is a NEW CREATURE." (II Cor. 5:17). In other words, Paul is saying "Christianity is not a life of convenience; it is a life of conviction." So if our religion is not a religion of conviction, something is wrong.

(More Later)

The Jasper Saturday Bible School

The Bible School at the Jasper Sixth Avenue Church of Christ will open its six month's Bible School on Saturday, October 15th. Teachers and classes will be announced in next week's WORDS OF TRUTH.

GUS NICHOLS

ENVY

I wonder if the poppy shows
The slightest envy of the rose?
Or if the pansy wastes its time
Regretting that it cannot climb?
Do blossoms of the yellow hue
Complain because they are not blue?
Do birds which God designed to sing
Envy the wild duck, fleet of wing?
I cannot say, but fancy not,
Each seems contented with his lot.
Tis only man who thinks that he,
Some other man would rather be.

-- Selected

WORDS of TRUTH

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"The Present Controversy" (No. 2)

GUS NICHOLS

This is my second reply to Brother W. H. Green's three page, single spaced typewritten circular letter concerning me and things which I teach and do not teach. In his second paragraph, he says,

"CAUSES OF DIVISION

When one adds to, or substitutes something else for what God authorizes, he is guilty of causing division. What caused the division in the church that resulted in the formation of the Christian church? Who was responsible, the ones who introduced mechanical instruments into the worship, and the missionary societies, (another institution) to do the teaching of the church? Or was it by those who opposed such? The answer is obvious. Those who advocated what they called being progressive caused the division."

MY OBSERVATIONS

1. Let us take his first statement: "When one adds to, or substitutes something else for what God authorizes, he is guilty of causing division." Brother Green seems to need information as to how "God authorizes" WHAT he "Authorizes". It is true that it is wrong to add to, or take from, or to substitute anything else for what is authorized. But WHAT IS AUTHORIZED? AND HOW ARE THINGS AUTHORIZED IN THE BIBLE? You may say, by (1) Divine command, or (2) by approved example, or (3) by a necessary inference. Well, and good, but these three rules are often perverted and made to teach error, a thing which they do not teach when understood and properly used. Let us study them separately.

2. BY DIVINE COMMAND. There are two kinds of divine commands, Brother Green, and they are as much different from each other as there is in commands and examples. There are SPECIFIC COMMANDS, and there are also GENERIC COMMANDS. To "Substitute" the one for the other is to pervert the truth, change the gospel and teach that which may "Cause divisions" among God's people. (Gal. 1:6-9; Rom. 16:17-18.) For instance, in the commission Christ said, "Go ye therefore, and teach all nations." The command to "GO" is specific as to the thing to be done. Even prayer would be no acceptable "substitute" for "GOING". The very thing commanded must be done without addition or change. But is WALKING an "Addition" to the command to "GO"? Is riding in an automobile, or flying in a plane, an "Addition" to the command to Go? Of course not. These are only methods of carrying out the command to "GO." While prayer might be made to be a "Substitute" for "GOING", walking, or riding, or flying would not be substitutes for doing the very thing commanded, but would

be exact obedience to the command to "GO". What is one doing if in obedience to the command to "GO" and "TEACH" one walks? He is going. Then may he "Substitute" the word "WALK" for the command to "GO"? A THOUSAND TIMES NO. Such would be to pervert the gospel and the word of God and an occasion for division. The command to "GO" is generic when considered in relation to how to do the thing commanded. The same command may be both SPECIFIC, and GENERIC — specific as to what to do, and generic as to how to do it. Christ did not say "WALK ye therefore, and teach all nations", nor "WALK ye into all the world and preach the gospel to every creature." Yet the command to "GO", which is a specific duty authorizes one to "WALK", if he chooses to go in that way. BUT IT AUTHORIZES MORE. The command to "GO" just as much authorizes "RIDE" and "FLY" as it does to "WALK". And it would be a perversion of the word of God to change the generic command to "GO" (generic as to method of travel) into the command to "Walk" or "Ride" or "Fly". "Walk is a small word which includes only one way or method of traveling, while the command to "GO" is a broad and general command which will include all possible methods of going, unless some method would violate the law of expediency. The man who would change the command to "GO" to the command to "walk" would be the cause of any division which might grow out of such a man-made law. Such a law would restrict and restrain one's brethren, and would be sinful. Now, do you agree with these principles, Brother Green? My point can be defended against all oncomers, and gain-sayers. Though the apostles and early Christians never did "GO" by automobile, or fly in a plane when going to preach the gospel, it is right for us to obey the command to "GO" by the use of these modern means of travel. The use of modern methods of teaching, use of song books, radio programs, etc. are further illustrations of this same principle. One who ignores the difference in SPECIFIC and GENERIC commands is a wreckless teacher. Under Generic law the use of means and methods are authorized which are not mentioned. While the Bible authorizes the class method of teaching, it does not mention the church coming together on Sunday morning, dividing into classes, using literature and women teachers in some classes, etc. The Bible does not have to teach under generic law by special mention. In fact, special mention would change the generic law and make it specific. These principles are involved in "THE PRESENT CONTROVERSY". The trouble and division arises when men make a law restraining others under the liberty of generic law, and when they deny the truth and teach the false doctrine that there is no realm of liberty, or option of choice as to ways and means of doing what is commanded under generic law. There are two kinds of man-made laws in this realm which are sure to cause division. (1) Liberal laws of human origin added to God's word, such as adding instrumental music in worship to the specific command to sing. (Rev. 22:19.) But if God had used the generic term "Music" and had said "Make music" in our worship, then instrumental music would not have been an addition to the command. But God selected the kind of music and said "Sing". This excludes playing in worship. The SPECIFIC command excludes all not SPECIFIED, as to the things being done. But the GENERIC or GENERAL command includes the various ways and methods of doing the very thing commanded. So, a specific command excludes what is not mentioned as to specifics, but the general command includes the unmentioned so long as such are ways and means of doing the thing specified, without addition or subtraction. We have no option as to whether or not we "GO", but we do have a choice as to whether we "GO" by walking, or riding, or flying. Here is liberty and ground for unity. Leave such matters to human choice

and liberty, under generic law, and there will be peace and unity, provided there are no liberals to change the specific into generic and practice accordingly. Liberalism deals with specific law as if it were generic, and anti-ism deals with generic law as if it were specific. Of course, this is not done with all specific and generic commands, by either liberals or radicals. But both of these are extremes and perversions of the truth.

3. Of course, the division over instrumental music was caused by those who treated the specific command to sing as if it had been the generic command to make music. But God has not SPECIFIED the method to be used in caring for the poor so as to make some other method an addition to the word of God, as is true of adding instrumental music in worship to the Specific command to sing. The methods of caring for the poor are to be found under generic law or command, and not under specific law, as is instrumental music in worship.

4. Yes, the missionary society is an added institution in the realm of evangelism, whereas God SPECIFIED the church as his institution for teaching, or being the pillar and ground of the truth. (1 Tim. 3:15; Eph. 3:8-10.) The missionary society is an ecclesiastical organization, spiritual and evangelical in its nature like the church. While the needy home to be helped by the church is not an addition to the church, is not a church organization, any more than is my home or yours when the church contributes to them, and our homes are not ecclesiastical nor spiritual institutions like the church. They are physical and material institutions, which have a right to exist, regardless of how it is supported. Individuals and churches have a right to give to my home or yours in need, but that would not parallel the missionary society. The missionary society is an organization or association of churches, and, as Brother Otey says in his book, is an ecclesiasticism. But your home in need, and aided by individuals and churches would not be an organization or an association of churches, and would not be an ecclesiasticism. Neither is an orphan home supported by churches and individuals an ecclesiasticism, or an organization of churches.

5. Now the Bible also authorizes by approved examples. But here we also must note the fact that an approved example may be only optional with us, and not binding, depending upon whether or not the point under consideration is under background specific authority, or generic authority. None of us try to follow all the approved examples in the New Testament, or have any obligation to do so. If Brother Green says they are bound by all such, then I shall write an article exposing him and his and showing the truth of the matter is as I have stated it. There is a vast difference in a thing being authorized and in that thing being bound upon us. Selling of our possessions and goods and giving the money to the church is authorized by an approved example, but it is optional with us, as it was with those who left the example, and is not bound on us.

6. And as to the Bible teaching by a necessary inference, when God said "GO" and did not tell the disciples how to "GO" it is a necessary inference that they might walk, or ride, or swim, or go in any way they might choose to use, and that no one would have any scriptural right to command them to go in some certain way, nor to forbid any certain method of travel. God said, "TEACH", and this generic command leaves the necessary inference that we may do this by use of radio, TV, or printed page, or by telephone, etc. It is also a necessary inference that when God commanded that the church "Relieve" the poor, and used the generic term, the church might do this by simply making a contribution to the needy home, either in money, or by sending a bill of groceries, etc. The church would be doing its duty as the giving institution, and the

(Continued On Page 3)

Present Controversy (No. 2)

(Continued From Page 2)

home would be doing its work in simply being a home, or the receiving institution. The matter is under generic law, and not specific. Let him who contends that God did specify the details, give the chapter and verse so doing.

And if you run back to an approved example for your proof, do not forget to show that the example is a binding one, and not merely optional.

7. Brother Green says, "Those who advocated what they called being progressive caused the division." Yes, in the music controversy, they added to the specific command to sing, another kind of music not authorized in the New Testament worship. Those who introduced that which was not authorized, caused the division. But the brethren who introduced into churches the, so called, Sunday school, were also, I believe, progressive — in the right way, but it was those who make a law against the class system of teaching and made a test of fellowship of their anti Sunday school law, who caused that division, as Brother Green must admit. (More later.)

The Nature Of Acceptable Worship

(By: W. RAY DUNCAN)

A very rare opportunity once presented itself to a woman who lived in Samaria. Having gone to a well to draw water for her family she came upon a man of Jewish ancestry, and he was sitting at the well — weary and tired! As the woman lifted her bucket from the well the stranger surprised the woman by asking her for a drink of water! It was not usual for a Jew to speak to a Samaritan.

After a bit of conversation the stranger asked the woman to go and bring her husband: it was soon discovered that the woman was living in adultery! Immediately she decided that her new acquaintance was a prophet. For years her people had argued with the Jews that Gerazim was the proper place of worship, while the Jews contended that Jerusalem was the proper place. NOW was the time to get this age-old argument settled! The Messiah informed her that the Jews had been correct in their contention for Jerusalem, but that NOW even this system was being changed. No longer in a particular place in a certain country and city would God require His people to assemble, but the new religion would be a world-wide religion, and people everywhere might bend their knees in worship to the Father.

THE WHOLE EARTH may now become hallowed ground where honest and sincere worshippers gather in the name of Jesus (Matt. 18:20), and worship according to His will! Isn't it wonderful that now the traveller, the tradesman, the pilot of a jet airliner, or the miner may humble their hearts and bow their heads wherever they are — and God will be listening!!

Yet we should remember that man himself does not determine the INGREDIENTS of acceptable worship. God has specified that for worship to be acceptable it must be rendered ACCORDING TO HIS WILL! (See John 4:24.) Worship is not what man may deem instructive or impressive, but worship to be acceptable must be "in Spirit and in truth."

We are aware of the fact that the Bible mentions at least three kinds of worship. We should remember that not everything mentioned in the Bible is true — or acceptable to God. In fact some things are mentioned for the express purpose of condemning the practice. This is a case in point.

(1) IGNORANT WORSHIP. Perhaps if a world-wide survey were made this would be the predominant worship of men. Where the religion of God has not gone — still men are found to be worshippers! Some worship the sun, moon and all the starry host of heaven. Others wor-

ship cows, monkeys, cats and a wide variety of animals. Still others carve their gods out of wood and stone, but still they are worshipping creatures. To many of us this seems so far from being acceptable worship that it does not need refutation.

(2) VAIN WORSHIP. So far as the net result is concerned there is no difference in vain worship and ignorant worship. Neither is acceptable to God. However it is quite true in our country that vain worship has mixed into its practices some of the commandments and ordinances of God. Jesus scathingly rebuked the Jews of his day for allowing the doctrines of men to be admitted into their practices. The pagans and heathens have as much authority for their worship and practice as most denominations have for theirs! Neither are right!

(3) TRUE WORSHIP. No man nor set of men may have a "corner" on true worship! True worship is as much your privilege and right as mine! Jesus taught that the time had come when God would be greatly pleased for His worshippers to seek His will in worship, and give themselves wholly to it. (John 4:24). For worship to be acceptable it must spring from the heart, and also be in harmony with the will of God. No one may know for sure that his worship is acceptable unless he knows God's word!

Obeying Christ

WM. W. ANDERSON

Much is being said about a person "accepting" Christ as their personal savior! Had you ever given thought to the fact that the religion of our Lord is not a passive but active system? Our Lord was very active in saving man and even so, must man be active in saving himself. Peter emphasized this when he exhorted the 3,000 to "Save yourselves from this crooked generation." (Acts 2:40) Notice that Christ, "humbled himself, becoming OBEDIENT even unto death, yea, the death of the cross". (Phil. 2:8.) Yet, His obedience alone isn't sufficient to save us and of this we are clearly reminded in the scripture which says — Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto ALL THEM THAT OBEY HIM the author of eternal salvation." (Heb. 5:8-9. R. V.)

Being saved certainly is not merely a matter of "accepting" something or someone; but rather DOING something! Man today is not lost merely by "Accepting" Satan; but rather, by obeying HIM! Neither is a person saved by merely "accepting" Christ; but by obeying Him! (Heb. 5:8-9) Actually, the demons "accepted" Christ — but, they certainly did NOT OBEY Him! Friend, according to the Bible no one can be good enough morally, nor have enough faith to be saved separate and apart from OBEYING CHRIST!

A great many folks' religion is shallow and unavailing — giving no real anchorage to the soul. It is simply a meaningless false hope! And why? Because people are merely being told to "accept", just "accept", salvation. Now such a doctrine will certainly gain numbers! But, there is one thing wrong with it — IT JUST WILL NOT SAVE SOULS! Now to be sure, this isn't the most popular doctrine in the world; BUT IT IS THE ONLY GOD-ORDAINED-WAY! Remember, that the demands of Christ have never been popular with the masses. The Bible reveals Christ's demands; hence, it, like Him is criticized, ridiculed and turned away from! But you just remember that the Scriptures alone "furnishes us completely". (2 Tim. 3:16-17.)

Paul reminds that: "his servants ye are whom YE OBEY, whether of sin unto death, or of OBEDIENCE unto righteousness." (Rom. 6:17.)

Paul's Three 'I Ams'

JOHN D. COX (Deceased)

In the first chapter of Romans, Paul describes some of his outstanding characteristics in three statements in which he uses the words "I am". Let us give attention to these three statements.

"I AM DEBTOR." (Rom. 1:14.) This is an expression of gratitude. God has blessed Paul through the gospel; he wanted to be a blessing to others by carrying the gospel to them. We too can be conscious of the debt that we owe to our fellowman to give him the gospel which has been a blessing to us. We may be strictly honest as to our debts in a temporal way, paying them promptly but, what about the debt of gratitude which we owe to our fellowman. "I am debtor" to my loved ones, neighbors and to all people, to endeavor to give them the gospel of Christ which is the power of God unto salvation.

"I AM READY TO PREACH THE GOSPEL." (Rom. 1:15). This is an expression of zeal and self-sacrifice. Paul not only felt the responsibility to preach the gospel to others but he was ready to make the necessary sacrifice to see that it was done. You and I may preach the word of God to others in three ways: (1) We may preach publicly or privately by word of mouth.

(2) We may preach to them by setting an example of living the Christian life in their presence. (3) We may preach to them by giving of our means to support the work of evangelization through out the world.

"I AM NOT ASHAMED OF THE GOSPEL." (Rom. 1:16.) This is an expression of courage and boldness. If we are ashamed of our convictions, or if we prefer to keep others from knowing what we are religiously, it will make moral cowards of us. It will keep us from devoting the necessary effort to leading others to Christ that they may have the hope of life everlasting. We should never be ashamed to stand up for Christ in any place at any time!

Are You Too Busy?

A merchant sat at his office desk. All around him were letters, bills, and other evidences that he was much absorbed in the details of his business.

The minister of the local congregation entered and said, "I am here to interest you in a matter of great importance to the cause of Christ."

"Oh, you will have to excuse me," said the busy merchant. "I am too busy today to attend to that matter."

"When shall I call upon you again?" asked the minister. "I cannot tell you now; I am a very busy man" replied the merchant.

The minister bowed himself out with a sad and heavy heart, and the merchant turned once again to his important papers.

Just a few days afterward, a disagreeable stranger, stepped into that merchant's office and laid a cold moist hand upon the merchant's brow. "I have come for you and you must go with me," the stranger's voice said.

The merchant laid down his pen, closed his desk and went out. There was no choice for him. A cold chill settled upon him as notes, ledgers, houses and spectators fitted before his excited brow.

The name of his strange visitor was DEATH! He had to go, he just couldn't talk of any more business. Those who are too busy for a study of the Word of God and attending the services of the church need to remember that one never gets to business to die!

The Man In The Background

LEVI SIDES

Hatt Church of Christ

Andrew was one among the first called of the Apostles of our Lord. (John 1:40; Matt. 4:18; Matt. 10:2). He was of Bethsaida and had been a disciple of John the Baptist. On hearing Jesus a second time designated by John the Baptist as the "Lamb of God," Andrew left his former master, and became a follower of Christ.

Andrew never preached any great sermons as far as the record goes. He never went on any great missionary journeys. He never wrote any great books. In all, his name is mentioned but thirteen times in the New Testament, (Matt. 4:18; 10:2; Mark 1:16; 1:29; 3:18; 13:3; Luke 6:14; John 1:40; 1:44; 6:8; 12:22; Acts 1:13), and six of those times it says quite simply, "Andrew, Simon Peter's brother." That's all it says. There seemed no other way of identifying him than just the fact that he had a famous brother. By the standards set by men, Andrew was not very successful. And yet, in spite of his apparent insignificance and unimportance, there was a quality of greatness in his life in that "he first findeth his own brother Simon, . . . and brought him to Jesus." (John 1:41-42.)

Andrew was "the man in the background without whom Christianity might never have succeeded. He was "the man in the background" without whom no home or business or community or church could ever hold together. There are some great lessons found in the life of Andrew.

HE SHOWS US HOW TO BE A PRACTICING CHRISTIAN

This is clearly seen in the story of how his brother, Peter, became a disciple of Christ. Everyone knows about Peter. The world knows about him, but without Andrew there might never have been a Peter. It was Andrew who first heard Jesus preach and immediately went and told Peter. I submit this as being one of the great statements of the New Testament: Andrew "first findeth his own brother Simon. . . and brought him to Jesus." (John 1:41-42.)

Andrew might have done a number of things first. Upon hearing Jesus he might have said, "O, if I were only a great speaker like my brother Peter, I would help him," or "If I had a great deal of money, I would support His cause." But Andrew did none of these things. He took a good, honest, humble inventory of the opportunities that lay before him—he first went and got his brother. (II Cor. 13:5; Gal. 6:10).

It is so easy to moan over the things WE CAN'T DO that we forget what WE CAN DO. We often lament the things WE CAN'T GIVE and forget the things WE CAN GIVE. Someone has said: "Don't ruin the life you have for the sake of the life you might have had." Facing such circumstances, we need the wisdom of an Andrew to take an inventory of our powers to find out what we can do. We need the humility of an Andrew so that we will go ahead and do it. It is not always easy to be humble, to be the person in the background, until we see the grand significance of this role.

Behind every man in the forefront of the public eye stands the group of Andrews in the background. Behind every airplane that glides through the sky is the large crew of men on the ground. Behind every son or daughter is a mother and father playing the "Andrew Role." Someone has said: "Behind every great Peter there is a great Andrew."

Peter, if living today, definitely would make the headline in every newspaper. He preached the sermon that converted three thousand people. (Acts 2). He wielded the sword when they arrested Christ. (Matt. 26:51). But without Andrew, there would have been no Peter. "Andrew first findeth his brother." He did what he could.

His was a practical humble sort of Christianity, but powerful. What we need today is more Andrews.

ANDREW OPENS OUR EYES TO THE RESOURCES AND OPPORTUNITIES ABOUT US

It is said that Robert Browning, the poet, had a peculiar affliction of his eyes. With one eye he was far-sighted and with the other eye he was near-sighted. When he wanted to see near at hand, he covered his far-sighted eye and looked with the near-sighted one.

Today we are so apt to spend all our time looking with our far-sighted eye out on the world at large and its gigantic problems and greater needs. That is natural and important, but a part of the time we need to use near-sighted eyes at the near-at-hand needs and responsibilities.

Andrew illustrates this kind of wisdom in the role he played at the feeding of the five thousand. (John 6:1-14). You will recall how the great multitudes were seated by the Sea of Galilee (Tiberias). Jesus saw they were hungry and told the disciples to feed them. The disciples were perplexed. How could they feed them when they had no food? But in the midst of the uproar, Andrew came forward and quietly said: "There is a lad here with five barley loaves and two fishes." (John 6:9). He was not sure what good so little food would do but he had investigated the resources at hand. With this food Jesus fed the multitude and the "panic turned into a picnic."

"There is a lad here," Andrew said. He didn't really know how much he was saying. The youth right at hand, in our homes, next door or down the street may be the key to the situation we overlooked. "There is a lad here," that unknown neighbor must have said as he loaned his books to the young Abraham Lincoln and thereby gave the boy's life its real impetus.

Let us never overlook the importance of the young people. Someone has said: "The Young people are the 'Church-of-Tomorrow,'" but they are as much a part of the 'Church-of-Today' as we are who are older. Some congregations treat their young people as if they were the church of tomorrow-for they never call on them to help in the worship services, they never plan activities for them, and they never plan Bible Classes so as to train them for discipleship, for the eldership, for the deaconship, for the ministry, and for parenthood. Then we wonder why "they are going to the dogs." Is it not our fault? Let us be an Andrew and see that "there is a lad here."

ANDREW TEACHES US THE BENEFITS OF BEING OURSELVES

Andrew was an ordinary person. He had no spectacular reputation to protect. He had no far-flung prestige to take care of. He was just a humble man who had some responsibilities to perform. There was no social climbing for him to do, no effort to keep up with the Joneses or Jameses or Johns or Peters. He could just settle down and be himself. That, after all, is not only the most enjoyable, but the wisest way to live.

How many men in our sharply competitive society are eating their hearts out today because they won't ever be the president of the company, or because for one reason or another they are not going to ascend the ladder as high as they planned, or as high as their friends have ascended.

You may never have the opportunity to be a "Powerful Peter" but you can be an "Ambitious Andrew" by using what opportunities you have for the advancement of the cause of Christ. Be yourself like Andrew.

We all owe Andrew-the humble man in the background-a great debt, for in him we can learn the secret of overcoming insignificance and putting rich meaning into our lives.

Large Asking

... open thy mouth wide, and I will fill it
Psalm 81:10

One can best understand these words if he is acquainted with a strange custom that existed in the days when Asaph wrote this Psalm. At the time when a benevolent king wished to extend a favor to a visitor, or give an ambassador a special honor, he would request him to "open his mouth wide." The king would then cram it full of sweetmeats. On occasion he would even put in a handful of jewels. Curious as this custom was, it enlightens us more fully as to the meaning of Psalm 81:10. Our God stands ready to grant us many "sweetmeats of His grace," and "jewels of blessing" if we will just "Open our mouth wide" in earnest, prevailing intercession. We must not merely recite a prayer, or formally go through a series of meaningless rituals in our worship. We must pray warmly, zealously, expectantly. Indeed "the effectual, fervent prayer of a righteous man availeth much." Such "large asking" pleases God for it entails intimate fellowship with Him, and a faith that adverse circumstances cannot daunt or quell.

Dr. Barry tells of dispensing food to needy residents of an area through the means of a "soup kitchen." The instructions were to bring a vessel that would hold about two quarts. However, a small boy about 11 years of age, ragged and dirty, but with flashing eyes and a winsome smile, lugged in a container that could hold at least three gallons. "We could not, for shame, put two quarts into that," said Dr. Barry. "We knew the boy was counting on supplying a sizable family, so we felt bound to empty out at least a gallon into his large pail—and so we did." Remember, friend, God is saying, "Open thy mouth wide, and I will fill it." Yea, "bring your vessels not a few." We need to follow the example of this boy who carried away twice as much as the others because of his LARGE ASKING!

We are coming to a King,

Great petitions let us bring,

For His love and pow'r are such

That we ne'er can ask too much!

-- From Carbondale, Illinois Bulletin

COMMANDMENTS FOR TEEN-AGERS

The schools of Boston formed a committee which adopted what it called Commandments for Pupils in grades seven through twelve, to be read once a week and posted in each class room.

1. Don't let your parents down; they brought you up.
2. Stop and think before you drink.
3. Be smart; obey. You, yourself, will give orders someday.
4. Ditch dirty thoughts fast, or they'll ditch you.
5. Show-off driving is juvenile; do not act your age.
6. Pick the right friends to be picked for a friend.
7. Choose a date fit for a mate.
8. Don't go steady unless you are ready.
9. Love God and neighbor.
10. Live carefully. The soul you save may be your own.

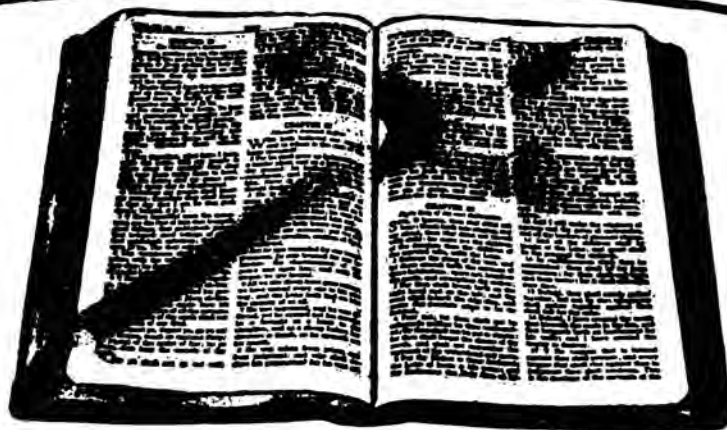
SPREADING CHEER

A tiny girl, at breakfast time,
Once whispered at his ear
With all the frankness of a child,
"I love you, Daddy, dear".

So Daddy, thrilled beyond mere words,
Stepped out upon the street,
Prepared to scatter sunshine
To all whom he should meet.

And all that day, he spread good will --
Changed people sad to gay --
And all because a little girl
Cheered up her Daddy's day.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

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NO. 87

CAN YOU RECOMMEND YOUR RELIGION?

(No. 2)

You know the way you use a thing is the greatest recommendation you can possibly give to it. Someone says "I drink occasionally, but I wouldn't recommend it." But friends, this is a mistake. The very fact that you do a thing, means that you are recommending it. O, he might not recommend it in word, but he is certainly recommending it in practice; and let us remember that many times "actions speak louder than words." There is an old saying that goes something like this "I cannot hear what you say, for watching the things you do."

Paul said to the Phillipians "Only let your conversation, manner of life R. V.) be as it becometh the gospel of Christ." (Phil 1:27), Then Jesus said in the Sermon On The Mount "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but every corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Mt. 7:16-18).

James said "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2:14-18)

Your religion should be seen in your everyday deeds. Are others seeing it in you? In other words, by the life you live, would others be encouraged to become Christians, and live the Christian life? Are you showing your faith by your works?

Faith is something that deals with the way a man thinks. You cannot see what is in a man's mind, but you can see what he does. You cannot see a man's thoughts except as he expresses them in his actions. So you cannot see a man's faith except as he expresses it in his deeds. Can others see your faith? Remember that James says "I'll show you my faith by my works."

Are you recommending your religion by the way you express your faith, by your deeds from day to day. Jesus said "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Mt. 5:16) A light bulb doesn't shine that you might see the bulb itself, but that you might see what is in the room. Just so, a Christian's light must shine, not that you may see the Christian himself, and glorify him, but that God more of what we preach. No doubt, there is too

might be glorified. Oh, how we need to practice much professing of Christ, and not enough possessing Christ. People are watching us six days during the week, to see if we really mean what we do and say on the first day of the week. Can we truly recommend our religion by the way we live? Christianity is not some "push button" affair that can be turned on the first day of the week, and turned off the rest of the week. Sometimes we hear people say "Religion, and business won't mix," but if a man can't mix his religion with his business, then he had better change his business for he has the wrong kind.

How often have you heard someone say "Recreation and religion won't mix"? But friends, if you can't mix your religion with your recreation, you had better change your recreation. In fact if you can't mix your religion with everything you do, then you had better not do as you do.

Christianity is a way of life. It will go with us into our homes, and make better fathers and mothers of us. It will go with us into our occupations, and make better men and women of us there. It will make better neighbors out of us, better school-mates, and better citizens. In fact Christianity will just make a man better in every respect.

Paul said to Christians "Those things which ye have both learned, and received, and heard, and seen, in me do: and the God of peace shall be with you." (Phil. 4:9) In other words, Paul is simply saying "I'm recommending my religion to others." Can you do that? It was Paul who said to Christians "Be ye followers of me, even as I also am of Christ." In fact, Paul was a man who preached what he believed, and he believed, and practiced what he preached. Can that be said of us?

I have often wished that I could preach like Paul, pray like Paul, live like Paul, and have the understanding of Christ that Paul had. He knew Christ better than he knew his own family. He said "It is no longer I that live, but Christ liveth in me." (Gal. 2:20.) Then he said "And they glorified God in me." (Gal. 1:24.) How many are "glorifying God through you"? What kind of recommendation does your life give to your religion? But again -

CAN YOU RECOMMEND YOUR RELIGION BY THE WAY YOU SUPPORT IT? One of the greatest recommendations you can give to your religion is to support it properly. Just how do you measure up in this respect? Just let some lady discover a new detergent, or some other house-

hold product which she considers a good one, and try to keep her quite about it. She just can't wait to tell her neighbor ladies about it.

Why does the lady spread such news? Simply because she is thrilled about it and wants others to know about it, and what it is doing for her. She wants others to share with her the advantages she had discovered. The same things will be true with our religion, when it means what it ought to mean to us. Paul said to the Corinthians "I believed, and therefore I did speak." (II Cor. 4:13.) Just why did Paul speak? Simply because he believed. When a person really believes in his religion he can't keep quite about it. He wants others to share it with him.

What support do you give to your religion? How much time do you devote to it? How much of your ability and influence do you use to back the thing in which you claim to believe? Out of the 168 hours during the week, how many hours do you spend in the work of the Church? Brother Keeble said "Christianity doesn't come in capsule form to be taken in Sunday dose." It isn't something to be dished out a spoon-full at a time. Christianity is not some side line affair, but it should be our chief concern.

The story is told of a woman in New York, who saw a little girl shivering in the cold, standing looking at the good things to eat in a bakery window. The child didn't have enough clothes to keep her warm. She was undernourished, and hungry. So the lady took the child into the bakery and bought her what she wanted to eat. Then she took the child to a clothing store and bought her some clothes. The little girl looked up at her and said "Are you God's wife"? That is exactly what the Bible says we are. The church is the bride (wife) of Christ. Paul said "We are married to Christ..." (Rom. 7:4.) Are you as a member of the Lord's Church, truly married to Christ, and loyal to him as a good wife to her husband?

The Good Samaritan recommended his religion by the way he supported it. But what about the priest and the Levite? John said "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jno. 3:17.) The next verse says "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Now as we bring our lesson to a close, let me ask this question. What financial support do you give to that in which you believe? Speaking of Christian giving Paul said "He that soweth sparingly, shall reap also sparingly; he that soweth

(Continued On Page 4)

WORDS of TRUTH

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The Present Controversy (No. 3)

GUS NICHOLS

Brother W. H. Green, Brilliant, Alabama, says in his "THE PRESENT CONTROVERSY", a three page letter, single spaced and typed: "What caused the division in the church that resulted in the formation of the Christian Church?" As I have already shown, it was not caused by doing something that was optional under generic authority, but by trifling with specific authority. If God had merely said, "Make music", and thus used the generic command, those who opposed the use of instrumental music in worship would have been guilty of causing the division, like those who oppose simultaneous Bible classes caused the division under the generic command to "TEACH". (Mat. 28:19-20.) And like those who make a law against the use of individual communion cups in the observance of the Lord's supper caused the division resulting therefrom, and like those who make a law that little homeless children cannot be supported by the church in an orphan home are causing the division resulting from this man-made law. But in the case of instrumental music in worship, the instrumental music was introduced under a SPECIFIC command for "Singing", not a generic command to simply make "Music". (Eph. 5:19; Col. 3:16; 1 Cor. 14:15.) Adding another kind of music to the "Singing" command caused the division back there, and making a law which God did not make regulating the care of orphans is one of the causes of division now. Liberalism caused the division over instruments by adding a kind of music which was not authorized in the word "Sing", nor in any other word, such as the word "Music". There is no New Testament command to make "Music" in our worship.

But in the present controversy, the division is not over some liberalism such as adding to a specific command telling us all the details as to how the church is to care for little children. But the present division is over the radical position of Anti-ism which assumes that God has told the church how to care for the poor and needy, and that he has SPECIFIED the details as he did "Singing" and that the details SPECIFIED exclude the orphan home method of caring for children, just as "Singing" excluded the addition of instrumental music in worship today.

Now, Brother Green, where is that specific authority telling the church how to care for the poor, or giving any detail thereof which would exclude the orphan home method, as the command to "Sing" excludes playing in worship? You have argued that the two are parallel — that the two divisions are alike. You say, "Those who advocated what they called being progressive caused the division." No, it was not caused by

being progressive, but by adding to a specific command of God and doing in worship that which was not authorized either by specific, or generic command. If God had said for us to "Play on instruments of a mechanical nature" in our worship, the command would have been specific and would have authorized instrumental music in our worship today, and those who opposed its use would have been guilty of the division that followed.

And if God had said, "Make music", the command would have been a generic command, leaving it to our opinion or judgment as to what kind of music we would make, and in that case, those who opposed the use of instrumental music in worship would have been making a law for God, of adding a man-made law to the word of God. The command to "Make music", if such had been given, would have paralleled the present division and laid the blame for division on those opposing the instrument in worship.

But God did not give a generic command as to the kind of music to be used in our worship. He SPECIFIED "Singing", and specified that our melody is to be made "In your heart." (Eph. 5:19.) Now, Brother Green, don't you wish you could put your finger on the chapter and verse thus specifying some certain and exclusive way for the church to care for the poor? But there is no such specific command in the New Testament, and down goes Brother Green's argument that a division caused by violating a specific command, "Sing" is the same sort of cause as that division caused by violating a generic command, instead of a specific, or detailed command. When a thing is specified there is no place for human opinion in that respect. But when only a generic command is given, there is, in such a command, a choice given unto man, an option, as to how to do the thing specified under a generic.

Now, I have complied with the request of Brother Green saying, "Would the editor write an article on who caused that division?"

But Brother Green also mentioned the "Missionary societies", and included them in his request for an article. It is the same principle as in the division over instrumental music in worship. The background command which excludes the missionary society is not generic but "Specific" as was the command to "Sing". It is the command making the church the "Pillar and ground of the truth", (1 Tim. 3:15), and specifying that "Through the church" is to be made known the unsearchable riches of Christ. (Eph. 3:8-11. (RV.) For the church to add the missionary society would be like adding instrumental music to the singing command. As singing excluded playing, so here the church excluded the missionary society. Neither was under generic command, in this respect, but both were SPECIFIC.

Again, let us say, God has given "Order" unto the churches to help the poor. (1 Cor. 16:1-3; 2 Cor. 9:12-13.) He has no where commanded the churches to do this in some SPECIFIC way, or manner which would exclude the church from contributing to a child in an orphan home, even in an elder's home, as Anti-ism teaches.

Brother Green says, "Now many know that those who are for these things, (Instrumental music in worship and missionary societies, as advocated by the Christian Church), used the same arguments and made the same charges that are being freely used by the ones now advocating the use of institutions in the teaching and relief work of the church. No one could ever find this out by reading "Words Of Truth." False arguments may have been made in respect to every Bible truth, but no honorable man would expect one to defend false arguments which he himself has never made, and does not believe to be germane to the issue in controversy.

But what does Brother Green mean to imply by his reference to "The use of institutions in the teaching and relief work of the church"?

Does he mean to argue that the church cannot out of its treasury give to any other institution. Brother Green's home is an institution, and an institution which is not the church, and is separate and apart from the church. Now, in case his home should become destitute and in need, could the church scripturally send a bill of groceries to Brother Green's home to relieve it in a time of great need? Remember, the command to relieve the poor is generic, and not specific. (1 Tim. 5:16.) The details are not specified or given. God did not tell the church how to give this relief. (1 Tim. 5:16.) Brother Green, would it be a sin for the church at Brilliant, Alabama, where you are an elder, to send a bill of groceries to a needy family of its own members? No dodging, or I may think you have fallen from grace and are no longer the good man that I knew you to be before you became an advocate of anti-ism, and when I enjoyed the hospitality of your good home. Would it tie the church to the Green home to send a bill of groceries, or even a check to buy such, for that home? Brother Green, you either believe the church can give to another institution, a needy family or home, or you do not. Which way is it? If you say you are for the church contributing to a needy home or family, then you are for "Institutionalism" to that extent. But if you say you do not believe the church could help needy homes, then you go back on the Jerusalem church which had a treasury for the poor and needy families among them, and after making the contribution to the needy, those receiving the help "Ate their food at home", as say the translations including the American Standard Version, in Acts 2:44-46; Acts 4:34-37.)

Again, Brother Green, would the church have to take over, and operate your home before it could contribute to it? And is not your home a licensed home? Did not you and your good wife have to get license — marriage license — from the state to start your home? If the church were to give to your home, would it not be giving to a licensed institution which is not the church? And if the church could thus give to your home, over which the elders are not overseers, where is the scripture which would be violated if some family that could furnish the needed labor and services were to start caring for the needy and oversee the work themselves, just as you oversee your own home, and invite the church to help in the good work, if they could and desired to do so? Remember, the "Relief" is to be given by the church in certain cases of need. (1 Tim. 5:16; 1 Cor. 16:1-3.) And remember the Bible does not give the details. Do you have a divine right to supply and add the details, Brother Green? When Jesus said, "GO", (Mat. 28:19; Mk. 16:15), and did not specify the method, does any man have the right to step in and legislate as to how to "GO"? Would an "Anti" law against automobiles and airplanes in going be scriptural? Jesus said "TEACH". Is the "Anti" law against Bible classes on the Lord's day a scriptural law? There is no command to have the classes. Neither is there an approved example of a church assembling on the Lord's day morning and dividing into classes for study. This is all under generic authority, a thing which anti-ism denies concerning other things, and which I shall show in the near future Brother Green tacitly denies.

(More later.)

A PRAYER

"Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in dying that we are born to eternal life."

Are You Faithful?

GUS NICHOLS

Of course, all people are not going to heaven, not even are all church members going. Jesus promised only the faithful a place in that wonderful city of God — "Be thou faithful unto death and I will give thee a crown of Life." (Rev. 2:10.) Only those accountable people to whom he can say, "Well done thou good and faithful servants", will enter there. (Matt. 25:14-30.)

Faithful Not Perfect

If we had to be sinlessly perfect in order to go to heaven who could go? "If we say that we have no sin we deceive ourselves and the truth is not in us." (1 Jn. 1:8.1)

But we can all be faithful, even the babes in Christ. Two men begin to build a great building, a father and son. The father has spent 50 years in construction work. But the son is only a novice as a beginner. When the work is finished, if God were to point out which one of the two was most nearly PERFECT in his work, the great judge would lay his hand of approval upon the head of the old and experienced father. But if he were to put his hand upon the head of the one who was most FAITHFUL, his hand might fall upon the head of the Son, the one who made most mistakes. Why? Because the son may have worked and toiled hardest, and may have been most FAITHFUL. He may have given more thought and attention to his work in order to bring it up as close to the standard as possible. The old father may have done his better work largely by experience and skill and because of acquired habit. Not all, and possibly none, can be sinlessly perfect, yet all can be faithful — even every member of the church.

If we had to so SUCCEED as to hear the Lord say "Well done thou good and PERFECT servant," We might as well give up and cry forever. But the word is "FAITHFUL," not "PERFECT." (Matt. 25:14-30.) "Be thou FAITHFUL unto death, and I will give thee a crown of Life." (Rev. 2:10.)

But even in this many fail. They are not even "FAITHFUL." If you had a man employed to drive your children to school daily and he were to go hunting or fishing weeks and months and never show up on the job, would you think him "FAITHFUL"?

Would you think your companion were faithful to the marriage vows and obligations if she, or he, were to be out with another about half of the time? If you were employed to clerk in a store and did not stay on the job, but were out on the streets about half time, would you be considered faithful to your employer?

What does it mean to be loyal and faithful to Christ? Does it mean to come to the worship and services of the church only when there is no other place to which you could go? Is one to be considered faithful who only attends about half the Lord's day morning services of the church in a year and miss nine tenths of all the other services, such as Sunday night, and all the Bible classes? Is such a person faithful to Christ who died for his soul?

And what about members of the church who do attend all the services of the church, but who will not engage in any good works? They deliberately refuse to teach classes on the ground that such would demand too much of their time for study, and take them away from their choice T. V. programs and ballgames?

Who is faithful? Is a member to be accounted faithful at the judgment just because he attended the services of the church? I was about to preach the funeral of a man who was always present on Sunday mornings at the worship of the church, but attended no other services. He was not asked to take any leading part in the Sunday morning service for the elders did not consider him a faithful member of the church. He would not give, and would literally complain if the preacher preached on giving. He could not be counted on to do anything for the

church. He would not serve on any committee to do any certain work for the Lord. He would even curse and swear, and was considered one of the most covetous and stingy men in the little town.

But when he died, his wife said, "Brother Nichols, I am glad you could come and preach his funeral, for he was, as you know, one of our most faithful members — he was always at the services every Sunday. He was a good Christian, and we are going to miss him!" Yes, he was always missed in every thing but the Sunday morning service! Was he really faithful? Does a wife and mother have to do no more than be present in the home on Sunday morning to be a faithful wife? Is she faithful if she spends the rest of the week "galavanting" around with idlers and "time killers" of the community? Is a wife and mother who does nothing for the home, nothing for the children and her husband except on Sunday morning, and then do nothing more than be present — is such a woman a faithful wife and mother?

Of course, one is not faithful to Christ who would not attend the services of the church. (Heb. 10:25; Acts 2:42, 46; 11:26; 20:7; 1 Cor. 14:23; Jas. 4:17.) But one may do that and still not be faithful. Members must go into the Lord's vineyard and "work." (Matt. 20:1-16.) One would not be considered faithful just to simply go into the vineyard, and watch others work. Brethren, there is a difference in the faithful and the unfaithful, and there will be a difference at the judgment and in all eternity. The faithful don't bury their talents! The unfaithful will not likely read this article unless some faithful disciple calls his attention to it. Dear God, help us to be faithful!

Will the Lord Be Pleased?

(NO. - 3)

GLENN A. POSEY

Again, we take our lesson from an Old Testament prophet, "Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil: shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul." (Micah 6:7.) We should be vitally interested and concerned about pleasing God. If we aren't pleasing God, we must be pleasing the Devil. Jesus said, "You are either for me or against me." (Matt. 12:32-33.) Only those who keep the commandments of God love Him. Jesus said, "If you love me keep my commandments." (John 14:15.) Again, "And hereby we do know that we know him if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-4.)

PLEASE GOD IN ALL THINGS

1. A PREACHER IS ABOUT TO PREACH A SERMON, BUT PREACHES THE LAW OF MOSES IS STILL IN FORCE. WILL THE LORD BE PLEASED? (Micah 6:7.) Paul told Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." (2 Tim. 2:15.) Whether a preacher is willfully or ignorantly preaching error, the fact still remains that the blind are leading the blind. And "they both shall fall into the ditch." (Matt. 15:14.) Paul said to the Romans, "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14.) The Galatians were trying to be under the law of Moses, so Paul said, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.) In Colossians, 2:14, "Blotting out the handwriting of ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to his cross." And gain, "For he is our peace, who hath made both one and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments con-

tained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14-16.)

These passages cannot be ignored. If a preacher stands before a group and preaches that the law of Moses is still in effect, the Lord will not be pleased because the law of Moses has been nailed to the cross, or taken out of force. We are under the law of Christ, or the New Testament.

2. SUPPOSE A PREACHER IS ABOUT TO EXTEND THE INVITATION FOR PEOPLE TO COME FORWARD AND PRAY THROUGH.

(Micah 6:7.) I sat in an audience not too long ago, and heard a preacher plead for the people to come forward and pray and their sins would be forgiven. One young lady responded, and the statement was, "Do you believe that Jesus Christ has already forgiven your sins." The young lady said, "I do." Was the Lord pleased? Did He forgive her of her sins? This preacher lead her to believe that God would forgive her without obeying Him. That young lady did not obey her Lord. Why? Because the Bible says, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Jesus did not say, believe and pray and ye shall be saved. Peter told the Pentecostians, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) He did not say, "Repent and be prayed for or through" Ananias told Saul, "Why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Saul had been praying for three days and nights, certainly if prayer alone could bring remission of sins, then, Saul would have received remission. But Christ is the author of eternal salvation to everyone that obeys him. (Heb. 5:8,9.) Have you obeyed the Lord? Or have you been sprinkled? Perhaps you thought that you could just pray through, and receive forgiveness. If you love the Lord, then, you will keep His commandments. (John 14:15.) To know the Lord, you MUST KEEP His commandments. (1 Jno. 2:3,4.)

3. SUPPOSE A GROUP OF PEOPLE ARE ABOUT TO DECIDE ON A NAME FOR MEMBERS. (Micah 6:7.) The Bible says that God's people should be called by a new name. (Isaiah 62:2; 56:5.) In Acts 11:26, "And the disciples were first called Christians at Antioch." God's children are to be called Christians. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on the behalf." (1 Peter 4:16.) We must be united on the name of God's children. (1 Cor. 1:10.) Peter said, "If any man speak, let him speak as the oracles of God." (1 Peter 4:11.) When people wear some name other than that which God designates, then, the Lord will not be pleased.

LIKE THIS STORY

There are members who run from their sins rather than repent and prove they've changed. They are like these two boys in the following story.

Two brothers were convicted of stealing sheep. They were branded on the forehead with the letters "S" and "T" meaning of course "SHEEP THIEF."

One brother unable to bear the stigma left and died a bitter wander in a foreign land. The other said to himself; "I cannot run away from the fact that I stole sheep. I will stay here and win back the respect of my neighbors and myself.

As years passed, he built a reputation for integrity. One day a stranger came to town and saw him, now an old man, with the brand "S" and "T" in his forehead. He stopped and asked a native what they meant. The native villager replied: "I've forgotten the particulars, but I think the letters are an abbreviation for "Saint."

— COPIED

Can You Recommend Your Religion?

(Continued From Page 1)

eth bountifully, shall reap also bountifully. Every man 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.) Are you the kind of giver that God loves; a cheerful giver?

But may I remind you that it is necessary to first give yourself in obedience to the Lord's will. So if you have not obeyed the gospel, why not do it today.

A Scant Religion

ALEXANDER CAMPBELL

There are a great many people in the world who want just so much religion as will keep them out of hell. They belong to a class who never realize the value of Christianity until they stand face to face with the King of terrors. They studiously walk the boundary of Him who rules the kingdoms of this world, walk as near it as is possible with safety (in their judgment), but carefully avoid, as they suppose, coming within his jurisdiction. They want everything of the world that ministers to the pride or panders to the lusts of sensuous man. They want the honors and emoluments which the world bestows upon those who flatter and serve it, and of course prefer to live along the borders of that kingdom whose native products are adapted to their tastes; having recently emigrated from it, without drawing their affections or adopting the manners and customs of those with whom they are nominally associated.

Now, interpret the actions of such people, and they say as plainly as language can say it: "I am very much afraid of hell, and as I know of no other way of avoiding it but by accepting the religion of Jesus Christ, I propose to accept just as much of it as will answer my purpose. If I knew of any other way of reaching the same end, which involved still less self-denial, I would prefer it; but as I do not, I must keep along the borders of Zion until the storms of life blow hard, and then retreat to the interior, and claim the security of those who have all their life long dwelt in the very presence of its King, ever ready to do his bidding."

Alas for those who reason in this way! They are jeopardizing their soul's salvation every hour of such a life. They are in the blackness of darkness and on their way to eternal perdition!

Whose Soldiers Are We?

The story is told of a soldier in the Civil War who took his kit of watchmaker tools to the service with him. While he was in camp, he had a very good business. One day the order came for all soldiers to enter battle. When the watchmaker heard the call, he looked about his tent at the unfinished watches and said, "Why I can't possibly go, for I have twelve watches to repair and I have promised them by Saturday." This soldier had forgotten why he was in the army. He enlisted to fight but the business of repairing watches caused him to forget his reason for enlisting.

There are many in the army of the Lord who enlist for the purpose of fighting sin and saving souls, their own and others. But they, like the watchmaker, have forgotten their reason for enlisting. They are so busy with pleasures, business, club, lodge, school, civic and community affairs that they have no time to devote to fighting sin and saving souls. When they are asked why they do not give more time to the work of the Lord, they reply: "I haven't time."

Paul wrote to Timothy as follows: "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier entangleth himself in the affairs of this life; that he may please him who

enrolled him as a soldier." (2 Tim. 2:3, 4.)

Fellow Christians, may we each one realize that we are soldiers of the Lord. May we also realize that as soldiers of the Lord we are not to become so entangled with the affairs of this life that we cannot fight for him who died for us. May we each one fight the good fight of faith in order that we may please him who enrolled us as soldiers. Pleasing him should be our first consideration in life.

- Gospel Guide

Enthusiasm!!

IRA NORTH

Enthusiasm is powerful as dynamite and contagious as measles. Enthusiasm will build buildings and influence people. It will turn multitudes to righteousness. Never underestimate the power of genuine enthusiasm. And it is as contagious as it is powerful. It rubs off on you. God intended for Christians to be on fire with zeal, determination, and enthusiasm. (Tit. 2:12-14; Rom. 12:11.)

Christians really have something to be enthusiastic about. Here are a few things: the forgiveness of sins, the gift of the Holy Spirit, the providence of God, the hope of Heaven, and the fellowship of kindred minds. These blessings are worth more than all the world and yet some of us are not as enthusiastic about the gospel of Christ as the average salesman is about his product.

When I attended Louisiana State University, in Baton Rouge, Louisiana, a patent medicine was made famous by a State senator. The president of the University told this story. "We had a Cajon on the bayou here in Louisiana that could not read and write his name. After five bottles of the patent medicine, we put him on the faculty at LSU." Many such stories were circulated, and yet, be it said to the credit of this State senator, he was more enthusiastic about a patent medicine than many Christians are about the most glorious thing in the world — the gospel of Christ.

How can we measure the blessings of being forgiven of everything we ever thought, said, or did wrong? How can we measure the benefit of having the assurance that everything works together for our good? How can we value in silver and gold the abiding presense of the Spirit of God and the fellowship of Christian people? Indeed, you have something to be enthusiastic about if you are a Christian!

'Leaky Tire' Christians

CLEON LYLES

Someone recently sent me a clipping about a man praying fervently in a prayer meeting, "Lord, fill me with mighty power." A deacon who knew him pretty well was sitting by and muttered, "Don't do it Lord, he leaks."

Any boy who has ever owned a bicycle has had some experience with leaky tires. Sometimes we have them on our automobiles. They have a hole in them that is difficult to find. You can pump them up, but in a few days they will be flat again.

When I moved to this city, I learned a great deal about people like that. There were many who were not attending services. I started by making calls on these people, encouraging them to get back to worship. A great number of them returned but most of them did not stay long. I learned that this was the manner in which they had conducted themselves for a long time. It often happens when a new man moves into a city to work with a church. Some, who have not been attending, decide they are going to hear the new preacher. They fill the new building for a short time, but soon they have drifted back to the careless state in which they were before he came. Such people never contribute anything to the Lord's work because you cannot depend on them. They

have never known faithfulness, and they refuse to learn. You can preach to them, talk to them, visit them, until you have wasted all your time, and it will have been wasted. Of course, when they get into any kind of trouble they want the preacher and are insulted if he is not there. If members of the church do not come to assist in the trouble they will satisfy their own conscience for their lack of loyalty.

It is "leaky tire Christians" who keep congregations from meeting their budget. They will give for a time, but if there is something they want to spend their money for, even though it may be a matter of recreation, they will place the Word at the bottom of the list.

It is the "leaky tire Christians" that keep others from being saved. They make no effort to save them — and by their lives say that belonging to the Lord is next to worthless.

Be sure that you are not a "leaky tire Christian."

The Passage of Time Is Not Repentance

FOSTER RAMSEY

One of the items that should contribute to our repentance toward sin is the long suffering of God. Paul wrote: "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.) He that despised Moses law died without mercy; but not so with the gospel. Instead, he is given time to repent and seek the forgiveness of God. God's mercy is often abused by those who have made up their minds not to repent.

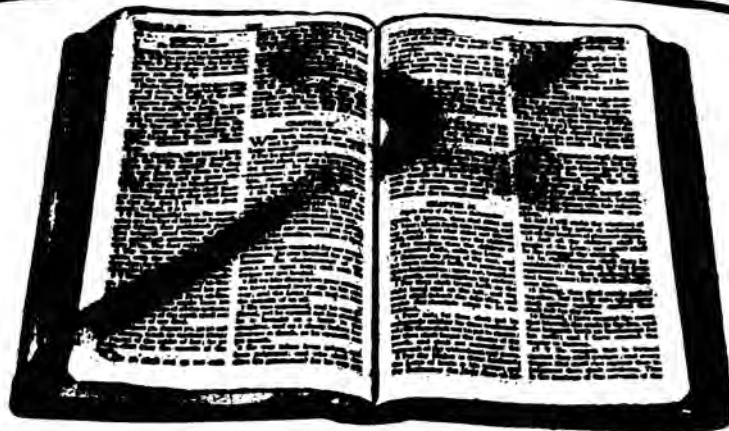
A husband and wife had a very fine home; then he became untrue to his wife and deserted her for another woman; then later on married still another woman who had been married and divorced. According to Christ's law on marriage and divorce, this second marriage created an adulterous relationship. Repentance demands that the relationship be discontinued in separation. But neither the man or the woman is willing to give up the adulterous union. Years pass by. Both parties continues trying to attend worship, although only when its suits their convenience. Both are rejected by the church as it exercised discipline toward them. Finally the man met elders and requested that they accept him and the woman with whom he was living on the grounds that it had been so long ago when the sin was committed. They correctly turned him down.

This points up a common mistake that is prevalent today. Many people think that the passage of time is repentance, and that God will forget and forgive without proper repentance and correction of the sinful relationship. In their presumptuous attitude they demand that the church forget and use them in public work and worship and recognize them as members of the church. Even though the church should do this, and some churches do, this would not make the adulterous relationship a proper one, nor would it obtain the forgiveness of God.

Passage of time is not repentance; neither is a change of location where the sin is not known. God does not confine His knowledge of us to one address. Just because we move does not mean that God starts a clean page in the record of our lives. He still knows and remembers the sins for which we have not sought forgiveness through repentance, confession, and prayer. Refusal to obey God's commands in these matters shows that we have an improper attitude toward God; toward sin; and toward the laws of the Lord that are found in the gospel.

If you are guilty of sins that were publicly known in days gone by then you should repent along with the change in relationship which it demands, acknowledge your sins where they were committed if possible, and then pray of the Lord for His forgiveness.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, OCTOBER 14, 1966

NO. 88

Heed The Danger Signals

Perhaps... We'll Never Know

G. N.

LISTEN! It was screeching brakes, a piercing scream, an awful crash or thud, a mangled body and — DEATH! Little Danny was only six, and it was his third day at school! For six years his mother and dad had talked and planned for Danny to go to school. But now the lifeless and innocent little body in which Danny had lived is being carried away in an ambulance, and all hopes for Danny's EARTHLY career are gone—gone forever!"

Yes, no one will ever know what the future held for Danny! He might have been a banker or a lawyer or a great preacher! But he is gone — gone into eternity! He might have been a tire salesman, a bricklayer, or a fireman like his dad. He might have been a fine husband and father, and a good elder or deacon in the church. His offspring might have been Christians for a hundred years and might have numbered up into the thousands. But — no one will ever know!

All of this suffering and sorrow, this great loss and this tragic death was because a careless driver who failed to heed the yellow and black WARNING SIGNS ALONG THE ROADWAY! The signs were clearly visible and readable! But the driver failed to heed them. He could read, but HE GAVE NO HEED. He knew — and now he is charged with "negligent homicide"! By his reckless carelessness he is a killer!

ANOTHER SAD SCENE

LISTEN! It is the sound of the gavel! The judge is calling for order in court. There is deathly silence! Then, as though shouting the verdict, the Judge passed sentence on Randy. His parents and family listened in breathless silence, with heavy hearts and eyes blinded with tears!

No one will ever know what Randy might have been. His parents could have borne up better under the sorrow of a tragic and accidental death than this! But — their son is gone to the penitentiary — his freedom is gone. He is gone to be with other bad boys! He is gone from opportunity! He is gone from home — he is gone — long gone — perhaps forever GONE!

Randy's parents never showed any love for him. He was born into their home as an intruder. It was a burden to look after him and to care for him. They never had much time for him. They did not teach him about God and about right and wrong. They did not encourage him to obey God and the laws of the land. They

both worked all the week. They left the impression on Randy that there is no life but this, and that money and material things are all-important! Randy's parents did not regularly attend the services of the church. Once in a great while they would come in late after the sermon started on Sunday morning and take a back seat. To them Sunday was for rest and recreation, for fishing and pleasure-seeking, a day on which to relax their tired nerves in lazy indulgence. Randy was not taken to Sunday School, and never attended the Vacation Bible school. The church rarely ever entered his parents' minds, and Randy never gave a serious thought to religion. The parents had been brought up in the church and in Bible School, but they had long been backsliders. They once were faithful — but finally they ignored all WARNING SIGNS ALONG THE WAY OF LIFE! When the preacher and others invited them to attend they always offered excuses, such as they were "too tired", or "had to go elsewhere," or "company came," or "the weather had been bad" and "they had been going on the river to their hideaway for rest on weekends," etc.

HEED THE SIGNS

They saw the signs and warnings along the way. They were plainly written! The guide posts were marked in large letters of black and white, but — they would not heed! They ignored all warnings, such as "THE WAY OF TRANSGRESSORS IS HARD." (Prov. 13:15.) "BE SURE YOUR SIN WILL FIND YOU OUT." (Num. 32:23.) "WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP". (Gal. 6:7.) "TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT." (Prov. 22:6.) "SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS." (Mat. 6:33.) "TODAY IF YOU WILL HEAR HIS VOICE, HARDEN NOT YOUR HEART." (Heb. 3:7-8.) "BE THOU AN EXAMPLE OF THE BELIEVERS." (1 Tim. 4:12.) "TO HIM THAT KNOWETH TO DO GOOD AND DOETH IT NOT, TO HIM IT IS SIN." (Jas. 4:17.) But these warnings were ignored. Randy's parents rushed on down the broad way. They were warned but failed to heed! Now Randy is gone — gone to the penitentiary — gone into shame and ruin!

Randy might have grown up to be a school teacher, a preacher, a lawyer, a doctor, a plumber, a carpenter, an elder or deacon in the church, or a machinist like his dad — no one

will ever know! But now he is led away between two guards or officers. He is gone! Sadly gone!

Thorns or Roses

It must have been a long time ago that a wise person said, "Some people grumble that roses have thorns. I am thankful that thorns have roses." I said that it must have been a long time ago because it seems that people of today have forgotten how to search for the beauty and meaning of life.

The beauty of the rose is great, but with that beauty comes an evil thing. If I were to reach down, with hands ungloved, to pluck that rose, the thorns would probably pierce my fingers. Thus, the beauty of the flower is lost.

To me, the rose represents life, and the thorns represent the problems and strife of life. We cannot live this life and expect to obtain the rewards of it without searching for it and working for it. We worry so much about paying bills, meeting deadlines, and keeping up with the "Joneses" that we do not notice the beauty of life around us. We do not take time to notice the grass greening with Springtime, the songs of the birds outside our windows, or even the flowers blossoming in our front yard.

If we handle the rose of life with gloves of patience and understanding, and if we search for a meaning to this life, then, and only then, will we be able to face the thorns of strife. Some people grumble that with life comes anxiety: I am happy for life!

(Selected)

HOW IMPORTANT IS YOUR HOME?

Your home and loved ones are sacred to you. You would protect them with your life. Nothing but the best you can provide is good enough... But are you protecting them from the emptiness of the non-spiritual life, from the coldness of death without hope, from the prospect of an eternity without Heaven? You can give them the best in Christian influences and training ONLY when YOU encourage them to read, and read with them the Bible, and bring them regularly to Bible study and worship. To train up a child in the way he should go, you must go that way yourself!

WORDS of TRUTH

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Christian Influence

GUS NICHOLS

Christians are required in the gospel to develop a dynamic personality, or what is the same, a powerful influence for good. We are called "The salt of the earth," "The light of the world," and are likened unto "leaven" or yeast hidden in a lump of dough to little by little, and particle by particle, "leaven" the whole lump. (Mat. 5:14-16; 13:33). Christians are to strive to develop their inner powers; physical, mental, emotional and spiritual, so as to attract the confidence, respect and admiration of other people. Every member of the church should try to develop his personality or winning influence. Christian influence describes a drawing power similar to the drawing power of an iron magnet. It is good to visualize your mind and soul as being a powerful electrical generator, producing and sending out currents of attraction in your daily contacts with others. Christians are to strive to be indowed with winning power. (Prov. 11:30.) We may consciously and unconsciously become and wield a mighty power for good in this old wicked world. The currents of thought and action may be generated either for good or for the evil, may be either attractive or repulsive. A rose garden attracts us with its beauty and its lovely fragrance, while a dead and rotting carcass by the roadside may be very repulsive and drive us away in great haste. People are sure to avoid us if we are wicked, selfish, and unjust in dealing with others. We must practice doing unto others as we would have them do unto us. (Mat. 7:12.) If we would develop a dynamic personality we must cultivate the virtues and graces of the Christian life. (2 Pet. 1:5-11.)

1. We must take control of our minds and properly direct our thoughts. It is the general attitude of mind that determines the impressions we make on others. Positive thinking creates a charming and attractive personality. Negative thinking produces the opposite effect which repels rather than attracts. Think only positive thoughts. Others will think of you about as you think of yourself. Cultivate the power of positive thinking. Say like Paul "I can do all things through Christ who strengtheneth me". (Phil. 4:11.) Don't say "I CAN'T", to the call of duty and the opportunity to get on higher ground of conduct. Practice positive thinking dilligently every day until right-thinking becomes a regular and automatic habit.

2. Create objective desires. Cultivate unselfish desires if you would build a magnetic personality. Selfishness ruins people. Suppress desires which are negative and selfish. An objective desire is a desire and interest centered in other people. Others are attracted to those who are genuinely interested in their problems and wel-

fare. A selfish person drives others away from him by talking too much about himself. Suppress also the desire for human praise, and cultivate the desire to be praised of God, and to have the approval of a good conscience taught by the word of God. (Acts 24:16.) Strive to praise others, rather than self. Praising others wins them as friends; while praising ourselves drives others away from us. Learn to master the desire for praise and to subdue this impulse of human weakness and you will develop a pleasing personality. THINK well of yourself and SPEAK well of others.

3. Look dilligently for the good in other people. Sincerely compliment their achievements. People are starving for even a small token of appreciation and will be drawn to you when they feel that you are unselfish enough to recognize the good that is in them.

4. Cultivate the will power to do the things you should do, and to refrain from doing the things you ought not to do. Be courageous and strong — don't be afraid to try and try again and again, if need be, in order to reach your goals in life. Remember the road to success is uphill all the way! The greatest things in life are worth striving for — an educated mind and heart: kindness, patience, a keen sense of duty, the courage to dare to do right whether others do it or not.

5. Believe in God, of course, but also believe in yourself, that is, believe that you can succeed in building for yourself a great life. We saw John Glenn go into space. He first believed he could do it! Believe in the righteousness of your Cause, and if you cannot do this, upon Bible principles, exchange it for a Cause for which you would dare to even die, if adherence to truth were to demand it!

6. Remember you are a responsible being, fully capable of either making or ruining a destiny! Therefore, work with great thought and skill and measure up fully to all your responsibilities, and this is to include the church of the Lord. You can choose whom you will serve. (Josh. 24:15.)

7. Remember that men who are of great influence and power are men of enthusiasm toward life and everything in it. That man who leaves his enthusiasm at home might as well have left his brains at home also. While striving for improvement in your life and work, never become despondent. DON'T BE TOO EASILY DISCOURAGED. Strive to find ways to help and guide others aright. Remember that for every fault you dig up in some friend's life, you are obligated to plant a virtue in its stead. Have a purpose in life, and let it be an all-consuming passion, not only worth dying for, but also one worth LIVING FOR. It takes longer to LIVE FOR A CAUSE THAN IT DOES TO DIE FOR ONE! Jesus lived for his Cause first, and then died for it. These principles daily practiced and forever kept before your eyes are sure to give you, as a Christian, a personality which will enable you to "Win souls" for the Lord. (Prov. 11:30.) Be worthy of the confidence and respect of others. Present, always, a pleasing appearance. Keep your thinking positive, potent and powerful! Be sincere and truthful in your attitudes. Love people and try to make them pure and good and happy. Out of the overflow of a good and honest heart express your good qualities and strengthen them by dilligent and daily practice.

Vision Limited

Growing depends upon growing vision. Indeed, enlarged vision concerning what you or the congregation can accomplish, depends upon vision which has succeeded in becoming reality. Each new development makes possible still further expansion.

When Christians will not launch out in faith and courage as small challenges present them-

selves, they will never be blessed by God to perceive greater possibilities and to render greater service. Thinking BIG is a progressive thing. First, there is little vision—and then the successful culmination of specific plans relating to that vision makes possible larger and yet larger views. Year by year the hills become mountains as you climb from each lower one to the one just a little higher up. Is not this in complete agreement with the teaching of the parable of the talents? (Matt. 25:14-30.)

Pity it is that there are so many congregations of little strength, of little power, who drift along in a pattern of sameness from decade to decade, "Measuring themselves by themselves, and comparing themselves with themselves," (2 Cor. 10: 12), or comparing themselves with other "average" congregations. How imperative it is that they should dedicate themselves to the way of the Lord in view of their own talents and in accord with their faith in the Master whom they serve.

Individual Christians and congregations
GROW BY GROWING!

And be sure of this: When you climb to a new peak on the mountain of service, you can't sit down for a long view of the beautiful scenery. It is not yours to feel, "Now this is the TOP! At long last I'll get to take it easy." Instead, you will see new peaks just ahead, and you will sense the challenge to reach yet a little higher.

This is how it is with you as an individual disciple; this is how it is with a congregation of Christians. Climb the highest mountain you are able to climb today, and you will be blessed with the vision and strength to climb one still higher tomorrow. Never lose that faith in your Lord and in yourself. Never lose faith in your brethren.

— Firm Foundation

Watch The Back Door!

Every year thousands of people are putting on Christ in baptism. Reports pour in from every corner of the globe and papers published by our brethren carry the glorious news. Yet we know that the growth of the church itself, does not keep up with such glowing reports.

The reason?... While receiving myriads through the front door, we have left the back door wide open! We have placed so much emphasis on conversion, we have neglected confirmation of those converted. In the words of our Lord, "These ye ought to have done, and not to have left the other undone."

Without decreasing emphasis on converting lost souls to Christ, we need to start placing more emphasis on helping those converted to grow stronger in the faith.

Common sense teaches us this is true. Our brethren do not own a church house that would hold the crowd if all those who have once been scripturally baptized were to come back to the Lord. Is such prize worth the striving?

The fact that confirmation is a longer, more complicated and difficult task should teach us that we should give it more emphasis. Which is more arduous and demanding: To convert a man, or to strengthen him in the Lord? To plant a crop or to cultivate it? To start a race or to reach the goal? To enter a ship or to make one's way across the ocean? To repeat the marriage vows or to build a Christian home? To be born into life or to sustain it for "three score years and ten?" The questions contain their own answers and underscore the importance of keeping an eye on the "back door."

Solomon states, "A brother offended is harder to be won than a strong city." When we leave that back door open, we harm those we have tried to help, and alienate those with whom we once had brotherly association.

Saturday Bible School At The Jasper Sixth Avenue Church

Beginning Saturday, October 15
8:45 For Chapel - To 3 P.M.

The Saturday Bible School at the Sixth Avenue Church of Christ in Jasper will begin Saturday, 8:45 a.m. for chapel, classes beginning at 9 a.m. We will appreciate all the announcements which other congregations and preachers will make of this school, in their bulletins and by radio, as well as in the regular services of the church. This school will be a great opportunity for the training of Christian workers and leadership in the church, as well as for the better training of all members of the church and others who may come. Brother James Horton will be conducting a large class for young people, teenagers and a bit above. The school will begin this Saturday. Come and bring others. All people are invited to come and all classes are open to whosoever wills to come and study. And there is no tuition, or cost, unless you may need to buy a text book. The following is a schedule for classes and teachers, subject to some adjustment, if change is needed.

9:00 TO 10:00 A.M.

ROMANS BETTER REALIZED, By Brother Frank Camp, of the Shades Mountain Church of Christ, in Birmingham, Alabama.

YOUTH FOR CHRIST, by Brother James Horton, Jasper.

SURVEY OF THE CHURCH IN HISTORY, by Levi Sides, Jasper.

Subject to be chosen - Edsel Burleson, Fayette, Alabama.

10:00 TO 11:00 A.M.

YOU CAN WIN SOULS, By Glen A. Posey, Hillview Church, Birmingham.

HELPS FROM HEBREWS, by Jerry Humphres, East Cullman Church.

CHART OUTLINE CLASS FOR PREACHERS, AND OTHERS. Gus Nichols, Jasper.

LEADERSHIP IN THE CHURCH, (Teacher to be supplied)

11:00 TO 12:00 A.M.

BIBLE HISTORY AND STUDY, Levi Sides, Jasper.

GLEANINGS FROM GALATIANS, by Frank Camp, Birmingham.

NEW TESTAMENT IN GREEK, By Jerry Jenkins, Woodlawn Church, Birmingham.

EARL BARNETT, Cordova. Subject to be chosen.

1:00 P.M. TO 2:00 P.M.

MY GOD AND MY MONEY, W. A. Black, Millport, Soon to be of Oakman.

WHY I AM A MEMBER OF THE CHURCH OF CHRIST, Paul Wylie, Goodsprings.

THE CHRISTIAN HOME, Teacher to be supplied.

2:00 TO 3:00 P.M.

GOD'S WOMEN, Sister Fletcher Wade, Jasper, Alabama.

SERMON OUTLINE CLASS, Gus Nichols, Jasper.

CLASS FOR CHILDREN, Teacher to be supplied.

PREJUDICE

JERRY JENKINS

"I charge thee in the sight of God and Christ Jesus, and the elect angels that thou observe these things without PREJUDICE, doing nothing by partiality." (ASV. 1 Tim. 5:21.)

What is prejudice? Prejudice is to PREJUDGE; to JUDGE WITHOUT THE FACTS. Suppose you were on a jury to decide if a man should walk from the court room a free man or spend the rest of his life in prison. Would you condemn the man because you simply had a feeling he was guilty? Would you decide he was guilty because some one told you he had committed the crime? If you were prejudice — you would. A juror must

be free from prejudice.

Some are prejudiced against CHURCHES OF CHRIST. These have heard that the Church of Christ consists of a narrow-minded, self-centered, self-righteous group. They have never investigated for themselves. Please do not judge without the facts. Would you condemn a man solely because of the opinion of friends? Will you condemn a church because of the opinion of others? Will you visit our services and investigate for yourselves?

Some are prejudiced against SCRIPTURAL BAPTISM. These have heard a preacher say that all need to be baptized. They have been baptized. They know that Peter said that one was not a Christian until he was baptized—that he was forgiven after repentance and baptism. (Acts 2: 38.) Now, however, they close their mind. "I am satisfied," is frequently expressed.

They were baptized by a preacher who told them they were Christians before baptism. Do not be prejudiced against scriptural baptism. If you were baptized for a reason other than—"for the remission of sins," you need to be scripturally baptized. In Acts 19, some had to be baptized again because their baptism was not the baptism Christ commanded.

There is "one baptism." (Eph. 4.) That is, there is one baptism which Christ authorizes, but there are many people who have not been baptized as Christ commanded. Please do not brush God's word aside and sit in prejudice saying, "I am happy with my baptism."

Prejudice will make one disrespectful. It will make one angry. (Acts 7:57.) Prejudice will close one's eyes against knowledge and truth. (Matt. 13:15; 2 Cor. 4:3, 4.) Prejudice will make one dishonest and untruthful. (Matt. 28:11-15.) PREJUDICE WILL KEEP ONE OUT OF HEAVEN.

When You Fall Down - Get Up!

I saw an expert skater once, performing on the ice, and I wondered how he learned to glide so gracefully and nice. I asked him how he got his skill . . . He first began to frown, then smiling, said, "Why, I got up whenever I fell down."

I know a noted financier, whose riches were untold. I marveled at his mighty nerve in taking chances bold. Once, when we were alone, I asked the rich man of the town the secret, and his answer, "Get up when you fall down."

I heard a famous orator, whose ringing voice brought cheers, and then, in soft and touching tones, evoked a flood of tears. I asked this great man privately how I might win renown, and like the rest, he told me to get up when I fall down.

"He is a genius," Is a phrase you often read and hear. It means, a man who plunges along with nerve to persevere. You may be awkward at the stunt, and act just like a clown, but if you want to win Life's race, "Get up when you fall down."

Birmingham Bible Classes to Begin Oct. 11 (Tuesday Night) Jerry Jenkins, Woodlawn

All people of the Birmingham area are invited to attend some special Bible Classes conducted at the Woodlawn Church of Christ. Classes began Tuesday, Oct. 11. Classes will be each Tuesday night beginning at 7:30 P.M. The Classes are as follows:

7:30 - 7:40 Devotional

7:40 - 8:30 Book of Galatians - Franklin Camp, Shades Mountain

8:40 - 9:30 Personal Work - Glenn A. Posey, Hillview

Survey of the Old Testament - Douglas Harris, Tarrant

Everyone interested in becoming more useful in the kingdom of God is urged to attend.

Shall I Force My Child To Go To Church?

W. A. BLACK

"Yes, definitely!" Are you startled? Some people really think they should not force their children to study God's word and attend church. How does a mother answer her little boy or girl who announces at the breakfast table, "I am not going to school today." How would a mother answer her child whose face is covered with dirt if the child announced, "I am not going to take a bath." You know the answer, the child bathes. We do not wait for our children to make up their minds to take medicine when they are sick. It is our duty to see to it that they get what they need and not always what they happen to want.

Yet, in the realm of spiritual guidance and training it has been reported that some parents say, "I am going to wait and let my child decide what church he will attend, if any, when he is old enough." Such people are only fooling themselves. By the time their children are "old enough" they will probably believe that a decision neglected by their parents to be unnecessary anyway.

Someone was reported to have said, "I had too much religion when I was young; parents made me go." They stated that "too much religion when young caused me to discontinue going to church altogether when older." This TALE is obviously false. Just because she is forced to take baths in early life, does not mean that she will discontinue the practice in later years. What shall I say to my child when he announces he does not like Bible study or church? That's easy! Be consistent by firmness and example you can show that church attendance is a necessity. In later years they will thank you for bringing into their lives the greatest values a person can possess — Christian habits and ideals.

Adults In Bible Study

Do adult Christians need to be regular in Bible classes? The Devil really gained a great advantage when he led religious folks to swallow the lie that children ought to be sent to Bible School. I'm not denying that children ought to have much Bible teaching; it's the idea that it does not matter too much whether the grownups go to Bible classes or not that is so destructive. In most churches of our Lord the most pitiable section of our spiritual development is the indifference of so many adults to the Bible study program. They are not against Bible classes; they just feel it immaterial whether they attend regularly, study their lesson, or take an active part. Brethren, this ought not to be. It would be just as sensible to say it does not matter whether adults eat regularly and plentifully if they are to continue their hard work. Only the idle, sickly adults feel no need for regular nourishing meals. The same is true in the Lord's kingdom. I challenge you to find a hard-working adult in the church who looks with indifference on Bible study, in classes or out. They know they must have it to continue to have spiritual strength for their tasks ahead. If you don't seem to be able to do much for the Lord, the chances are you are in great need of a regular rich diet of God's Word. Did you ever stop to consider that most of the gospel is directed to the mature age; only now and then does it speak to children or even young folks directly. I say this with sadness, but we have far too many adults who are indifferent about Bible study, even on Lord's day morning. Won't you consider these truths seriously, and determine as an adult to have a rich spiritual diet regularly to insure your spiritual health and strength so you can do much work for the Master?

— Selected —

"Trading A Soul For A Husband"

WM. W. ANDERSON

Some young ladies have traded their souls for a husband. They fall in love with some boy who does not care a thing about the church. When one falls in love some think it entitles him to trample everything God ever said under his feet — Christianity, mother, father, morals, etc. In this frame of mind, many often tell you frankly: "I am in love and will marry him, no matter what. Oh, I will convert him after we are married. I'm going to be different from the rest of them."

It is a girl's business if she wants to trade her soul for a husband, BUT IS BAD BUSINESS! The sad thing is that this is clearly seen, TOO LATE!

The story is told of a girl who came to a gospel preacher for advice in her contemplated marriage to a boy who was not a Christian!! The preacher asked the girl to step on a chair, then onto a desk. He said: "Now pull me up where you are." She tried with all strength, and failed. The preacher, while still holding to the girl's hand, gave a slight pull and pulled her to the floor. He then said — "It is more probable that this non-Christian boy will pull you down to his level than it is that you will pull him up to yours." The illustration served its purpose... The girl did not marry the boy UNTIL he was proven faithful as a Christian.

Like Parents... Like Children

THEODORE CUYLER

The most effective religious influence you exert upon sons and daughters comes from the example you set before them. Your character streams into your children; it enters through their eyes and through their ears every hour.

How quick they are to imitate! No photographic plate is more sensitive to the images which lodge there. Your irritations irritate them, your dissimulations make them tricky and deceitful, your malicious gossip sets their "teeth on edge."

If you talk money, money, they will conclude that the chief end of life is to get rich. If you prefer the playhouse to the prayer meeting, they will become lovers of pleasure more than lovers of God.

If you set a decanter on your table, your boys will sip their first wine glass there. If you give your child a dollar for the place of amusement and only a dime for the contribution box, you teach him that self-indulgence is ten times more important than Christian benevolence. If you live for the world, your children may die in worldliness and be lost forever.

Not more surely do you provide the clothes for their bodies than you weave the habits of their lives and the minds' garments that they will be wearing after you are dead. As clothes are made stitch by stitch, so you weave their characters by numberless little things and by your unconscious influence.

The Christian, or unchristian, atmosphere of the home is created by the parents.

Christian Living - Unselfishness

By both precept and example, the Word of God teaches that Christians should live unselfishly by having due regard and respect for the rights, interests, and welfare of others. Self-denial (unselfishness) is a basic condition of becoming a Christian, because Jesus said: "If any man would come after me, let him deny himself..." (Matt. 16:24) Paul, who is an outstanding example of unselfishness, taught: "Let no man seek his own, but each his neighbor's good." (1 Cor. 10:24.) To the Phillipian church, he wrote: "Not looking each of you to his own

things, but each of you also to the things of others." (Phil. 2:4). Unselfish living is not only Christian living but it is the way of living that brings the most happiness and usefulness in our lives. Unfortunately many of us are more or less given to selfish living rather than unselfish living. We are more and more concerned with living as others in our day and age live. We often become so engrossed with our own small problems that we cannot see the people all around us who bear much greater burdens. How often we could ease the load! But how often we say "Oh, I do not want to interfere, it is none of my affair." Is this not often our way of excusing ourselves from the task of helping others?

When we become calloused to the needs of others are we not making our religion merely a ritual and a ceremony? True Christianity is much, much more. It is a way of living DAY by DAY, in all the relationships of life. One very vital principle of Christian living is unselfishness; the art of living for others.

— Selected —

Found: A Preacher To Suit Everyone

After hundreds of fruitless years of search, a MODEL PREACHER has been found! It is guaranteed that he will please all that desire to call him. He preaches exactly twenty minutes, then sits down. His voice is very melodious. He holds his audience spellbound with his oratory. He is strong in his condemnation of sin, but never hurts anybody's feelings. He does not condemn dancing, gambling, semi-nudity, nor controlled social drinking, for he is a very understanding preacher. He knows that people must enjoy themselves. Nor does he even rebuke members who fail to attend church services. He has never mentioned money in his sermons.

Physically, he is just the type man every church has been trying to find and hire; tall and handsome, and SHORT AND HEAVY-SET. Color of eyes: one brown and one blue. Hair parted in the middle, on the left side brown and wavy; on the right side straight and dark. He is only twenty-six years of age, but has been successfully preaching for thirty years. His wife is a wonderful co-worker. She is a beautiful young thing, despite the fact that she is fifty, grey and wrinkled. She is never too busy to leave her ironing and run errands for the ladies. She always visits every member who is sick, and never feels hurt when none of them visit her when she is ill. She always has a smile and warm greeting for women who openly snub her.

As to salary, you can get both this able preacher and his wife for the price of one. They will go anywhere and work any church that will pay them whatever the members have left over, after spending all they want on themselves.

Can The Lord Depend On You?

Can the Lord depend on you? Our first reaction to such a question might be to get insulted that it would even be asked, but if we will give a little honest consideration to the matter we might find out some disturbing things.

For instance, if you had an automobile that would only start now and then and would get you to your destination only "most of the time" would you say that this car was dependable?

If you had a paper-boy who threw your paper "once in while" would you say he was dependable?

If you had a lawn-mower that only cut the grass as it "felt like it" would you say that that mower was dependable?

If you had an employee who only came to work "once in a while..." would you say he was a fine worker?

Of course no! Yet one who claims to be

a Christian who only prays "now and then" who attends... only "most of the time," who only gives as he had been prospered "once every now and then," who only does any work for the Lord when he "feels like it" (which is not very often), and who judges every obedience to the Lord by whether or not "it is convenient" for he is supposed to be a dependable Christian!!! If consistency is a jewel such reasoning as the above is completely without adornment.

I have said that, to say this; Quite a few of our members here are "once-in-a-whilers" at our Lord's day evening, and midweek worship hours.

Why is this so? The first paragraph tells us why—the Lord has some servants upon whom He just cannot depend. What would you do with such a servant? You would fire him and that quickly. Yet we think the Lord is going to be pleased with just that type of service. Let us repent of such folly!

FACING ETERNITY

GOOD NIGHT OR GOODBYE??? A father on his death bed called his two sons in to him. To one he said, "Goodnight, my son." The second boy noticed the difference when his father said to him, "Good bye, my son." He asked why. The old man said, "John is a Christian, I will meet him again in the morning of the resurrection, so I said, "Goodnight" to him. You are not a Christian. I'll never see you again unless you change. It is 'goodbye' to you my son," he said with great emotion, "eternally."

Some of those we love more than words can express do not show an interest in things spiritual. They refuse our pleadings and face life daily thinking only of life here in this world. We cannot force people to obey the Lord. It would do no good if we did. This means we have only one alternative. We must so live that our lights will shine in such a way that others will see our good works and glorify the Father who is in heaven.

To you who have not obeyed the gospel of Christ, we ask, "Will you give some serious consideration to the spiritual side of man? Will you be content to face eternity lost forever?" If we could make you see the danger we would be the happiest people in the world.

-- Selected

CHARACTER HELPS

SOMETHING TO LIVE BY: When James Garfield was a young man, a printed slip was given him by an aged friend, which he carefully cherished to the end of his life. It read:

"Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company or none. Live up to your engagements. Never borrow if you can help it. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person, look into his eyes. Make no haste to be rich if you would prosper. Live within your income. Save when you are young and spend when you are old. Never run into debt unless you can see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If anybody speaks evil of you, let your life be so that no one believes him. When you retire at night, think over what you have been doing during the day. Never be idle. If your hands can be employed usefully, attend to the culture of your mind. Read the above carefully and thoughtfully each week."

-- Selected

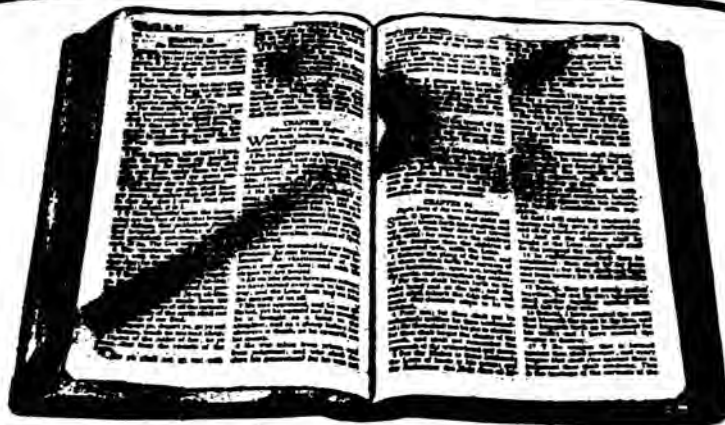
"Nothing is so contagious as enthusiasm; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity and truth accomplishes no victories without it.

-- Bulwer-Lytton

WORDS of TRUTH

*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17



*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, OCTOBER 21, 1966

NO. 99

The Holy Spirit (No. 1)

FRANKLIN CAMP

(NOTE: This series of articles on the Holy Spirit should be kept together and read consecutively, and therefore this reprint of the first of the series is in order. We urge you to read the whole series and keep the articles for future study. Editor.)

A number of people have asked me to write some articles on the Holy Spirit. I appreciate these requests and shall try to present what the Bible teaches on the subject.

These requests have been made because of some false and dangerous teaching that is being done by some brethren on the subject. Some of the things that are taught on the subject need to be answered or the church will be led away from the scriptures. Any doctrine that leads people to think they are guided in some direct way, apart from the scriptures, is a false doctrine whether taught by some denominational preacher or preachers in the church.

One of the greatest contributions made by the pioneers of the Restoration was to deliver the Bible from the mysticism that had surrounded it by the teaching of denominational preachers concerning the Holy Spirit. It is a tragedy that some young preachers picked up this old denominational doctrine and are teaching it today. If the pioneers had not realized the truth that the Spirit operates in conversion and sanctification only through the Word, there never would have been a Restoration Movement. Their understanding that the Spirit operated only through the Word was basic to the recognition of the power of the gospel and the all sufficiency of the Bible. If they had failed to understand this truth, such slogans as, "We speak where the Bible speaks and are silent where the Bible is silent", would never have occurred to them. Indeed, such a slogan is nonsense if the Spirit operates apart from the Word. It is certain that if the Spirit operates apart from the word, one should follow the direction of the Spirit, and therefore would not be limited to speaking where the Bible speaks and being silent where the Bible is silent. This is exactly what some brethren are doing today. They are speaking where the Bible does not speak and are claiming it is the Spirit directing them. Some quote some scripture to try to justify their practice but they are perverting these passages as I shall show in later articles.

If the Holy Spirit operates apart from the word but does not direct beyond the word, of what value is this operation? If the Holy Spirit operates apart from the word, but does not direct beyond the word, then the Holy Spirit cannot provide anything that is not contained with-

in the word. If the Holy Spirit operates apart from the word, while we are limited to what the word teaches, what contribution does he make that is not made through the word? Since we are limited by the scriptures, if we please God, (Gal. 1:7-9) what does the Holy Spirit do in conversion and sanctification, that is not done by the scriptures? If the Holy Spirit operates apart from the scriptures in directing and guiding them he contradicts himself, for he said in the word that the scriptures furnish the man of God unto every good work. (2 Tim. 3:17). If these fellows were directed by the Holy Spirit, unto some of the good works as they claim, then the Holy Spirit was wrong when he guided Paul to write 2 Tim. 3:16. On the other hand if Paul was correct in his statement, and guided by the Spirit when he made it, these fellows are not led into Exodus Movements by the DIRECT guidance of the Spirit. I choose to listen to Paul rather than those who claim they are led DIRECTLY by the Spirit.

Those who contend that the Spirit operates APART from the word are confronted with one of two conclusions (1.) The Spirit operates apart from the word, and therefore, we are not limited to the Scriptures for our direction. Those that accept this doctrine must reject the authority of the scriptures. Are these brethren ready to accept this position? Are they ready to throw away the COMPLETE AUTHORITY OF THE SCRIPTURES? The scriptures are ABSOLUTE AND COMPLETE AUTHORITY OR THEY HAVE NO AUTHORITY. THERE IS NO IN-BETWEEN FOR THE AUTHORITY OF THE SCRIPTURES. THE DENOMINATIONAL WORLD TRIED THIS AND YOU SEE THE PRESENT DAY RESULTS. THEY NOW COMPLETELY REJECT THE AUTHORITY OF THE SCRIPTURES. Unless the brethren that are teaching this foolish doctrine about the Holy Spirit see their error and give it up, they will also come to reject the authority of the Bible.

2. If the Spirit operates apart from the word but does nothing that is not accomplished through the word, then it is a useless operation. To contend that the Spirit performs a useless operation is as much nonsense as the other position is a lack of respect for the scriptures. One conclusion rejects the authority of the scriptures while the other conclusion contends for what would only be a useless operation. NEITHER CAN BE ACCEPTED BY MEN WHO LOVE AND RESPECT THE BIBLE.

I debated a Holiness preacher for six nights. One of the propositions discussed was the operation of the Spirit. This preacher con-

tended for a direct operation of the Spirit. I offered him the following challenge: Name just one spiritual truth that I can not find in the Bible, or if you name one that I can not find in the Bible, I will show by the Bible it is not true. This challenge stood six nights without being accepted. I now offer this same challenge to those in the church that contend for a DIRECT operation of the Spirit. NAME JUST ONE TRUTH THAT I CANNOT FIND IN THE BIBLE AND IF IT IS NOT IN THE BIBLE I WILL PROVE BY THE BIBLE IT IS NOT TRUE.

(More next week.)

Rash Judgement

A fable tells of an ancient Persian king, who wanted to discourage his four sons from making rash judgement. At his command, the eldest made a winter journey to see a MANGO TREE. Spring came, and the next oldest was sent on the same journey. Summer came, and the third son went. Then when the youngest son had returned from his autumn visit, the king called them together to describe the tree. The first man said it looked like a burnt stump. The second one disagreed, describing it as a lovely lacy green. The third declared its blossoms as beautiful as the rose. The fourth said all were wrong — its fruits were like a pear.

"Each is right," the king said, for each of you saw it in a different season." And so it is when we view other's actions. We should withhold JUDGMENT until we are CERTAIN we've seen "THE TREE IN ALL ITS SEASONS."

- Selected -

So You Are Satisfied!

By M. F. McKNIGHT

Well, what of it? The rich man was satisfied, but God called him a fool and took away his soul. (Luke 12:20).

The whole church in Laodicia was satisfied, but Jesus said they did not know they were actually wretched, miserable, poor, blind, and naked. That is how wrong a "satisfied" person can be. (Rev. 3:17, 18).

The Pharisee that went into the temple to pray was satisfied with himself, and even glad he was not as the publican. Jesus said the sin-conscious publican was justified rather than the self-righteous Pharisee. (Luke 18:9-14).

The wise man warned: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12).

Don't mistake a complacent satisfaction as evidence or assurance that God is pleased with your life.

WORDS of TRUTH

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"Instrumental Music"

GUS NICHOLS

One William C. Sexton, of Kansas City, Mo. sent me two leaflets or tracts on "VOCAL MUSIC" and "THE BIBLE AUTHORIZES INSTRUMENTAL MUSIC." The one is sent out by a church in Portland, Oregon, and the other from a church in Vancouver, Washington. A review of these is requested in "THE WORDS OF TRUTH."

AN AMBIGUOUS STATEMENT

The title of one of the leaflets is "THE BIBLE AUTHORIZES INSTRUMENTAL MUSIC". The author did not say "IN CHRISTIAN WORSHIP", but should have said this, for this is what they practice. The controversy is not over "Instrumental music", but over "Instrumental music in CHRISTIAN WORSHIP". I believe it is scriptural to burn incense, but not in Christian worship. It is admitted by all that it is scriptural to eat steak and drink milk, but few, if any, would say it would be scriptural to eat steak and drink milk on "The Lord's table" IN WORSHIP. A thing may be right apart from Christian worship, and yet wrong if used in worship. INCENSE AND INSTRUMENTAL MUSIC are not wrong in themselves, but there is no New Testament authority to use them in Christian worship. Our worship must be limited to that which is authorized in the truth of God's word. (Jn. 4:23-24; Mat. 15:9.) Otherwise the floodgate is open for everything imaginable to be brought into our worship. God has legislated as to our worship, and we must not, like Cain, or Nadab and Abihu, change the worship authorized. (Heb. 11:4; Gen. 4:17 Levit. 10:1-10.)

ONLY ARGUMENT

The writer of one of the leaflets argues that "THE BIBLE AUTHORIZES INSTRUMENTAL MUSIC" (He means in worship) in Eph. 5:19 which says not one word about mechanical instrumental music in worship, but does authorize singing. The passage says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Here the "melody" is to be made "IN YOUR HEART TO THE LORD", not upon a "HARP". When the Lord wanted the harp used in Old Testament times he said, "Sing unto the Lord with the harp." (Psa. 98:5.) In the New Testament the "harp" gave way to "making melody in the heart". Our singing is to be accompanied with the "melody" made "in" the "heart". Hence, our accompaniment is not that of a mechanical instrument, but of the heart, spiritual instrument. (Eph. 5:19.) However, the author of the leaflet tried to prove that the instrument must be mechanical. He tried to prove this by Thayer's Lexicon. But Thayer says, "In the New Testament to sing a hymn, to celebrate the praises of God in song." Note that this is the "NEW

TESTAMENT" meaning of the Greek word "Psallo." The word is applied to the Book of "Psalms", one of the books of the Bible. The Greek word is translated in the King James Version of the Bible by 47 of the world's greatest and ripest Greek scholars, and they said it means "making melody" and Paul says "IN THE HEART", as the instrument. (Eph. 5:19.) The same is true of the 101 American Translators of the American Standard Version, making 148 of the greatest scholars of all time, translating the word without any inclusion of the idea of mechanical instrument music whatsoever. To "Play on a stringed instrument" was the classical meaning of the word, and not its "New Testament" meaning. To prove the word carries the idea of mere "instrumentation" proves nothing, for Paul names the instrument as being "THE HEART", and not a mechanical instrument. No "New Testament" scripture mentions any sort of mechanical instrument, as did the Old Testament, (Psa. 98:5), as being scriptural in worship now. Yet our author said, "To forbid instrumental accompaniment to singing is to forbid what God has commanded". What a bold statement! If God had "Commanded" mechanical instrumental music in Christian worship then it would be impossible to OBEY GOD IN WORSHIP WITHOUT SUCH MUSIC BEING ADDED TO THE SINGING! Seriously, does the author believe his own words? Does he believe that early Christians who did not use such music in worship failed to obey God in worship? Where they in rebellion against God? Friends, there is no such command in the New Testament any where! That Book says "Singing and making melody in your heart to the Lord." (Eph. 5:16.) Not one time does it ever say for us to also "PLAY" on a mechanical instrument in worship. (Cor. 14:15; Heb. 2:12; Col. 3:16; Jas. 5:13; Eph. 5:19).

SUCH MUSIC IS EXCLUDED

Instrumental music in worship is excluded by the specific command to sing, as in the foregoing scriptures. If God had merely said for us to "MAKE MUSIC" we could either sing or play, or do both. But God did not authorize church music by the generic command to "MAKE MUSIC IN WORSHIP", but God selected the kind of music and said, "SING". This excludes the other kind, by reason of a lack of authority. When God told Noah to build the Ark he did not simply tell him to build it of "Wood" and use the generic word, but said "GOPHER WOOD" — selected the kind of wood to be used, thus excluding pine, hickory and all other kinds of wood. (Gen. 6:14-16.) Likewise, the specific command to sing in our worship excludes the other kind of music, excludes playing or mechanical music from worship.

THE LAW OF EXPEDIENCY

In the other leaflet the law of expediency is presented as proof for the use of instrumental music in worship. They claim that it is used as an "aid" to the singing. One might as well argue that Noah could have used pine or oak to aid the "Gopher wood" commanded. How could playing "aid" singing in Instrumental SOLOS, such as are played in certain parts of some of their services, sometimes in connection with the collection, or the Lord's supper? If God had commanded us to make "MUSIC" instead of commanding a certain kind of music, "SING", then we might have used both kinds, but the command to use the one kind excludes the other kind. Instrumental music in worship is an "ADDITION" to the word of God, and not an "AID" in doing what God said. All aids MUST BE MERE WAYS OR METHODS OF DOING WHAT IS COMMANDED, and not be ADDITIONS to what is commanded. God said "sing" and playing IS AN ADDITION to the command, is not a method of carrying out the command. Playing is no method of singing — is no method of doing what is required. Before a thing can be expedient it

must be authorized — be lawful. (Cor. 10:20-25.) If playing were lawful, had been authorized, then it would have been expedient to obtain the best of instruments, good players, etc. But as it is, playing is not an EXPEDIENT but an ADDITION to the word of the Lord. (Rev. 22:18-19.) Noah could not have floored the ark with pine as an aid or expedient to building an ark of "GOPHER WOOD". (Gen. 6:14-16.) When Jesus authorized the use of unleavened bread and the fruit of the vine as the proper elements for the Lord's supper he thereby excluded the addition of jelly and butter as aids to the unleavened bread. The same is true of singing authorized of God for Christian worship.

Schedule of Bible School Revised - Sixth Ave., Jasper

By GUS NICHOLS

Our Bible School got off to a good start last Saturday, Oct. 15th. The schedule has been revised and now we present the following:

- 9:00 A.M. To 10 A.M.
ROMANS BETTER REALIZED
Franklin Camp
Birmingham, Alabama.
YOUTH FOR CHRIST
James Horton,
Jasper, Alabama.
THE CHURCH IN HISTORY
Levi Sides
Evang. of Hatt Church
- 10:00 To 11:00 A.M.
CLEANINGS FROM GALATIANS
Franklin Camp
Birmingham, Ala.
YOU CAN WIN SOULS
Glen A. Posey
Birmingham, Alabama
NEW TESTAMENT IN GREEK
Douglas Harris
Tarrant, Birmingham
CHRISTIAN LIVING
Edsil Burleson
Fayette, Alabama
- 11:00 A.M. To 12 A.M.
HELPS FROM HEBREWS
W. A. Black
Millport, Alabama
SOME BASIC BIBLE DOCTRINES
Jerry Humphres
Cullman, Alabama
THE BIBLE AND ARCHEOLOGY
Earl Barnett
Cordova, Alabama
- 1:00 P.M. To 2:00 P.M.
HOW WE GOT OUR BIBLE AND HOW TO STUDY IT
Levi Sides, Minister
Of Hatt Church
WHY I AM A MEMBER OF THE CHURCH OF CHRIST
Paul Wylie
Goodsprings, Alabama
DENOMINATIONAL ERRORS CONCERNING SALVATION
Gus Nichols
Jasper, Alabama
- 2:00 P.M. To 3:00 P.M.
GOD'S WOMEN
Sister Fletcher Wade
Jasper, Alabama
SERMON OUTLINE CLASS
Gus Nichols
Jasper - -
A CHILDREN'S CLASS
(Under Twelve)
(Teacher to be supplied.)

The foregoing are classes to continue for thirteen weeks. Tuition free. Come and bring others.

Church Absentee-ism

G. N.

During the war, the factories and industries of the nation launched upon a program of maximum production. This was hindered by "absentee - ism" — by those who were absent from their jobs without being "providentially hindered." O course, that sort of thing in religion is as old as the New Testament. In the days of apostles, the disciples were exhorted to not forsake the assembling of themselves together, "As the manner of some is." (Heb. 10:25.) Yet the early Christians "Came together." (Acts 11:26.) Instructions were given as to how to conduct the services, "If the whole church be come together into one place." (1 Cor. 14:23.) The common cause of all backsliding is the forsaking of church worship. Such a neglect makes one spiritually sick, and even brings spiritual death to some. (1 Cor. 11:30; Eph. 5:14.)

DON'T KNOW THE TRUTH

Some do not know the truth. They think attendance has been left to their own fleshly desires, and convenience. Sometimes we hear some one say, "Well, I do go occasionally; and, then the Lord did not say we must worship every Sunday." Now, let us examine that statement just a moment. Suppose a dying man were to say, "If I get well, I am going to live closer to God, and stay away from church services more in the future than in the past." You say that would be preposterous. Well, not if God does not care whether we attend or not. But, you say, "God does care." Of course, God cares. He certainly would not be pleased for his people to follow such a course as would destroy the local congregation in the community. God requires that his church, "Be strong." (1 Cor. 16:13.) Can it do this without its members attending upon its divine services?

"EVERY SUNDAY"

As to the objection that the Lord does not require us to "go to church every Sunday," let us take a look into the Book. Sunday is "The Lord's day." (Rev. 1:10.) Now, if any Sunday is "The Lord's day," then each one is also "The Lord's day. If not, why not? If each one is not the "Lord's day," then who can tell us which one of the 52 Sundays in the year is "The Lord's day?" Therefore, every Sunday is alike, as far as my obligation to worship God is concerned. If I take even one Sunday out, and use it as my own day, to do on it as I please, then I have robbed the Lord of his day. Furthermore, if I may ignore the church on one "Lord's day," and please God, and not sin, then why may I not stay at home the next Sunday, and the next, and son on, as long as I live, without ever worshipping again, and not sin? And if I could do this, could not all other members of the church? This would stop all public worship, destroy the need for a meeting house, drive the church out of the community; and yet, according to some, not one of us be guilty of any wrong, or sin. Who can believe it? When God said, "Remember the sabbath day, to keep it holy," (Ex. 20), did he say, "Every sabbath?" Well, he does say this about the first day of the week. "On the first day of every week." (Goodspeed 1 Cor. 16:2.) "Every first day of the week." (Emphatic Diaglott — Wilsons translation. 1 Cor. 16:2). Thayer's lexicon says, "On the first day of every week, 1 Cor. 16:2, as here defined. So, God does say "Every first day of the week" more plainly than he said keep the sabbath each week. Yet when a man failed to keep only one sabbath, he was stoned to death. (Num. 15:33.) To "Keep the sabbath" meant every sabbath in a year, and to worship "On the first day of the week," means "every first day of the week." To deliberately refuse to worship God, as he has appointed, on any "First day of the

week," is sin, or, we are driven to the conclusion that there would be no sin in thus ignoring. "The Lord's day" as long as one may live. If it be a sin to ignore 52 Lord's days in succession, then it is sinful to ignore the first one of the 52. Let us be done with all excuses, and return to the Bible in all things. Only the truth can keep us close to God. This truth forbids any neglect of the public worship. (Heb. 10:25.) And this is no burden to those who love God with all their hearts, souls, mind and strength, as all members of the church should, (Matt. 22.) "His commandments are not grievous." (1 Jn. 5:3.) "I was glad when they said unto me, Let us go into the house of the Lord." (Psa. 122:1)" O come, let us worship and bow down: let us kneel before the Lord, our maker. For he is our God: and we are the people of his pasture, and the sheep of his pasture, and the sheep of his hand. Today, if ye will hear his voice, harden not your heart." (Psa. 95:6-8.)

Where Does The Bible Say That I Can't Do It?

By: W. RAY DUNCAN

If God's will had pleased everybody, and everybody had been happy with God's arrangements then sin would never have entered into the world, and Christ would never have found it necessary to die. If mother Eve had possessed the moral courage and fortitude to say to Satan "God has forbidden me to eat of the fruit of that tree, and therefore I cannot do it" things would have been vastly different. Since God "made man upright" and for "his glory" he gave man the moral liberty to believe or disbelieve, to obey or disobey. Man deserves no credit for not doing the things that he cannot do. Nor would he deserve any praise or commendation if he could not do anything other than what he chooses to do. The sun moon and stars obey the laws of their maker having no choice in the timing of their courses. The sun deserves no credit for rising on time each morning, nor the moon any blame for altering its time of rising and setting. Man is different.

People who have not learned the proper respect for the revealed will of the Lord frequently ask "Where does God tell me that I cannot do such and such?" What would you think of a teen-ager that took the family car just anytime he wanted to ride on the excuse that his parents didn't say he couldn't have it on a certain night at 8:00 o'clock. Now what the parent said was, "You can have the car every Saturday night." Was it necessary to tell the son that this excludes all other nights of the week, or must the parent specify every day and hour of the rest of the week except Saturday?

The man who likes his "spirit" asks, "Where does the Bible say that it is wrong to take a little social drink?" The gambler asks, "Where does the Bible say that 'poker' is wrong? If we could catalogue everything by name that is obviously wrong and condemned by the Bible we would have a book so big that few people could ever read it through. The Bible is a book of principles, not merely a book of negative commands. When God tells us what is right it is not necessary for him to go into detail about what is wrong.

Suppose that the triple-A club sent you a map for a trip to California by telling you what roads and highways that you should not take. How much value would the map be to you? Wouldn't it be much simpler for them to tell you the number of the highway that you ARE to take, and do they not, by telling you what highway TO TAKE, tell you which roads you are NOT TO TAKE?

A question of interest to many friends of the churches of Christ is why we do not use

mechanical instruments of music in our worship. We do not use them because God requested his people to "Sing and make melody in your hearts to the Lord." (Col. 3:16, Eph. 5:19). In every place where music in Christian worship is mentioned we are told to "SING" and this word does not include a mechanical instrument. But, says one where does it say that you cannot use an instrument of music? We are told NOT TO USE a mechanical instrument by the word SING just like the triple-A Club tells you NOT to take highway 13 by telling you to take HIGHWAY NUMBER ONE.

Many of the differences that separate families and friends in different denominations would instantly disappear if we had the proper respect for the Word of God. The same principles that we accept as good common sense and as being necessary in every-day life we throw to the winds when we come to the same principles in the Bible. What would you think of a star baseball player arguing with the umpire that the rule-book did not say he could not have FOUR STRIKES before he is counted out. Or a citizen arguing before the judge that the highway sign read "Speed Limit - 65" and did not say that he could not drive NINETY MILES AN HOUR. The sign said "You can't drive ninety" miles an hour when it said SIXTY-FIVE.

Why should it be more difficult for God to speak to his creatures than the law? Lets quit arguing with God and go right ahead and OBEY HIM in all things.

Things Which Prevent Backsliding

WENDELL WINKLER

Because backsliding is so tragic (II Pet. 2:20-22.) all should be interested in the things which will prevent it. We now observe such.

1. BIBLE READING. Jesus overcame Satan by a reference to the Scriptures. (Matt. 4:1-11.) David said, "Thy word have I hid in mine heart, that I might not sin against thee," (Ps. 119:11.) Through Bible reading one learns how to live, decide, and worship. As food gives strength to our physical bodies, God's word, spiritual food (I Pet. 2:2), gives us spiritual strength. A Christian ignorant of his Bible is in constant danger.

2. WORK. Working in the Lord's vineyard is a great prohibitive to falling. Heb. 4:11 reads, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Hence, let every Christian be steadfast, unmovable, always abounding in the work of the Lord." (I Cor. 15:58.)

3. CHRISTIAN GRACES. After stating the Christian graces of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, Peter says, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (II Pet. 1:5-10.)

4. PRAYER. "Backsliding begins in the knees." One cannot pray right and live wrong. Prayer is a powerful help in remaining faithful, for scriptural prayer comes from a penitent heart, and it also puts one to work for the Lord.

5. WORSHIP. "Not forsaking the assembling of ourselves together, as a manner of some is . . ." (Heb. 10:25.) One cannot be a faithful child of God and miss the worship services when he could be present. One of the first signs of apostasy is forsaking the worship services. Let us practice each of the preceding things which prevent backsliding.

What Does It Mean To Worship God?

W. RAY DUNCAN

All of us are influenced by environment and some of us perhaps more so than we realize. "Going to worship God" is not an unusual expression but I think it may be unusual for one to grasp the full significance of what it means. How many times each week do you "Go to worship God"? Where do you go to worship Him? Do you really worship Him when you get there?

We fear that many times our public services are a demand for members of the church to be entertained either by a flowery sermon of some real clever jokes. When the sermons grow dull or their favorite preacher is not present then they find sufficient excuse to be absent from the worship. There are some members of the church who would seldom come at all unless they are urged and begged to come. This kind of worship is worth little to anyone.

It should be as natural for a child of God to want to be in the worship service of the church as it is for a lover to want to be with his love. A child of God does not go to the place of worship for the purpose of being entertained but rather to perform certain acts of devotion and adoration before God. The worshipped is on display—not the preacher. The audience is God and his holy angels—not the members of the church. We should strive less to please man in our worship services and more to please God.

We are told by Jesus that His Father wants people to worship him and that he wants them to worship Him "in spirit and in truth." (John 4:23-24) We are quite certain that God finds little satisfaction in worship to Him that was forced upon someone. Everything we do in worship and service to God must be on a 'willing' basis for he will accept no other kind of sacrifice or service. Concerning the offering of our body unto God in service we are told that such is a "reasonable service." (Rom 12:1, 2)

The congregation here is to be complimented on the order of the worship because we always have a very orderly and wonderful service. This is as it ought to be. Christians are commanded to "do all things decently and in order." (I Cor. 14:40) There was to never be confusion in the congregations of the church by things going on that were not clear to all. In fact if they should have a speaker with the ability to speak in a language not known to all—even this he was not to do unless someone there had the ability to translate it into the language of the others who were there also. (See I Cor. 14:28) The assembly of the church is not the place for playing with babies, talking and visiting with each other or writing notes, but rather a place where God is honored and worshipped.

Those who come before God in worship are to be sincere and reverent in all that they do in His presence. "God is to be greatly feared. . ." (Psalm 89:7) Perhaps this will throw some light on what Jesus meant when he said those who worship God must worship Him "in spirit and in truth." To worship in spirit simply means that it must all come from the heart or else it is not acceptable. When you worship, how do you worship? Do you qualify as an acceptable worshipper?

While we are sure that God does not look upon men as men look upon men, however, since God wants everything "decent and in order" we can suggest that when men officiate publicly they should look neat, clean, and to be such as would make the congregation proud of them. To see a brother come up to serve at the Lord's Table with his shirt-tail hanging out, and a "camel" showing through his shirt pocket indicates a very unwholesome attitude on the part of such a person. Worship to God - We are the actors - and the best picture that we can present before God is not too good. Let us do the best we can, always.

The Duties of Elders

LEVI SIDES

Hatt Church of Christ

There is an old adage which says: "With every privilege there is a responsibility." Certainly this would apply to the eldership. It is a privilege to be an elder, but with this privilege goes grave responsibilities and duties. An elder one time remarked: "Oh, it is glorious in honor to be an elder, but fearful in responsibility!" All whose hearts yearn for the honors of an elder should prepare to meet the grave responsibilities.

Elders have many duties, and they should give much time to their work. They do not have a single moment to waste on trivial matters. Souls are lost! Church members are weak! False teachers like wolves are seeking to enter and destroy the flock. (Acts 20:28-31). Among the duties of an elder we find two classes: those pertaining to himself and those pertaining to others.

DUTIES RELATING TO SELF

"Take heed unto yourself." One of the first things that an elder should do is to take heed to himself. (Acts 20:28). Luke said: "The former treaties I made, O Theophilus concerning all that Jesus began both to do and to teach." (Acts 1:1). In the life of Christ the DOING came before TEACHING. It must be that way with elders. An elder must look well to his own life. He should make a thorough self-examination and put from his heart and life everything that is displeasing to God.

Next he must look to his own house. One of the qualifications of an elder is that if he does not know how "to rule his own house, how shall he take care of the church of God." (I Tim. 3:4). His children should not be "accused of riot or unruly." (Titus 1:6). His family should be a model family for all to pattern after.

The elder must know the Word of God and hold "to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayer." (Titus 1:9). An elder must be so thoroughly grounded in the faith that he cannot be shaken by any of the theories of men; furthermore, he must be able to refute error when it is presented. This calls for earnest, prayerful study of the Word of God. (II Tim. 2:15; Acts 17:11; John 5:39).

DUTIES RELATING TO OTHERS

The second class of duties of elders relate to the church. When one has subjected one's self to all of the obligations that he owes to himself and has corrected his defects and is living the life that God requires one to live, he is ready to take up his duties that he owes to the Church.

One of the first duties that he owes to the church and others is that he is to be an example to others. All elders are instructed to make themselves "ensample to the flock." (I Pet. 5:3). The elder is to make himself an example to others in all of the qualifications that he has. The twenty qualifications listed for elders must be practiced in the presence of others by the elders. There are some babes in Christ, and they should be brought closer to God by following the example of the elders.

Elders are to take heed to "all the flock." (Acts 20:28). They are to look to the development of the younger members and to the proper exercise of others; they are to see that the church is functioning in every God-directed service that it is to render. Their entire interest in the Church should be to make it just what God would have it be.

Elders are to "feed the church of the Lord." (Acts 20:28). Peter expressed this duty by saying that they should "tend the flock of God which is among you." This is an important duty . . . No one should take poison or unwholesome food into the body; neither should the elders permit unsound doctrine to be taught, nor let an error go without correction. The shepherd of the sheep must see that they have the proper

nourishment. It is one of the duties of elders to teach or have taught the Word of God, not only to the church as a whole, but to each individual member. The flock must be fed; the shepherd must "tend the flock of God," or answer to God for failing to do his duty.

The elders should exercise the oversight of the congregation. (I Pet. 5:2). All the details of the work and worship of the church should come under the supervision and care of the elders. The members of the church should "remember them that have the rule over you," (Heb. 13:7); they are to "obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17). "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (I Tim. 5:17). The elders are rulers over the church. They are admonished that they should do this not "for filthy lucre, but of a ready mind; neither as lording it over the charge allotted" to them. (I Pet. 5:3).

DIVINE ADMONITIONS

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28).

"The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested ye shall receive the crown of glory that fadeth not away." (I Pet. 5:1-4).

"Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17.)

Is This Girl A "Square"?

Yes, I guess that is what some would call her -- "SQUARE."

Why? Well she reads her Bible every day, says a prayer before she goes to sleep at night; she does not PET or DANCE; has never tasted BEER or a COCKTAIL; she does not have CIGARETTE STAIN on her fingers or breath.

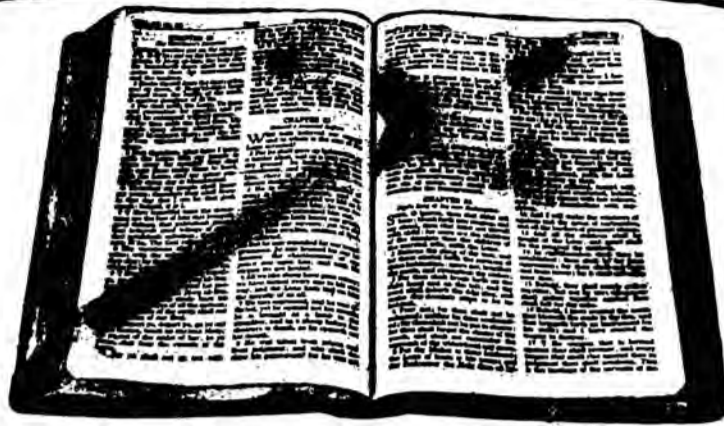
This girl does have RESPECT for teachers and parents; she is quiet and unassuming and courteous to people — young and old. VULGARITY and SMUTTINESS would embarrass her no end — books of lewd pictures are never found in her purse, and she does not GIGGLE when dirty jokes are told in her presence. She prepares her BIBLE LESSONS and seems happy to attend all services of the church. She is not ashamed to tell her father and mother. "I LOVE YOU."

This girl is not swept overboard by prevailing and IMMODEST fashions. Skin-tight knit pants and shorts she does not wear. And it almost embarrasses her to death to look at the near-nude bathing suits that some of the girls her age wear when they swim in public places. She believes it is wrong to lie — even when the truth may hurt. She has the courage to say "NO" when the crowd decides to go the wrong way. And she isn't afraid to be called "chicken".

YES, SHE IS SORT OF SQUARE, I SUPPOSE! But, what a fine young lady she is growing up to be. Her parents are proud of her and are pleased to say to their friends, "This is our daughter." You see, this girl is a CHRISTIAN!

-- Selected --

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, OCTOBER 28, 1966

NO. 90

A DEDICATION SERVICE AT HATT

LEVI SIDES

On November 6, 1966, the Hatt Church of Christ, Route 2, Parrish, Alabama, will dedicate its new building to the Lord's work. The activities for this day will include the regular worship service, at 10:00 A.M.; lunch spread together, at 12:00 noon; the dedication and song service at 2:00 P.M.; and the evening worship service at 7:00 P.M. Come and worship with us on this day.

A BRIEF HISTORY OF THE HATT CHURCH OF CHRIST

The Hatt Church of Christ had its beginning in the summer of 1888 when Brethren Joie Key and Isaiah Sanford decided that this prospering community needed a church that would practice simple New Testament Christianity, have no other creed except the Bible, and have a scriptural leadership.

By August 20, 1888, the first church building was constructed not far from the present buildings. This building was a very small wood construction which contained ten unfinished pews, two oil lamps and a wood heater. There was no pulpit furniture, only ten song books, and one Bible.

This new church was called Liberty Hill at first, but later to have its name changed in a most peculiar way. Among its early members was Brother Rand Courington who would always wear his very large, broad-brim hat to each service. People of the community begin to refer to this new church as "the church where the big hat is." It was not long until the above designation was shortened to just the "Hatt Church" — the name by which it has been called since 1888.

By 1889, the membership of this new church had increased to eleven. This new church met for its only weekly worship service on Sunday morning at 10:00 o'clock. Their Sunday service would consist of four or five hymns, two prayers, a Bible reading, partaking of the Lord's Supper, and giving of their means. They did not have a Sunday School or preaching.

Hatt's first gospel meeting was held in August, 1905. Their evangelist was Brother C. A. (Charlie) Wheeler of the Dutton Hill Community near Jasper, Alabama. There were sixteen people to be baptized during this two-weeks gospel meeting, and they were baptized the following Sunday afternoon in the Black Warrior River about five miles from the church building.

Brother Wheeler received five dollars for his work in this meeting. These five dollars were collected from the people as they went out the door at the conclusion of the last service of this meeting.

Since the first meeting in 1905 until the



HATT CHURCH OF CHRIST

present, Hatt has had a gospel meeting almost every year. The following preachers have preached in meetings at Hatt: George Holley, Hal P. McDonald, Brother Waggoner, Brother Franklin, Pervie Nichols, Joe Hyde, Clark Sosebee, M. L. Sexton, S. F. Hester, Gordon Nicholas, J. G. Pounds, O. C. Lambert, Jerry Humphries, and others.

Brother John Odom of Parrish, Alabama, is classified as being the first full-time minister of the Hatt Church of Christ. Other preachers who have served this church as their local ministers are S. F. Hester, J. G. Pounds, A. P. Jones, Elzie Gurganas, Joe Hyde, Gordon Nicholas, Guy Hester, and the writer.

In the early 1930's the first church building at Hatt had become inadequate because of badly needed repairs and increased membership and church attendance. The brethren decided to build again. This second church building (which has been enlarged three times) was completed in the summer of 1937.

In the spring of 1965 the brethren began to dream and to plan for another new building. On November 6, 1966, we will dedicate this building to the Lord's work.

From its beginning, the Hatt Church of Christ has had good leadership to direct it. Elders who have served this congregation are Brethren Robert Key, Joie Key, Jim Garner, Dennis Key, Asa Key, and Houston Key. The present deaconship consists of Brethren Arthur Key, Hollis Smith, and Byrd Key.

The church grounds cover seven acres of which the greater portion is set aside for the cemetery. This cemetery was started in 1905 at the burial of Mr. Tom Pate. The church also owns a very modest home for the preacher.

With increases in its attendance and contributions, and with a new building, Hatt should and must go on to greater heights of success in the Lord's work now.

GOSPEL MEETING AT THE HATT CHURCH

There will be a gospel meeting at the Hatt Church of Christ beginning November 6 and continuing through November 11, 1966, with Brother Jerry Humphries of Cullman, Alabama, doing the preaching. Arthur Key will direct the song services. Services will be conducted at 7:00 P.M. each night. All are invited to come and bring their whole families and invite as many friends as possible.

A GOSPEL MEETING IS HELPFUL

There are six ways that the MEETING at Hatt can help you. It can help you to a better acquaintance with God, to a better knowledge of the gospel, to a better concept of the New Testament Church, to a better view and examination of self, to a deeper sense of duty, and to a greater and better interest in things divine.

There are also six ways that YOU can help this meeting. You can help it by attending every service, by listening carefully and applying the lessons to your life, by sitting near the front, by participating fully in the song service, by bringing the lost to the services, and by fervent prayers to God. BRETHREN, LET US WORK AND PRAY FOR THIS MEETING.

On Remembering Passages

Do you have trouble remembering passages from the Bible? Here are some suggestions that may help you:

1. **READING REGULARLY.** One reason we have trouble remembering things is, we so seldom use them. If you will read a verse of scripture aloud each day for a week, and repeat the location also, you will probably stamp it on your mind for life.

2. **PRAY TO GOD.** James admonished, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upraideth not, and it shall be given him." So when you study the scriptures, do so prayerfully.

3. **MEDITATE ON THE WORD.** In the busiest life, there come occasions when there is a time to meditate. Perhaps you have to wait for a friend, or the bus hasn't come yet. Perhaps you are unable to sleep for a time, review in your mind the passages you know that concern the plan of salvation, the worship of the church, and your Christian duty. You will find the "dead" spots of life take on a new vitality. According to Mr. Ripley, certain European noblemen actually

(Continued On Page 4)

WORDS of TRUTH

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"The Present Controversy"

(NO. 4.)

This is my fourth reply to some things written in review of the three page circular letter sent out over the signature of Brother W. H. Green, Brilliant, Alabama, in which he made a desperate effort to defend the "Anti" position against orphan homes and cooperative church work in conducting radio programs, gospel meetings, and the like.

In his fourth paragraph, he says of those who opposed the Missionary societies, and instrumental music in worship, "Those that stood firmly on God's word were called anti, church splitters, trouble makers, etc. Familiar words today." Then his very next word is "Digressives". Now, why were those who used Instrumental music in worship "Digressives"? Was it not because they digressed from the truth? God specifically prescribed the kind of music for worship and said, "Sing". (1 Cor. 14: 15; Eph. 5:19; Col. 3:16.) This specific excluded any other kind of music from our worship, just as the specific "Gopher" excluded other kinds of wood from the material out of which Noah might have built the ark. But the cases are not parallel, Brother Green; God did not thus specify some one way of caring for the poor which would thus exclude all other ways. God made no law thus regulating the matter. (1 Tim. 5:16.) Those who opposed the addition of instrumental music under an excluding specific were "Digressives", whether or not they were called such. And those who used the missionary societies were likewise adding that which was not authorized under an excluding specific, which says the church is "The pillar and ground of the truth." (1 Tim. 3:15; Eph. 3: 8-10.) This excluded the Missionary Societies, and made those who used them "Digressives".

But the case before us now is not parallel to that. God has authorized the churches to care for the poor, and has not given any "SPECIFIC" way to do it, which would exclude the orphan home way, or any other expedient manner of caring for the poor and needy. Neither has God given any exclusive "SPECIFIC" concerning church cooperation in putting on radio programs which would make our practice in this a digression from his specific law. There is no such specific law regulating the matter. Here is where "Anti-ism" steps in and makes laws for God in the realm of generic authority, or in the realm of liberty. (Rom. 16:17-18.)

Those who objected to the Instrumental music were "Anti", or against, something not authorized, but excluded by specific law. And the same is true of their objection to the use of Missionary Societies as adjuncts of the church. They, too, were "Anti" that which was

not authorized either by specific or generic authority, and were additions to the word of God.

Again, Brother Green says, "The Digressives used the argument (for Missionary Societies) that 'The Bible says teach and does not tell us how. That too sounds familiar.'" Brother Green, do you deny this statement? Don't try to dodge! DOES THE BIBLE TELL US HOW TO TEACH by telling us to divide into classes on Lord's day morning and teach various classes at the same time, and have what the "Anti" Sunday school brethren call a "Sunday school"? Does it tell us to use the quarterlies, or literature? Does it tell us to have some ladies to teach some of the children's classes? Does the Bible tell us to use the radio and TV methods of teaching? Did the Bible tell you to use your three page circular letter in mimeograph type to teach? What about the blackboard? And other visual aids? Brother Green can't use these things under generic authority, for he says that is denominational doctrine, or territory. BROTHER GREEN ACTUALLY DENIES GENERIC AUTHORITY FOR ANYTHING! According to him, there is no such authority, it is all SPECIFIC, and the Bible always GIVES ALL THE DETAILS. The Bible must "mention" every method and manner of doing all things it authorizes, according to Brother Green. Here are his words:

He says, "Brother Nichols is zealous of the law of Christ, but he is exceedingly zealous of the traditions he is helping to foster on the church today. He admits these traditions are not mentioned in the law of Christ; BUT SAYS THEY ARE AUTHORIZED BY GENERIC AUTHORITY. THAT IS ANOTHER WAY OF SAYING THEY ARE AUTHORIZED BY THE (SILENCE) OF THE SCRIPTURES. THE SILENCE OF THE SCRIPTURES IS DENOMINATIONAL TERRITORY." (Page 2.) Now, let us carefully examine this genuine "Anti-ism" which drove the "anti-Sunday-school" and "one-cupper" brethren off into their factions and hobbies.

1. He says, "Brother Nichols is zealous of the law of Christ." Thank you, Brother Green. But the law of Christ is both SPECIFIC, and GENERIC. When Christ gave his law to the apostles to "GO" and preach the gospel, he "SPECIFIED" the "GO" but the word is GENERIC as to HOW. If he had commanded them to "WALK" and preach he would have been specifying THE HOW ALSO, but he used the broad and GENERIC word "GO" which includes various ways of traveling, none of which are "MENTIONED" in the command to "GO". These methods of travel are not "MENTIONED", such as the AUTOMOBILE, AIRPLANE, etc. The scriptures ARE NOT SILENT as to the THING to be done, which is to "GO". But THE SCRIPTURES ARE SILENT as TO HOW to do the going. According to Brother Green and his logic (?) you can't use ANY METHOD OF GOING, because of the SILENCE of the scriptures on that matter, and hence can't "GO" at all — can't do what is commanded! He thinks I am teaching traditions when I teach Generic Authority. He says, "THE SILENCE OF THE SCRIPTURES IS DENOMINATIONAL TERRITORY." He says if a thing is "Authorized by generic authority, THAT IS ANOTHER WAY OF SAYING THEY ARE AUTHORIZED BY THE (SILENCE) OF THE SCRIPTURES. THE SILENCE OF THE SCRIPTURES IS DENOMINATIONAL TERRITORY." Here he is making the same contention of the "Anti" Bible School brethren and the "One cuppers". Actually, the scriptures ARE NOT SILENT concerning the TEACHING. The Lord said, go and "TEACH", and this AUTHORIZES ANY EXPEDIENT METHOD WE MAY CHOSE to use in obeying the thing commanded. We are going. The same is true if we ride or fly in a plane. These ways are all authorized, BUT NOT SPECIFIED, not "MENTIONED." In one sense the

Bible is not silent about these methods of going. The GENERIC COMMAND covers all methods of travel, and therefore, any one method would be authorized under generic authority. Brother GREEN DENIES THAT THIS WOULD BE ANY AUTHORITY AT ALL. He argues that this would be "TRADITION" and built on the silence of the scriptures. Can't you see your error, Brother Green? Well, every one of our readers can see it!

2. He speaks of "TRADITIONS" which he imagines I am trying to "FOSTER ON THE CHURCH TODAY." Wrong, Brother Green. I have no "TRADITIONS" to "FOSTER" on "The church today", nor upon any individual. I simply "Foster" obedience to the specific law of Christ and "Foster" the liberty given by Christ unto all alike under his GENERIC LAW. To use our example again: I urge and "Foster" obedience to the command to "GO" and "TEACH" and then "Foster" the exercise of Christian liberty in the methods and manner of carrying out of these commands, just as the generic commands leave us such liberty. But Brother Green is out to "Foster" division and strife over such matters claiming there is no such liberty, and then turning around exercising such liberty in a thousand ways, going back on his argument for anti-ism. Give a man the right to contradict himself like that and he can believe any false doctrine he wants to.

3. Brother Green's argument is that everything is "MENTIONED IN THE LAW OF CHRIST." By this he means, all the details are "Mentioned", and nothing left to human wisdom or judgment. Brother Green, you will never live to see that position defended. The anti-Sunday School brethren tried it, and failed, and are about forgotten. And your modern faction will not be able to live down your false rules of interpretation of scripture, without which rules you would be like a building without a foundation.

Our Brother says, Our people were once called, "Anti, church splitters, trouble makers, etc. Familiar words today." Then he later says, "The editor of the so called "Words of Truth" used the word anti some 100 times in reply to one article in another paper." The apostle John used the word as a prefix 4 times in 6 chapters. But Brother Green, why did you not tell your readers that I used the word in MORE THAN A DOZEN ARTICLES in "Words of Truth" in review of the article referred to?

Then he claims that our paper "Words of Truth" "Displays a lack of love, a partisan spirit, and intense hatred for those who oppose the use of any man-made institution in the work of the church." I reply in the words of Paul, "I am not mad, most noble Festus; but speak forth words of truth and soberness." (Acts 26: 24.) "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16.) And as to some "INSTITUTION IN THE WORK OF THE CHURCH" Brother Green's home is an institution, and one which is not the church. Now, may the church give to his home? His family, or institution, if in great need? If he says, no, then every one knows such a church is not the church of Christ. (Acts. 2:44-46 Am. Std. Ver.) The orphan home is not a CHURCH INSTITUTION, any more than my home or yours. God did not put elders and the church over homes of any kind. (1 Tim. 3:4-5; Gen. 18:19; Acts 20: 17, 28; 1 Pet. 5:1-3.) But the church is just as free to contribute to the needs of a destitute or needy home, as the individual who is commanded to relieve his kin. (1 Tim. 5:16.) Brother Green must stay with his position that THE CHURCH CAN'T GIVE TO ANY OTHER INSTITUTION, NOT EVEN TO A NEEDY FAMILY OF ITS MOST FAITHFUL MEMBERS. He would have to call this "Institutionalism".

(But more some time later.)

THE HOLY SPIRIT (No. 2)

FRANKLIN CAMP

What is the question under consideration in relation to the Holy Spirit? This is vital to a proper understanding of this discussion. THE QUESTION IS NOT DOES THE HOLY SPIRIT OPERATE IN CONVERSION AND SANTIFICATION, BUT HOW DOES HE WORK? I have never denied that the Spirit operates in every conversion. There has never been a conversion that the Holy Spirit did not have a part in. Thus my disagreement with some of our brethren is not a question of the operation of the Spirit, but how? What means does the Holy Spirit use or does he operate direct and without means? This is the issue and the only issue.

A DODGE

These brethren who are contending for the operation of the Spirit apart from the word try to dodge the question by saying that the "Holy Spirit is not the word." They attempt to show that if the Holy Spirit operates only through the word, the Holy Spirit is the word. No one believes this. The position of the Holy Spirit operating only through the Word does not lead to this conclusion.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son." (Heb. 1:1, 2) Note that among other means God used the prophets in speaking to people in Old Testament times. Question: When God spoke through the prophets did that mean that God became the prophet? God speaks to us today through Christ; does that mean that God is Christ? If God could speak through the prophet, why may not the Holy Spirit speak to us through the word without becoming the word? If God could speak to us through Christ without becoming Christ, why may not the Holy Spirit speak to us through the word, without becoming the word?

The Holy Spirit operated by inspiration. (2 Pet. 1:20-21.) Surely no one would deny this. But did the Holy Spirit operating by inspiration result in the Holy Spirit being only inspiration? Inspiration was the means used by the Spirit in giving us the word. (2 Tim. 3:16-17.) If inspiration can be the means by giving us the word, without the Holy Spirit becoming inspiration, why cannot the Holy Spirit use the word as means, and not become the word?

The Holy Spirit operated by miracle. The miracles were one means used by the Spirit. But does the Holy Spirit operating by means of a miracle mean that the Holy Spirit is only a miracle? If the Holy Spirit could operate by means of a miracle, and not be only a miracle, why cannot the Holy Spirit operate through the word, and not be the word?

Christ operates in our redemption through his blood. He certainly does not operate in our redemption apart from his blood. Does the fact that Christ operates in redemption only through his blood mean that Christ is only blood? If Christ can operate in redemption only through his blood, and not be only blood, why cannot the Holy Spirit operate only through the word, and not be just the word? The use of means does not change the one acting into the agent used. I preach the gospel and use the gospel as a means of converting the lost and in edifying the church. Would anyone contend that because I use the gospel as a means in converting people, I am become the gospel? I am a person. But using means, and only means, to convert people does not change me from a person into the means used. The Holy Spirit is a person. But the Holy Spirit using means in conversion and sanctification does not change the Holy Spirit from a person into the means used.

TELL ME HOW OR WHICH

Some who are contending for a direct opera-

tion of the Spirit have not considered carefully the ultimate conclusion of this position. A direct operation would of necessity involve a miraculous operation. I challenge those who are claiming a direct operation of the Spirit to: 1. Find a single direct operation of the Spirit in the Bible that was not a miraculous operation. 2. Explain how there can be a direct operation without it being a miraculous operation. It is impossible to be consistent while claiming a direct operation today and admit that the days of miracles are over. Denominational preachers who contend for a direct operation are at least consistent in that they also claim that miracles did not cease with the completion of the New Testament. Our brethren who are teaching the theory of a direct operation of the Spirit are going to be forced either to give up their unscriptural claim, or join the denominational preachers and claim that mir-

acles have not ceased. Some who have been influenced by this teaching have already reached this conclusion. They are claiming to speak in tongues and this was a miraculous operation in the first century. I also read recently where one preacher, in commenting on the gifts of I Corinthians 12, claimed that these gifts continue today. Here is his statement. I have certainly received a lesson from this and learned not to criticize those who claim spiritual gifts, especially when through their efforts lives are being changed and sinners won to the Lord." He then refers to the parable of the talents as if there was some connection between this parable and the gifts of I Corinthians 12. Not all in the church had miraculous gifts but all received one or more talents in the parable.

(More Later)

Living It Up and Living It Down

JAMES D. BALES

If more people recognized that it takes more time, as a general rule, to live "it down than it does to live it up," this might furnish additional motivation which would keep them from sin. One may live it up for a year and the rest of his life by trying to live it down in the minds of at least some people. The memory, for example, that some of us have of certain people, for the past twenty-five years, is a memory which was built in our association with them in school. It may be that they have changed since this time. This would be our hope, and yet unless we have learned something of them in the meantime to the contrary, we would still not know how they are doing now. This does not mean that we should go about being suspicious of other people, but it does mean that we know of their manner of life many years ago and we have not heard of any change since that time. Thus our only information concerning them is drawn from the period of life wherein they were "living it up."

The apostle Paul persecuted the church; but the Lord appeared unto him and he became a believer. When Ananias came to him, he heard and obeyed the instructions in Acts 22:16 and became a Christian. He preached Christ in the synagogues. (Acts 9:20). After a period of years he went up unto Jerusalem. We are told however that "when he (Saul) was come to Jerusalem, he assayed to join himself to the disciples" and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem (Acts 9:26-28). The last the church in Jerusalem had definitely known of Paul was that he had left town as a persecutor of the faith; now they evidently wanted some assurance that he was a changed person instead of being a fifth columnist.

It is obvious that people can repent and change their manner of life. It is equally obvious that an individual ought not to refuse to repent simply because it may take him longer to live down his past than it did to create his past. It is also clear that Christians should not throw stumbling blocks in the path of those who have changed. But it is still true that it usually takes a lot longer to "Live it down than it did to live it up." This is just a fact of experience which we may ignore at times and pay for later.

There are many things that should keep one from a life of sin. And one of those things, al-

though it may not be the strongest motivation factor, is that it may take a lot longer to live it down than to live it up. One might also remember that illusion is often times brief while repentance is long.

- Gospel Advocate -

(Note: Would to God that our fine young people would learn the foregoing lesson early in life, and save themselves, and others many bitter and painful heartaches and sorrow. Editor.)

Lessons for Living

LEARN TO ATTEND TO YOUR OWN BUSINESS. God teaches us to not meddle in other men's affairs. (2 Thes. 3:11.) "For we hear that there are some which walk disorderly, working not at all, but are busybodies." And again: "And withal they learn to be idle, wondering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Once more; "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." (1 Tim. 5:13, 1 Peter 4:15.)

LEARN TO SAY KINDLY THINGS. Nobody ever resents them. God wills for us to be kind in thought, word and in deed. "... and in her tongue is the law of kindness." (Prov. 31:26.) When Paul was shipwrecked he said of the people, "they showed us so little kindness." (Acts 28:2.) The same apostle says of proof of true ministers of God: "... approving ourselves as the ministers of God, in much ... Kindness ..." (2 Cor. 6:3-6.)

This trait is a part of a Christian's dress as pointed out in Colossians 3:12. "Put on therefore, as the elect of God, Holy and veiled, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;"

LEARN TO STOP GRUMBLING - TO STOP FINDING FAULT. Rejoice in the Lord. Do constructive work. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." (1 Cor. 10:10.) "Him that is weak in the faith receive ye, but not to doubtful disputations." (Rom. 14:1.) "Do all things without murmurings and disputings." (Phil. 2:14.)

LEARN TO PRAY FOR OTHERS and encourage them in their work. This will help them and you, too. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men:" (1 Tim. 2:1.) "... Jesus Christ, himself ... Comfort your hearts, and establish you in every good word and work." (2 Thess. 2:16, 17.)

LEARN THE TIME OF THE SERVICES of the church and attend every one of them. (Heb. 10:24, 25.)

... THE ORACLE
Leesburg, Fla.

What We Can Do For The Gospel Meeting

GUS NICHOLS

There are many things which we can do for a gospel meeting. All of us can do something, and most can do much for the success of a gospel meeting. The following are some things which we should bear in mind just before and during the meeting.

1. The church has been charged with the responsibility of preaching the gospel, and teaching the people the great principles of Bible truth, and all of us make up the church. (Eph. 3:9-11; 1 Tim. 3:15.)

2. The church is to assemble during a gospel meeting, and we are the church. "They assembled themselves with the church and taught much people." (Acts 11:26.) This means "The whole church . . . come together into one place." (1 Cor. 14:23.) Those who obeyed the gospel on Pentecost "Continued steadfastly in the apostles' teaching . . . continuing daily with one accord in the temple", etc. (Acts 2:38, 41, 46.)

3. As members of the church we are forbidden to absent ourselves from the meetings of the church. (Heb. 10:25.) All of us know that a member of the church can sin by a neglect of duty the same as by being immoral in conduct. (Heb. 2:3; Jas. 4:17.) God pronounced a curse upon some people when they failed to come and help Him in his work. (Judges 5:23.)

4. Christ loved the church and gave himself for it. (Eph. 5:25; Acts 20:28.) Now the church must love him in return, or it does not have His Spirit, and is "None of His". (Rom. 8:9.) Those who do not love Jesus will be cursed of God. (1 Cor. 16:22.) Those who do love the Lord will keep his commandments. (Jn. 14:21.) There is no such thing as loving the Lord while putting other things before the church or kingdom and its work. (Mat. 6:33; Jn. 5:3-4.)

5. It is plainly sinful for church members to lose their first love and become lukewarm in regard to the great work of the church, the "Pillar and ground of the truth". (Rev. 2:4-5; Rev. 3:14-19; 1 Tim. 3:15.) No one can follow Jesus and not be intensely interested in the salvation of the lost and the edification of the church. (Lk. 19:10; Eph. 4:8, 11-16; Mt. 16:24-26.)

6. God will not hear the prayers of members of the church who neglect to worship Him and who fail to do his will. (Jn. 4:23-24; Jn. 9:31; Prov. 28:9; 1 Pet. 3:12.) All of us know that it is God's will for every member to be present at every service of the meeting, unless hindered by illness or some other circumstance over which we have no control. (Mat. 7:21; Lk. 6:46; Lk. Jn. 2:15-17.)

7. We can do as Cornelius did, we can "CALL TOGETHER OUR KINSMEN AND NEAR FRIENDS", and then say, "Now therefore are we all here present before God to hear all things that are commanded thee of God." (Acts 10:24-33.) We can "Go and say Come ye." (Isa. 2:3.) The church or "bride" is to say, "Come", and we are the church, or the "bride". (Rev. 22:17.) We can invite by telephone. Plan for each member to call all whose names beginning with the same letter as his own. Simply say, "I AM CALLING TO INVITE YOU TO OUR GOSPEL MEETING. I BELIEVE YOU WOULD ENJOY THE GOOD PREACHING DONE BY BROTHER SO AND SO. We can write cards or letters of invitation, use our cars to help transport people to and from the meeting. We can be friendly. (Prov. 18:24.) We can be present at every service and always on time. We can fill up the front seats and courteously leave the back pews for our friends and late comers. (1 Pet. 3:8.) We can first see that the rest of the pew is filled before we take the end of the seat. We can meet and shake hands with all those around us as soon as dismissed. WE CAN GIVE OURSELVES WHOLLY AND COMPLETELY TO THE MEET-

ING, TO TALK, DREAM AND THINK ABOUT NOTHING ELSE FOR THE WHOLE WEEK! We can pray often for the obedience of those who come, and that even the best of Christians may be further built up in the faith! (Jas. 5:16; Acts 1:14.) Such praying got the disciples ready for the great meeting on Pentecost in which thousands obeyed the gospel. (Acts 2:36-47; 4:4.)

9. Let us be conscious of the fact that our souls are in the balances, and that if we do not do our part the blood of the lost, both in the church and out, will be upon our hands. (Acts 20:27; Mat. 5:14-16; Ezek. 3:15-21.) It will be too late after death to get interested in our own souls and the souls of our loved ones and friends! The rich man waited to get interested in his five brothers back in this world until after his death when it was too late to reach them. (Lk. 16:19-31.) Let us make up a list of prospects and also give a list unto the elders, deacons, or preacher, and work and pray intelligently for their salvation during the meeting!

10. Let us be diligent! (2 Pet. 1:1; 5:11.) Let us be "zealous". (Tit. 2:11-14.) Let us get excited about our religion, for if it is not worth dying for, if need be, it is not worth a straw! If Christianity means anything, it means everything! It is our life, our all! If real Christianity fails to save us we cannot ever be saved. (Heb. 5:8-9.) If Christ and his teaching fails to reach this generation we stand in danger to be taken over by evil forces of sin in all its modern dress and garb! Real Christianity now is the hope of the future, both for ourselves and for our children and grandchildren! It is the only hope for the preservation of our liberties! Our generation is building on the sands of unbelief, modernism and infidelity, and to avert the crash which must be ahead we must come back to God and the Bible; back to pure, primitive Christianity, as revealed in the new testament. Let our people who may be indifferent wake up and rise from the dead! (Eph. 5:14.)

Are You Helping or Honking?

A woman driver was having difficulties getting her automobile started after it had stalled in traffic. The gentleman (?) in the car behind her insisted on expressing his impatience with her by blowing his horn every few seconds. Finally becoming irritated by the horn-blowing, the lady stepped out of her automobile and walked back to the thoughtless honker's car and said, "I'm having some difficulty in getting my car started. If you'll go and see if you can start it, I'll honk your horn for you." (Greenville Bulletin).

It is evident that many members of the church do more honking than helping! There are more talkers than workers, and more critics than laborers. Those who do the most honking generally do the least working. The great majority of these honkers have never led a song, preached a sermon, taught a Bible class nor led one soul to Christ, but they do know (?) how these things should be done. Such horn-blowers are like the chronic objector who was asked for his suggestion on a project being discussed in a business meeting. He said, "You go ahead and make the plans, and I'll tell you what's wrong with them." Of course it is much easier to be a honker than a helper. But about all accomplished by the honkers is irritating, and annoying to the person who is trying to get the job done.

It is a fact that anyone who drives much is going to be honked at occasionally. And, anyone who tries to accomplish something for the Lord is going to find a lot of horn-honkers also. Just don't lose your temper." When you are "honked at" while trying to do the work of the Lord, just invite and admonish the horn-blower to stop his honking and do something constructive and beneficial to the Lord's cause.

Brother, Sister, ARE YOU A HELPER OR A HONKER?

"Adapted:" Pervie Nichols

"I Am Not Ashamed Of What I Do. I'm Not A Hypocrite."

By W. EDWIN KEARLEY

In doing personal work I hear many statements which people make in an attempt to justify their actions or the lack of action. One of the most popular expressions is "I am not ashamed of what I do. I'm not a hypocrite."

They are saying that people who attend the services of the church are hypocrites. This attitude prevails because they believe that one who so think have been influenced by a doctrine of predestination. This theory of the doctrine of predestination is the belief that God before the foundation of the world chose 144,000 people to eternal salvation and all others will be lost. The saved can do nothing in obedience to be saved and can do nothing to be lost. According to this theory the lost can do nothing to be saved. Therefore if a church member does something that is wrong, the excuse maker concludes that the church member was not saved at the beginning. The Christian, in their minds, is a hypocrite.

This conception of predestination is wrong. Paul states that God foreordained or chose us in him (Christ) before the foundation of the world. (Eph. 1:4-5). Man is given by God a choice. He can be saved or be eternally lost according as he chooses. First, he chooses to get into Christ or stay out of Christ. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27). Second, when one becomes a child of God his ticket has not been punched for heaven. The Bible speaks of two salvations. One for the alien sinner and the other for the erring child of God. Peter speaks of the new born Christian as a babe. He says, "As newborn babes, long for the spiritual milk which is without guile that ye may grow thereby UNTO SALVATION." (1 Pet. 2:2.) When one becomes a christian he is saved from past sins but, he must grow to be saved eternally. When he does sin he takes advantage of the law of pardon to the erring child of God. The law of pardon is repentance, confession of faults and prayer. (Acts 8:22; Jas. 5:16; 1 Pet. 1:9). He must continue to press on to the high calling in Christ Jesus. (Phil. 3:14.)

Until we become ashamed of doing wrong, we will have no motive strong enough to cause us to do better. The more our conscience hurts us the more incentive we will have to do righteousness. Will you allow your conscience to be pricked today and become a child of God or be restored if you are an erring child of God.

On Remembering Passages

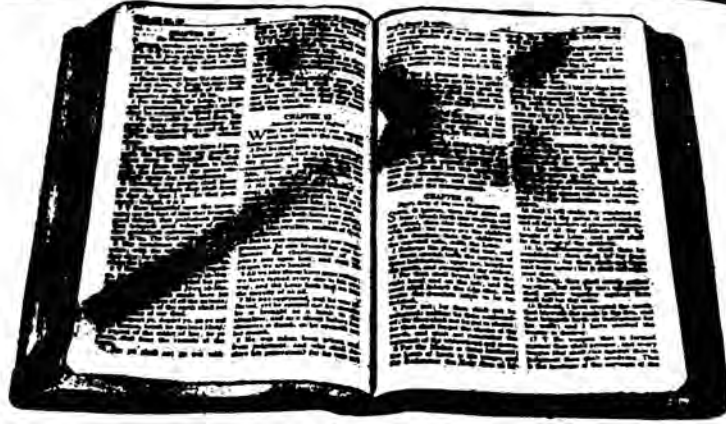
(Continued From Page 1)

paid Beethoven to take a walk each day, simply because he could meditate better, and compose better music while he was walking. Could not such times also be turned to meditation on the word of God? Look for a time to devote yourself to scripture and you will find it.

4. TALK ABOUT THE BIBLE WITH YOUR FRIENDS. If each member of the Lord's body would form the habit of bringing up the subject of scripture, in a kind way, as we talk to others, we would find ourselves learning more and more, and our influence growing greater and greater.

5. TAKE A CERTAIN PASSAGE, AND MAKE A DEFINITE EFFORT TO PUT IT INTO PRACTICE. It will not be hard to find such a passage. Look for a practical way to do the thing the passage commands. For instance, "Do good to them that hate you." said Jesus. If you know of such a person, why not try doing a specific good deed for him or her? It is Jesus' command, and I can promise one thing only: you will be surprised at what happens as a result. Let us all study to show ourselves approved in God's sight, as skillful handlers of His word.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25
"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, NOVEMBER 25, 1966

NO. 93

Calling On The Name Of The Lord

PERVIE NICHOLS

"Whosoever shall call on the name of the Lord shall be saved." (Joel 2:31; Acts 2:21; Rom. 10:13.) This is one of the most often misunderstood passages in the Bible. The reason is that many people accept only a part of the scriptures on a given subject. Christ taught that man is to live by "Every word" of God, and not by a few isolated passages taken out of context and perverted. One must accept all things taught, and not just what one likes, or wants the Bible to teach. No one can be acceptable to the Lord while rejecting any part of the word. All the scriptures are alike inspired of God. (2 Tim. 3:15 - 17.) Every statement on the subject of salvation, or any other subject must be accepted, and nothing said is to be ignored.

THE PASSAGE UNDER STUDY

1. Our text is inspired because in the Bible, and because Joel, Peter and Paul were all inspired. Joel 2:31; Acts 2:21; Rom. 10:13. Therefore the passage does not contradict any other passage on the subject. All statements about salvation are equally true, and to be gladly received and to have their proper weight. Any interpretation which would place this text against other plain scriptures on the subject of calling on the Lord is necessarily wrong.

2. The text must be believed and interpreted in harmony with what it says. Any interpretation which denies what a passage says is obviously the wrong interpretation, just as is true of any interpretation which contradicts another passage, or what it says. The statement is positive and certain. Any one who calls on the name of the Lord "SHALL BE SAVED." (Rom. 10:13.) Salvation is definitely promised.

3. This truth is unlimited as to race, nation or group. "Whosoever" calls shall be saved. This will include Jews and Gentiles — all nations. And this is what Paul was seeking to emphasize in the text. It is not just whatever Jew might call, etc.

4. Also the passage proves that man cannot save himself, by himself, or by getting up a system by which he could be saved. He must have a Savior, and the Lord must be that Savior. (Mat. 1:21.) Man must receive salvation, he cannot save himself apart from God and his grace and favor. Man must "Call" or rely upon God to save him.

5. It is a necessary inference from the text that man is lost and needs salvation, and this includes all men. The "Whosoever" of the text includes all men in sin and in need of calling so as to be saved. "All have sinned and come short of the glory of God." (Rom. 3:23.) "The whole world lieth in wickedness." (1 Jn. 5:19.) But Christ, the Lord, upon whom all are to call,

came into the world to save the world. (Jn. 3:16-17.)

6. The text also teaches that salvation is conditional on man's part, that man must do something to be saved — must "Call on the name of the Lord" to be saved. (Acts 2:21; Rom. 10:13.)

MUST BELIEVE BEFORE CAN CALL

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17.) So the order here presented is (1) the sinner must hear. This is why Jesus sent the apostles to preach the gospel. (Mk. 16:15-16.) (2) They must believe — believe the gospel preached unto them, and they can't properly "Call on the Lord" in whom they have not believed. They must be believers before they call, for "Without faith it is impossible to please" God. (Heb. 11:6.) And they cannot "Call" on Christ, the "Lord" so as to be saved, unless they first have faith in Him — "How shall they call on Him in whom they have not believed?" (Rom. 10:13-14.) Many would have them call in unbelief and they say calling here is praying, therefore, they would have unbelievers praying for salvation, for they teach that the sinner is saved the very split second that he believes, and if this were true he would be saved before he calls on the name of the Lord, and this contradicts the text. The text, therefore, teaches that faith alone does not save, that after one believes he must put his faith into action and "Call" before he can be saved by faith. Though he is a believer before he calls, he is not saved by his faith only, or dead faith. He must call to be saved, but he can't call till after he believes. So it is (1) Hearing, (2) believing, (3) calling so as to be saved. (Rom. 10:13-14.)

WHAT IT MEANS TO CALL ON THE LORD

1. It means more to call on the name of the Lord than to just say, "Lord, Lord." Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN." (Mat. 7:21.) Again, Jesus says, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46.) Since it would not save one to merely say, Lord, Lord, it follows that "Calling on the name of the Lord" means more than merely believing in Christ as Lord and literally calling on his name

in spoken words. (We must believe all these scriptures.)

2. If just pronouncing the name of the Lord in words were all there is to calling on the name of the Lord, then it would follow that the vilest sinner could be saved in his sins and without repentance, by just calling on his name in words, or merely asking for salvation. But this can't be true. Christ said, "Except ye repent, ye shall all likewise perish." (Lk. 13:3,5.) So, proper calling must include repentance.

3. If the calling on the Lord meant simply to say, "Lord, Lord" in prayer and merely ask for salvation, then again, the scriptures would be rejected which say those who obey not the gospel will be "Punished with everlasting destruction." (2 Thes. 1:6-9; 1 Pet. 4:16.) Therefore, no one will be saved in rebellion against the gospel and by calling on the Lord in mere words, or prayer.

4. Christ did not say, "He that believeth and prayeth shall be saved", but rather said, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." (Mk. 16:16.) Scriptural calling on the name of the Lord must include in its meaning this verse, as well as verses making repentance necessary to salvation.

5. After Peter quoted Joel on Pentecost, saying, "Whosoever shall call on the name of the Lord shall be saved," (Acts 2:21), they asked "What shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:21, 37, 38.) This is the way they were to call on the name of the Lord so as to be saved.

6. Paul, or Saul called on the name of the Lord in words when the Lord first appeared unto him, (that he might be qualified to become an apostle of Christ), but he was not saved by simply saying "LORD what wilt thou have me to do?" (Acts 9:5-6.) The Lord told him to go into the city and promised it would there be told him what he "Must do." He went into the city, and three days later the Lord sent Ananias to tell him what he "Must do" and he said, "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) This is scriptural calling on the name of the Lord. It includes obeying the commands of the gospel, trusting the Lord for salvation. Hence, obeying the gospel is an earnest appeal unto the Lord for salvation.

7. To change this scriptural appeal unto the Lord for salvation, which includes obedience to Christ, (Heb. 5:9) and to substitute prayer for

(Continued On Page 4)

WORDS of TRUTH

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"The Present Controversy" (No. 5)

GUS NICHOLS

1. Brother W. H. Green further says in his articles on "The Present Controversy", "The claim is made that 'teach' and 'relieve' are generic words. "And elder of the church and a challenger for controversy with me is to be pited for denying this fact. Since the word "Teach" gives no details as to how the thing called teaching is to be done, it could not be specific as to method. Of course, it is "Generic" and does not tell us how to do the teaching. (Mat. 28:19-20.) And the same is true, in the case of the command for individuals and churches to "Relieve" the poor and needy. (I Tim. 5:16.) The command to "Relieve" is as "generic" when the church is to do the relieving as when the individual member is to do it in the same verse. No details are given. Of course, anti-ism steps in this case and stipulates details, one of which is: There can be no church contribution to a "home" of any kind, not even an ordinary family sort of a home, for they argue that since a "home" is an institution, the church can't contribute to it, for, say they, such would be "Institutionalism."

2. Again, Brother Green goes on to say, "Bro. Nichols and most of the preachers in "his territory" says that "God did not tell us how to do the teaching and the relieving." Well, He did not, and Brother Green has not dared to give chapter and verse for such detailed information. But our Brother says I say, "That this generic authority authorizes the building of benevolent institutions for orphans." If "Orphans" are homeless and destitute and they are given a "Home" of any kind they are then in an institution. If an "orphan" had a divine right to a home of any kind in the first place, and he loses that home, and through the kindness and generosity of good people is given a home, he certainly has a right to the second home — his new home.

3. Brother Green is obviously opposed to the argument that "Generic authority authorizes the building of benevolent institutions for orphans." This statement is so loosely worded that it needs examination. My wife and I built the institution called the Nichols home, our home. The church did not get up, organize, or start this institution, neither does the church rule over it, or run it. Yet the church could contribute to it in time of great need and distress. Brother Green seems to want the reader to think that the churches got up the institution, or orphan home, called Childhaven, at Cullman, Alabama. But they did not. It was organized and instituted by individuals on their own, and were not acting for any church, or churches, were not delegates of any church, or churches, and did not act for any church, or

property was ever purchased. In fact, I was pic-nic group of churches. I was a trustee before a ny-tured in the local news paper as passing the Fifty Thousand check to the representative of the Independent Order of Odd fellows for the purchase of the property. Individuals organized to start the home, just as a husband and wife band together to found their home. Therefore, Childhaven is not a church organization, a ny more than the home of any family of members of any given church. God did not put elders over homes of any kind, natural, legal, or any other kind of homes. We read of the "Elders of the church," but not of the elders of a home. (Acts 20:17; 14:23.) The home is under home authority, and not church authority. (Gen. 18:19; I Tim. 3:4-5.)

4. "Building of benevolent institutions" is not the building of houses in which the children are to be cared for. My wife and I started our home before we had a house of any sort in which to live. Only by a figure of speech is an house called a home. When the church contributes to a destitute family of its members it is not contributing to a mere house, or literal building. Strictly speaking, the "home" is not the house but is at the "house." (Lk. 9:61.)

5. The issue is: may the church contribute to the support of a destitute home of needy people? Homes received the support of the church in Jerusalem. (See Acts 2:44 - 46 Am. Std, Ver.)

6. Anti-ism delights to write and talk about homes for destitute children as "Benevolent" institutions. Properly speaking, a "Benevolent institution" is the giving institution, not the home which receives benevolence. Which was the "Benevolent" church, the Antioch church which gave to another church, or the receiving church? (Acts 11:29-30.) Therefore, a "Benevolent" home would be the home like the household of "Stephanas" which was "Addicted" to ministering "To the saints". (I Cor. 16:15.) If the church gives to your home in a time of distress, the church is the "Benevolent" institution in the case. My home would not be a "Benevolent" institution if the church were to contribute to it in a time of distress and need.

7. Brother Green speaks of a "Benevolent institution to do the work God required of the church." If the church gives to your home in a time of distress and need, and your home does the cooking of the groceries sent by the church, oversees the application of what is received from the church, and applies it to the need, Brother Green and his faction think the home is doing the work of the church, and that the church would have to do all that is done, and that there can be no receiving institution, that the home cannot be permitted to receive and apply what is sent, etc. or it would be doing what God "Required of the church." Now, where did God require the church to go along with its gift and apply it in that fashion? When Antioch sent a contribution for the poor to the elders in a Judean church, was the receiving church doing the work of the giving church if it applied the funds to the needs? Or, did the Antioch church have to go along and administer the funds? If so, why did they send it to the elders? (Acts 11:29-30.)

8. Again, Brother Green accuses those individuals who organized a home for orphan children of making "A man-made law." He says, "Remember God made no law on this according to Bro. Nichols." May I say that God made the law authorizing that the poor be cared for, and that the churches contribute to their relief. (I Cor. 16:1-3; II Cor. 9:12-13; II Cor. 8:1-5; Rom. 15: 25-31.) But God did not make a law of details as to how to administer the relief in the homes receiving help from churches. Where is such a law? Can you give us the law giving all the details of such application of funds, Brother Green? If you can't do it, it follows that such matters are in the realm of liberty, and, as I contend, not regulated by law. Each individual, or church, can decide for himself, or itself, how to obey the law

authorizing such relief for the poor. We make no law to regulate such matters, but leave the matter in the field of liberty, where God left it. We teach what God said about the work of relieving the poor, but leave the method of those doing the relieving. We simply defend the liberty and the right of the churches and individuals to give or not give to any given home or Christian work. We then oppose the man-made laws of anti-ism which step in to make laws under generic authority which say, "Thou shalt not give from the church treasury to an orphan home, or a home of any kind, for that would be institutionalism." It is your man-made law which divides the brethren. We have no law regulating such matters. Our position is the same as it is on the "Sunday school question." God said "TEACH," which is a generic command, and leaves us the liberty to either have simultaneous classes, or not have them. We have no law on this point, but leave the matter to the churches to decide how they will study and teach, whether in classes, or in one group only. We have made no man-made law to cause division in this matter. But the division is caused by the anti-class brethren who have made a law and are trying to bind it upon the churches, saying, "Thou shalt have no such Bible classes." This false doctrine is what causes division on the class question. And the same is true concerning the orphan homes. We leave the matter of churches contributing in the realm of liberty, where God left the classes and the homes under generic law requiring "Teaching" and "Relieving", but giving no details relative to classes or homes. We are not making any laws for God, but are simply fighting your man-made law of anti-ism which makes it a test of fellowship for an individual or church to give to our orphan homes, just as the anti-classes brethren make it a test of fellowship for us to have classes. We make no such test. They may or may not have such classes, and our present anti-orphan home brethren may or may not give to an orphan home and be in the fellowship of the brotherhood. But IT IS THEIR FALSE DOCTRINE AND MAN-MADE LAWS WHICH IS AS A WEDGE AND BEING DRIVEN BY THEM TO THE DIVISION OF THE BROTHERHOOD. I earnestly charge it on them that they are out to divide the church everywhere by their man-made laws of anti-ism - or of opposition to the orphan home method of caring for the destitute children. To out-law any scriptural method of doing anything authorized under generic authority is to sin against God and to cause division.

TEN REASONS WHY I SMOKE IN FRONT OF THE CHURCH BUILDING

1. I want it to look like a worldly place.
2. I want it to give the sinner an alibi. The one who doesn't smoke can say "I am better than the church members; they smoke and I don't."
3. I am sure it pleases Jesus for me, as His disciple, to stand in front of His followers and smoke like men in a saloon.
4. It gives my brothers and sisters in Christ a much better opinion of my truly clean and consecrated life.
5. It pleases the Lord to let outsiders know what kind of church members He has.
6. It teaches the little folks to do the same thing when they grow up. I like to set the pace for them to follow.
7. It gives my breath such a pleasant odor when I am speaking to a lady or someone who doesn't smoke.
8. It's so good for my lungs, it makes my wind so much better, as well as giving my fingers a dark brown color that is so becoming.
9. I want to see how much poison my body can stand before it kills me.
10. And my favorite reason is that I think the cigarette butts look so pretty lying on the church yard and mashed around on the steps and sidewalk.

THE HOLY SPIRIT

(No. 6)

FRANKLIN CAMP

In my last article on this subject I introduced the discussion of the apostles and their work in the church. This is vital to a proper understanding of the work of the Holy Spirit. The apostles sustained a relationship to the church that no other men did. I Corinthians 12:28 says, "And God hath set some in the church, **FIRST APOSTLES.**" This does not refer to time of entrance but place or rank. The apostles had a particular function to fill in the church. While they lived this function was in person but since their death and the completion of the scriptures, it is through the New Testament. Note also that I Corinthians 12:28 is in the chapter that deals with miraculous gifts of the early church. Thus the Holy Spirit sustained a relationship to the apostles that He did not to any others in the church. The nature of their work made this necessary. Their special work created a special need and this special need called for a special operation of the Spirit of the apostles. Ignoring this fact has led to more misapplication of the scriptures about the Holy Spirit and His work than any other one thing. It ought not to be difficult to see that general application cannot be made of passages that speak of the Holy Spirit and the apostles. The denominational world has made the mistake of taking passages that refer to the Holy Spirit and the apostles and making general application of them. This has led to all kind of false teaching. Some brethren are now making this same mistake.

The 14th, 15th, and 16th chapters of John record a conversation that Christ had with his apostles. A **FAILURE TO KEEP THIS IN MIND CAN ONLY LEAD TO CONFUSION IN UNDERSTANDING WHAT THESE CHAPTERS SAY ABOUT THE HOLY SPIRIT AND HIS WORK.** Christ had personally selected and called the apostles. He had been their teacher and guide. He knew that he was going to leave them but He wanted the apostles to know that they would not be left as orphans. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." This promise of the Holy Spirit was made to the apostles and only to them . . . The word Comforter in reference to the Holy Spirit is used only four times in the New Testament and all four of these references are found in these three chapters. The Holy Spirit as a Comforter was **NEVER PROMISED TO ANY BUT THE APOSTLES.** I have heard preachers at funerals refer to these verses that speak of the Holy Spirit as a Comforter and tell the sorrowing that He would comfort them. This promise of the Comforter was a distinct gift to the apostles. It would be just as scriptural to take the other promises made to the apostles in this chapter and tell people they could expect to receive them as it is to lead people to expect to receive the Holy Spirit as a Comforter.

Let us examine a passage and see if this is not true. "But the comforter, which is the Holy Spirit, whom the Father will send in my name, **HE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR remembrance, whatsoever I have said unto you.**" (John 14:26). Note these things in this verse. 1. The Comforter is the Holy Spirit. 2. The Father would send Him in the name of Christ. 3. He would teach them all things. 4. He would bring all the things that Christ had taught them to their remembrance. The Father sending the Holy Spirit in the name of Christ refers to the baptism of the Holy Spirit.

"But wait for the promise of the Father,

which, saith he, **YE HAVE HEARD OF ME.** For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:4, 5) "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on High." (Lk. 24:49.) The Comforter was the Holy Spirit. The comforter was promised to the apostles. But the promise of the Holy Spirit to the apostles was the baptism of the Holy Spirit. It is just as scriptural to tell people that they may expect to receive the baptism of the Holy Spirit as it is to tell them they may receive the Holy Spirit as a Comforter. Furthermore, the Comforter promise was to "teach you all things." If we receive the Holy Spirit as a Comforter today, then it also follows that He does for us—teaches directly—what Christ said he would do. It is either all or none. It is careless handling of the word of God to claim the Holy Spirit as a Comforter and then reject the last part of the verse that states what the Comforter would do. Unless we are willing to go "whole

hog" with the denominations and claim the direct guidance of the Holy Spirit we ought to quit using these passages and making application to Christians.

One never needs comfort anymore than when death strikes. This happened to the Thessalonians. Some had died; Christ had not returned and so they were sorrowing over their dead. Paul wrote to them. Did he tell them to look to the Holy Spirit as their Comforter? No. As an apostle, guided by direct revelation, he wrote to them and concluded by saying, "**COMFORT ONE ANOTHER BY THESE WORDS.**" (1 Thes. 4:18.) The only comfort we receive from the Holy Spirit is through the revelation that He gave. The Holy Spirit and the Christian is mentioned numerous times after the establishment of the church but never as a Comforter. Why? For the simple reason that the Holy Spirit was never promised to any but the apostles as a Comforter. Here is the beginning place to stop some of the foolish teaching being done by some brethren.

Who May Berate Another's Charity?

GAYLE OLER

The task of listening, reading, thinking and evaluating is one we'd just as soon avoid whenever possible. There are a lot of people who know us best that understand this.

They have learned that most of us respond to certain slogans like trained animals. They have learned to play us like a mouth organ. Such tendency on the part of the American public is recognized in an interesting word in the Farm Journal:

"Most Americans believe that 75 per cent of our problems can be solved by passing a law, painting a sign, or appointing a committee."

We think that most of the people who are trying to regulate us are not trying to harm us. They surely must have our best interests at heart. They are convinced that they know what is the best way to care for children, to spread the gospel, to save the world.

They have drawn up the things they are against, adapted and adopted their vocabulary, agreed upon their slogans, announced their program and are out to have it converted into practice.

BUT LET US NOT MISTAKE THEIR POSITIVENESS FOR INFORMATION, NOR THEIR NOISE FOR KNOWLEDGE. As much as you dislike to read, think and evaluate, it is still the word of the Lord that we "Believe not every spirit, but prove the spirits, whether they are of God, for many false teachers are gone out into the world." (1 Jn. 4:1-6.)

Certainly, we must not become victims of slogan thinking or emotions. We must not swim into every lake because it is advertised as being "loyal" and fed by the river of pure gospel. Nor should we embrace every traveler on the religious road because he purports to be on "the old path where is the good way." (Jer. 6:16.)

No church splitter ever advertised himself as such. "Even Satan fashioneth himself as an angel of light." (II Cor. 11:14.)

It certainly is becoming to Christians, and to all men, to be reasonably critical of what we hear, of what we read. Men with "smooth and fair speech beguile the hearts of the innocent." (Romans 16:18.)

Too, we must face the fact that it is possible that some "serve not our Lord Jesus Christ, but

their own belly." Rom. 16:18. And it must be remembered that Paul was troubled by those who preached Christ "even of envy and strife." (Phil. 1:15.) So we are to "prove all things, hold fast that which is good." This involves examination, critical listening reading and thinking.

Paul warned you: "Let no man rob you of your prize by a voluntary humility." (Col. 1:18.) Surely a person would be gullible to let another lead him just because he looks righteous, sounds righteous, or has the gall to brand somebody else as unrighteous.

"To the law and to the testimony." (Isa. 8:20.) There is the answer to all questions of right and wrong in religion.

Surely a person branding a way wrong in religion because it is not found in the Bible is obligated to show another way right **BECAUSE IT IS** found in the Bible. If a man proposes to show a way is wrong to care for children because he cannot read it in the Bible, **HE IS UNDER INEVITABLE OBLIGATION TO SHOW THE RIGHT WAY FOR THE CARE OF CHILDREN BECAUSE HE CAN READ IT IN THE BIBLE.**

Otherwise, he should understand that if God has made no regulation, it hardly behooves any man to do so.

And if he would berate another's charity, he certainly is in poor grace unless he presents a demonstration of a greater.

KEEP IT UP, ABBY

DEAR ABBY: I heard you say on your radio program the other day that you never had to give up cigarettes because you never took up smoking. How I envy you. I was a three-pack-a-day man until 16 years ago when I had to quit smoking on the advice of my physician. And do you know that I still miss it? Keep on telling kids not to start, Abby.

"Wish I hadn't."

(Editor: Those who are well informed, and totally committed to Christ will not take up smoking. All of us know that Christ would not smoke if he were here in the flesh, as in the first century of the Christian era. "He hath left us an example that we should follow in his steps. (1 Pet. 2:21.) Those who sing, "I want to be more like Jesus", and mean it, will want to give up smoking. It brings people under the power of the flesh. Let us all be more Christ-like, and not less and less like him by imitating the world and serving the flesh.

Calling On The Name Of The Lord

(Continued From Page 1)

this obedience is to miss the way of salvation through Christ entirely.

8. There is no case in the New Testament, under the preaching of the great commission, where any inspired apostle ever told any one wanting to know what to do to be saved, to just pray, or to come forward for prayer, or to hold up his hand for prayer. Kind reader, there is no such case. (See Acts 2:36-38; Acts 9:5-6; 22:16; Acts 16:30-34.)

9. Finally, there was never a mourner turned away mourning, nor a seeker turned away seeing under the preaching of the apostles. The sinner was always told what to do to be saved, and it was something he could do the same hour of the day or the same hour of the night and go on his way rejoicing. They were never told to merely try to pray through, or something of that sort. They had no "Mourner's bench" service nor did they have any modern "Altar call."

How To Escape Being Bored

CLEO LYLES

I am not a psychologist, and neither have I made much of a study concerning the human mind beyond what we have in the Bible, but from many sources we can learn that "work is the easiest way man has ever invented to escape boredom."

It is my belief that the great reason for most falling away is brought about by boredom. Someone becomes a Christian with good intentions in the matter of remaining a good Christian. He is thrilled with his new found peace of mind. He is glad to have found freedom and escape for which his soul has been longing. He enjoys his religion. But, as in other matters, old monotony sets in. The newness wears off. Certain projects are completed and attention has not been drawn to others. The thrill is gone. While he once talked much about the church and the work it was doing, he seldom talks about it any more. Attention is directed to other matters. So he becomes bored with religion. After all it is going to the same place several times each week, looking at the same people, doing the same things, listening to the same preacher, attending the same class, and the mind begins to yearn for something different.

Many people are bored with their religion. New there is nothing wrong with the religion. The church has not changed, but there has been a change in this member. The change came about in such a way that one would hardly know it was taking place. During the process of the gradual drifting this person would have denied that he was becoming bored. Now he must admit it. The wrong has taken place within the heart of the individual. He is not working at the job like he did at one time. Once he was often found talking with someone who was not a Christian about his salvation. At one time he was busy all the week contacting people in order to get them to worship or Bible study. But he allowed other matters to crowd out this activity and now he is bored. What he needs is to go back to work for the Lord. He will find the same thrills and peace of mind he once experienced.

Peter realized that this problem would arise when he wrote, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning

of creation." (2 Pet. 3:1-5.) Paul was also trying to get rid of this evil when he said, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9.) In order to show us how he followed with this advice: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

If you are getting bored with your religion, then go to work. You may try to escape boredom by turning to something else, but it cannot be found. Man has invented many things with which to escape boredom, but work is the only way there is. If you have let up in your work for God, then hurry back to it before old Monotony sets in.

Selected From "CHALLENGE"

The Christian And His Best Friend

GUS NICHOLS

"What a friend we have in Jesus" --
A friend so close he always sees us.
He is a friend so very real,
We can all ut his presence feel.
(Rom. 5:6-11; Heb. 2:9.)

God sent Jesus down from above,
(And all this is amazing love),
To die to save us all from sin --
(The greatest love that's ever been).
(Jn. 3:16-17; 2 Cor. 9:15.)

As we look back and think things o'er,
We know we love him more and more.
Once we loved the world - now we don't;
We so love Christ, he's all we want.
(1 Cor. 16:22; Phil. 3:5-11.)

We've proof that we love Christ our Lord,
Our chief delight is in his word,
And when for reasons we're in search,
We know we sacrifice for His church.
(1 Jn. 5:3-5; Col. 1:24.)

We know we love his disciples, too,
And try to show them what to do.
We're sometimes more interested in them,
Than many of them are in him.
(1 Pet. 1:22; 1 Jn. 3:14.)

But the greatest love measurement,
Is that we keep his commandments.
For only those who do his will,
Are really his, and love him still.
(Mt. 7:21; 1 Jn. 2:3-4.)

Peter once loved the world and its ease,
Didn't love his Lord more than these.
Later he loved with all his heart,
Always stood ready to do his part.
(Jn. 21:15-17.)

We pledge ourselves to obey our Lord --
We'll always do his blessed word.
We're not afraid to say we'll stand
With Christ and all his holy band.
(Heb. 5:7-9; 2 Cor. 10:4-5.)

We're totally committed to Christ,
Who made for us the sacrifice,
We will put every thing in it,
And will serve Christ every minute.
(Rom. 12:1-2; 2 Cor. 8:4-5.)

We're not willing to sin at all,
Wilful sinners are sure to fall.
Of wilful sins men must repent,
Or Profession's not worth a cent.
(1 Cor. 10:12; Rev. 2:4-5.)

The fact Christ has our affection,
Does not mean we've reached perfection.
For though we're not in wilful sin,
We're not sinlessly perfect men.
(1 Jn. 1:7-10; Heb. 10:26.)

True Christians live a penitent life,
And not in wilful sin and strife.
We aim at God's own perfect law,

Try to keep it without a flaw.
(Rom. 2:4; Heb. 10:26.)

And this is to walk in the light,
And fight and battle for the right,
Thus faithful, though imperfect men,
God will keep us cleansed from all sin.
(1 Jn. 1:7; 1 Tim. 6:12.)

Blessed are faithful Christians, then,
To whom God will not impute sin.
God doesn't count their sins against them,
Because they're faithful unto him.
(Rev. 2:10; Rom. 4:7.)

"Faithful" does not mean perfection,
In moral life and affection.
It means trying to do one's best,
The grace of God to do the rest.
(1 Jn. 1:8-9; Phil. 3:5-15.)

But if one does a wilful sin,
As is sometimes done by weak men,
He must repent, confess the same,
Pray for pardon of sin and shame.
(Acts 8:22-24; Ps. 28:13.)

Those who love our Lord and Savior,
Will do all this, seek his favor,
Be faithful to his blessed will,
Abide in Christ, be Christians still.
(Jn. 15:1-6; Mt. 7:21.)

To go back to wilful sinning,
Is worse than at the beginning.
Such an one should repent today,
Turn from the error of his way.
(2 Pet. 2:18-22.)

And thus a soul be saved from death,
Before his last and final breath.
But if one dies in a wicked state,
It is then for ever too late.
(Jas. 5:19-20; Jn. 8:21, 24.)

If you're not now faithful to Christ,
Give up your sins and pay the price,
Or, you'll pay the penalty and cost,
Of eternally being lost.
(Lk. 14:26-33; Mt. 25.)

Christ is your truest and best friend,
And he will love you to the end.
Why not love Jesus in return,
Don't choose sin and for ever burn!
(Josh. 24:12-15; Jn. 15:6.)

Someone, Just Anyone

She sat alone in an old peoples' home
Lonely and old and gray:
She wished that someone, just anyone,
Would call on her that day. Did you?

He lay for days on his hospital bed
The hours were long and hard,
He wished that someone, just anyone,
Would send him a cheery card. Did you?

He was far from home on foreign soil
Feeling homesick, lonely and blue,
He wished that someone, just anyone,
Would write him a letter, too. Did you?

Her loved one had died, a few weeks ago.
All sad and brokenhearted she sat;
She wished that someone, just anyone,
Would come to her house and chat. Did you?

He hoped he had recited his verse real well,
That little fellow you know;
He wished that someone, just anyone,
Would smile and tell him so. Did you?

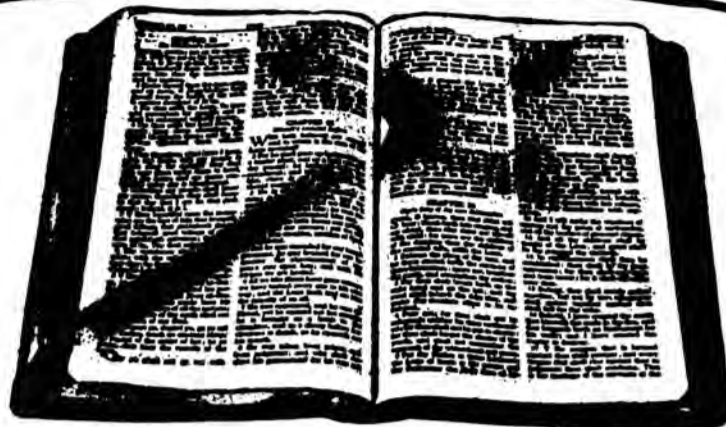
That matter of Christian service—
We are living it day by day;
When we help someone, just anyone,
As we walk along life's way. Did you?"

HOMEWOOD CHURCH
Birmingham

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, DECEMBER 2, 1966

NO. 94

Salvation Of The Soul

RAYMOND C. KELCY

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what; or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1:9-11.)

The salvation of the soul of man is the crowning work of God. The object of Jewish hope had been earthly, bodily deliverance. But Christ came to save the soul from the yoke of sin. His salvation is of the soul from sin and from eternal death, which is the wages of sin. It is a salvation from HELL and unto HEAVEN.

Salvation should be to us a sacred and precious something. So often we are apathetic toward this great salvation. The hearts of God's people are at times dull and cold and they show no appreciation for what they have received. Nor do they show any concern about telling others of the great things God has done for them. On one occasion Jesus healed two blind men and charged them to tell no man. "But they . . . spread abroad his fame in all that country" (Matt. 9:27-31.) That same Jesus saved us from our sins and told us to tell others about it. And yet we are often so careless and indolent about doing that! What is the chief difference between those men who were healed of blindness and us? The difference is at once discernable. They APPRECIATED what Jesus had done for them so much that they were overflowing with joy, and telling others was the spontaneous expression of grateful hearts. The reason we do not tell others of the great things God has done for us is that we fail to appreciate them.

The author of our text desires that Christians realize the glories of the gospel privileges which they enjoy and the exceeding value and grade of their salvation. In one of the most wonderful passages of the New Testament, and with the end in view of making Christians more conscious of the wonders of salvation, Peter sets forth five great facts.

1. PROPHETIC EXAMINATION. "Of which salvation prophets enquired and searched diligently, who prophesied of the grace that should come unto you."

The Incarnation, the Vicarious Atonement, and the glories of the gospel age are the substance of prophecy. That some day there should

rise a person in whom the longings of man would be satisfied and in whom the promises of God would be accomplished was foretold by the Old Testament prophets. In some sense most everything that went before Christ pointed toward him. The prophets, priests and institutions of Judaism witnessed of one to come. The entire system had a forward look. The same writer who penned the words we are now considering said in an earlier sermon "But those things, which God before shewed by the mouth of all his prophets, Christ should suffer, he hath fulfilled. . . For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you. . . and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts 3:18, 22, 24.) On another occasion he said, "To him give all the prophets witness" (Acts 10:43.) Yes, the prophets heralded his coming. This is a vital point so often asserted in the New Testament, and so vehemently denied by the modern theology of our day.

But while the prophetic declaration of "these days" was real, it was not complete nor distinct in detail. Those of the liberal school tell us that a prophecy must always be understood in the light in which the prophet and the hearers understood it. But the prophets were at times ignorant as to the full significance of their own utterances. They had a general view but did not understand the particulars. But they could see that there was glory so magnificent to contemplate and blessings so superior to those of the Mosaic law that they had an earnest longing to know more about this wondrous display of God's love and mercy. And so they concentrated their attention upon the great theme of human redemption and they exercised their mental energies in diligent study and inquiry about it. They longed to know when the prophecies would be fulfilled and just what was involved in their fulfillment "searching what or what manner of time the Spirit which was in them did signify." They sought diligently for the answer as if they were miners in quest of precious ore. Jesus one time spoke of the longings of the prophets in these words: "Many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17.) But the things God had in store for us and which he has revealed to this age were never imagined in the hearts of the prophets, nor was anything comparable to them ever seen by human eye nor heard by human ear (1 Cor. 2:9.) If we can imagine for a moment that all we know of

Christ is that which is found in the Old Testament, we can better appreciate the incompleteness of the understanding of the prophets. The Ethiopian of Acts 8 did not know whether Isaiah was speaking of himself or referring to some other person.

The prophets themselves, however, did know that they were not speaking of themselves. They were given to know that the glories of which they wrote were future. They spoke of blessings which WE enjoy, and this means that the most humble believer can now see what the most distinguished prophet never saw. The mystery which had been hidden from times eternal has now been made known to men. (Eph. 3:2-6.)

2. APOSTOLIC PROCLAMATION. The apostles preached as fulfilled the great truths which the prophets foretold as future. "Which are now reported unto you by them that have preached the gospel unto you." Rays which were parted in prophetic utterances are united in apostolic messages. It has been said that "Prophecy is condensed gospel and gospel is expanded prophecy." Jesus and his cross, the theme and substance of prophecy, have become the theme of apostolic preaching. Things which human sight had not perceived and which human ears had not heard are now clearly perceived, being declared to us by the apostles. Life and immortality have been brought to light through the gospel (2 Tim. 1:10.)

3. HOLY SPIRIT REVELATION. "By the Holy Spirit sent forth from heaven." The same Spirit spoke through the apostles which formerly had spoken through the prophets. (Neh. 9:30.) The prophets "did minister," that is, they were the instruments through which the Holy Spirit spoke, and the apostles are "ministers of the New Testament" (2 Cor. 3:6.) They are ministers through whom God speaks in these last days. The Author of the Old Covenant is likewise the Author of the New Covenant. Both covenants bear witness to the fact that they come from a common source. The thoughtful student is impressed by the UNITY and the HARMONY that pervade the sixty-six books and he is convinced that the Bible is ONE book produced by ONE mind.

4. ANGELIC CONSIDERATION. "Which things the angels desire to look into." The original language suggests stooping over to look down into with rapt and eager attention. Yes, the beings of greater intelligence than the prophets are also concerned about the great theme of salvation. Angels are students of the divine plan. It is a matter of angelic research, even though the angels are not subjects of the plan of

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WORDS of TRUTH

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Good Fellowship

(NOTE: I am glad to present the following article by Brother A. C. Williams instead of my editorial this week. It is powerful truth, very beautifully expressed. It is from the fine magazine, CHALLENGE. Editor.)

A. C. WILLIAMS

Good leadership and good FOLLOWSHIP are essential to good FELLOWSHIP. Blind or dictatorial leadership trailed by blind followers will eventually lead to no higher goal than a pit. (Matt. 15:14.)

Whether we admit it or not, we are all followers of someone or something. Our capacity to imitate never becomes completely depleted. Consciously or unconsciously the pores of our personality breathe the atmosphere about us for good or evil. A boastful Simon Peter finds he is inhaling the fumes of his environment; and before he realizes to the full the impact of the hostility surrounding him, he has denied his Lord three times! He didn't intend to do it but he got too close to the enemies' fire, and it singed his courage, and blackened it into cowardice. (John 18:18; Luke 22:54-62.) No wonder he went out and wept deeply in humble contrition when he realized his blunder.

The way to keep from following error is to follow truth. The way to prevent imitating evil is to imitate good examples. And the most noble of all examples is our Lord. He has shown us in the word of God how we can be his followers through life, through death, and into eternity.

1. We should follow after love — for it is the crowning virtue. (1 Cor. 14:11.)

Climbing the gospel stairway is worthy exercise. And the top step is the glorious goal. Foundationed by the mighty pedestal of faith, each step up the stairs is an unfolding and ennobling progress which gathers up all the preciousness of each achievement and combines it with each successive stepping stone—virtue, knowledge, self-control, patience, godliness, brotherly kindness — and then summit which is love.

Not only can love always find a way. She can lead the way. Her God-given mantle can cover a multitude of sins, not by white-washing them, but by washing them white in the blood of the Lamb. Love is the mightiest of motives for righteousness. And those who follow love follow in the footsteps of obedience. Those who love the Master will keep his words, and walk his way. (John 14:23.)

2. We should follow after righteousness — for only those who do righteousness are righteous. (1 John 3:7; 1 Tim. 6:11.)

God is righteous. That is why all his commandments are righteousness. (Psa. 119:172.) In the gospel his glorious righteousness is brought to light in beauties no artist's brush can paint — only the brush of inspiration can portray. And yet man can attain unto acceptable righteousness by learning God's will and

way and taking heed unto the same. Some would stand gazing up into the heavens in admiration of the Lords' glory when they ought to be going to Jerusalem for instructions in service.

God doesn't dump righteousness upon men by the bushel or barrel and make them righteous by a thunderbolt of UNCONDITIONAL cleansing. The dynamo of heaven is the gospel which contains facts, commands, promise, warnings which man must heed for his need. (Rom. 1:16; Heb. 5:9.)

To follow after righteousness is to learn, believe, obey, live God's righteous instructions in loving trust. Like religion, righteousness includes doing something, not just getting something. We have an abundant supply of getters. What we need is more givers in the field of religion and righteousness.

3. Follow after godliness — for we ought to be reverent toward our Master and his word. (1 Tim. 6:11.)

Hard and flinty "duty" in the kingdom of Christ is apt to strike fire instead of reflecting light. To serve grudgingly and complainingly or Stonic-like just isn't acceptable service.

Some would go to Church because duty impels them. They would sing, pray, give, observe the Lord's supper with an icy attitude that would freeze mercury! If you counted noses at church, you could count theirs. But if you counted hearts, you might have to go to the mountains, the races, or the pot roast at home to find them. If you looked for their love, you would find it with the world. If you looked for their faith, you would find it far removed from loving devotion. Faith can be so big and boisterous and muscular and hollow — when it has not charity. (1 Cor. 13:2.) Faith can remove mountains, but godliness plants a flower garden where they used to frown down as barriers.

The Christian is not only mighty — he is masterful in meekness.

Following godliness is walking in footsteps of unselfish and wholehearted dedication.

4. Follow after faith — for by it we must walk. (2 Cor. 5:7.)

Living faith is a beautiful creature as she plumes her wings for leadership and for flight. Those who follow her will "renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint." (Isa. 40:31.)

The feet of faith make a pathway. And we should walk in its steps, faithful to the gospel, as Abraham was faithful to the promise God made to him. (Rom. 4:12.)

Faith demands that we walk instead of being carried. Faith urges that we walk worthily, in keeping with the calling God has given us. (Eph. 4:1.) It cautions against halting and limping and stumbling. (1 King 18:21; John 11:10.)

True faith never abdicates her leadership of philosophy, tradition, creeds and commandments of men. She listens to the word of God. (Rom. 10:17.) This is why she can provide full assurance to all who follow in her pathway. (Heb. 10:2.)

Faith leads the sinner to repent of sins, confess Jesus as Lord, and yield to baptism into Christ for the remission of sins. (Acts 16:30-34; Acts 2:36-41.) But faith does not sit down and resign herself to dreamy inactivity and indolence. The redeemed one has risen to walk in newness of life. (Col. 2:12; Rom. 6:4.) And the faith that led us toward, to, into Christ, now leads us in Christ toward heaven.

Faith sees the invisible, evaluates the eternal, achieves the "impossible." She shouts through the height of the storm and bids us follow on. She may leave a bit of her blood on the sharp stones over which she passes, but the path will bear imprints of her courage, for her footsteps make no retreat. Look at her trail of trial — upward, still upward, onward, heavenward. Blessed are those who walk in the steps of faith.

5. Follow after Meekness — for courtesy and gentleness are mighty magnets of truth and love. (Matt. 5:5; 1 Tim 6:11.)

Meekness is no coward. She is white with purity, not pale with fear. She is golden with dedicated fruit, not yellow and shallow with cowardly husks. Her hand is as firm as it is gentle. She deserves to be followed. For she leads men away from ignorant railing to calm and quiet instruction. Men who oppose themselves find their inconsistency corrected by her impartial instruction. (Tit. 3:25.)

Jesus was the Lion of the tribe of Judah, yet the Lamb that taketh away the sin of the world. (Rev. 5:5; John 1:29.) He declared himself to be "meek and lowly in heart." (Matt. 11:29.) If we would be like him we will imitate that quality of soul.

6. Follow after patience - for through it we possess our souls. (1 Tim. 6:11; Luke 21:19.)

The first step in soul winning is to "win your soul." Wherein we have found ourselves, we can seek for others. We save ourselves by saving others. (1 Tim. 4:16.) Patience recognizes it takes the season to produce the fruit. She is not frantic and anxious. (Phil. 4:6.) She knows that "steadfast, unmovable" abounding in the Lord's work will not be in vain in the Lord. (1 Cor. 15:58.)

Here is Godliness with contentment - great gain. (1 Tim. 6:6.) Here is assurance that though weeping may tarry for the night, joy cometh in the morning. (Psa. 30:5.)

Patience goes forth with weeping bearing precious seed. But she will return bearing golden sheaves of reward. (Psa. 126:6.)

7. Follow after peace with all men, and sanctification - for this is a must of trust in order to see the Lord. (Heb. 12:14.)

The world has more pacemakers than peacemakers. It has more men who can stir up strife, than qualified personnel to settle the dust. Internal strife in hearts and homes or in congregations and communities can do untold harm. Of course we must remember that Satan will not surrender, and that truth and error won't mix without tragic results. Patience does not mean petting snakes, or trying to reason with swinish men. Patience does not climb the fence to watch the battle. She never furls the banner nor sheaths her sword of truth. She is as persistent as she is calm. That's why her footsteps press constantly toward the goal. (Phil. 3:14.) Follow her, and you will win your soul.

8. Follow after Jesus — for his footsteps are our example. (1 Pet. 2:21.)

Jesus went about doing good. (Acts 10:38.) Satan goes about, too. But he makes heel marks on your heart if he can infect you with his poison. In the final analysis of things we either follow Jesus or we follow Satan. We walk the broad way or the narrow way. You can't compromise with sin and error. You can't sit down and talk things over with the devil. You'll get devoured in the process. Arbitration and negotiation can sometimes be fatal. There can be no truce between the army of the Lord and the hosts of Satan. There is but one way to meet sin and error; and that is head on. The Old Serpent must be resisted with truth, if we would see him take to his heels. (1 Pet. 5:9; James 4:7.)

When we follow our Lord, we must be willing to bear our cross in self-denial, and walk by faith, not by sight. We must not be content to just begin a journey with him, but to faithfully pursue it through life to eternity. (Matt. 16:24; Rev. 22:14.)

Are we weary and hungry? He rested by the well of Jacob one day. Are we tempted? He was tempted in all points as we are. (Heb. 4:15.) Are we misunderstood? Many closed their hearts and refused to understand his plea to men. (Matt. 27:40.) Do we suffer? He died on a cruel cross for mankind. (Rom. 5:6,8.) Are we forsaken? His very own forsok him and fled in a crucial hour. (Matt. 26:56.) Do we approach the valley

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THE HOLY SPIRIT

(No. 7)

FRANKLIN CAMP

Brother Curtis Dowdy sent me an editorial from the Broadway Bulletin written by Brother William Banowsky. Brother Banowsky has joined with brother Dwain Evans in an effort to defend the idea of some special operation of the Spirit in relation to the Christian. It is to be regretted that these and other brethren are teaching this old worn out denominational doctrine about the Holy Spirit. Since it is being taught those that love the church and the truth cannot sit by and ignore it. The results of such teaching will lead to apostasy unless it is opposed and stopped.

In spite of Brother Banowsky's learning and ability a "Holiness preacher" could have done a better job in proving his position. At least the "Holiness preacher" would have been consistent in his position of claiming a special operation of the Spirit as he would have insisted that miracles continue today. I take it that Brother Banowsky does not believe that miracles can be performed today, but if his arguments prove anything they prove that miracles have not ceased. There is not a single argument in the entire article that proves that the Spirit operates on the Christian apart from the word. The basis of every argument is in relation to miraculous operations of the Spirit.

The article is titled "The Acts of The Holy Spirit." He says that he learned from Dr. Erdman that the book of Acts should be called "The Acts of The Holy Spirit." I have a strong feeling that he did not stop with just getting the idea of changing the name of the book from Dr. Erdman. His contention of a special operation of the Spirit on the Christian came from Dr. Erdman or some other denominational source. He did not find it in the book of Acts.

Note the fallacy of Brother Banowsky's reasoning, if it can be called reasoning. Here is the way he reasons to reach his conclusion that the Holy Spirit operates in the Christian apart from the word. Major Premise: There was a special operation of the Spirit in the book of Acts. Minor Premise: The Spirit operates today. Conclusion: Therefore, there is a special operation of the Spirit in the Christian. It is possible that he does not know that a special operation of the Spirit was needed in Acts because the Gospel had to be revealed and confirmed through the apostles? Let me give him a parallel argument. Major Premise: There are living apostles in the book of Acts. Minor Premise: The apostles function today. Conclusion: Therefore we need living apostles. Were there not living apostles in Acts? Do the apostles not function today? Yes. Then shall we conclude that we need living apostles today? No. The apostles that lived in Acts now function through the word. The Mormons are wrong in claiming living apostles just because they find them in the book of Acts. But they are no further from the truth than Brother Banowsky in his claim for a special operation of the Spirit just because he reads of such in the book of Acts.

Let us look again at his reasoning. Remember that his position is that there was special acts of the Holy Spirit in Acts and this proves a special operation today. One of the special acts of the Holy Spirit in Acts was speaking in tongues. (Acts 2:1-4; 10:46; 19:6.) Will he claim this power also? Surely he will not deny that this was one of "The Acts of The Holy Spirit." In Acts 3 there is the healing of the lame man. In Acts 9 there is the account of Peter healing a man and of raising Dorcas from the dead. Brother Banowsky were these "Acts of the Holy Spirit" can you heal and raise the dead? If not then you reject the major premise of your

whole article. If yes, then you ought not to oppose Oral Roberts.

The article says that the "rushing mighty wind" not only "filled the whole house where they were sitting." The Holy Spirit filled the heart of every Christian with the motive and source for spiritual action." Does he believe in the baptism of the Holy Spirit today? If not, why refer to Luke's account of the coming of the Spirit upon the apostles and then conclude that "The Holy Spirit filled the heart of every Christian." I do not deny that a Christian can be filled with the Spirit, but I deny that it is done apart from the word. He states further, "Perhaps our lack of action can be traced to our failure to make full use of the Person of God's Spirit dwelling personally within our hearts." Why dodge by saying "perhaps?" If we are failing to "make full use of the Spirit dwelling personally in us"

why not tell how to do it. If the Spirit operates apart from the word why does he not do his work? WHAT ARE THE CONDITIONS OF ITS OPERATION? If this is the "source and motives for spiritual action and the Christian has it then how account for the lack of action? He also says, "That we have taken the Spirit out." This is a false charge and is the same accusation made by denominational preachers when we deny the operation of the Spirit fear came upon every soul." There is no such statement. Acts 2:43 says, "And fear came upon every soul: AND MANY WONDERS AND SIGNS WERE DONE BY THE APOSTLES." Why did he not quote the last part of the verse? It would have ruined his pet theory. It is careless handling of the word of God to put in words that are not there and then leave out part of a verse to try to prove something.

Salvation Of The Soul

(Continued From Page 1)

salvation. "God was manifest in the flesh, justified in the Spirit, seen of angels" (1 Tim. 3:16.) "Powers and principalities in heavenly places" behold the wisdom of God as it is revealed through the church (Eph. 2:10.)

5. HUMAN RECEPTION. "Receiving the end of your faith, even the salvation of your souls." Angels behold the wonders of human salvation but do not receive it. And while they are students of God's plan, still salvation is chiefly for man's benefit. "For verily not to angels doth he give help, but he giveth help to the seed of Abraham" (Heb. 2:16.) The death of Christ was for man. "For God so loved the world that he gave his only begotten son." It was for us—this event around which all ages revolve, toward which eyes are turned, and of which all revelation speaks. It is the event which binds heaven and earth in united interest. Men of ages past were stirred by the descriptions of human salvation given to them in prospect. Angels have considered it a theme of interest and wonder. But human beings are the recipients of it.

Now, if prophets and angels have found the scheme of redemption to be a matter of such delightful contemplation, how can we be indifferent toward it? The very thought of salvation should set our hearts to singing. It should make us so grateful that we would feel that we are debtors to those who know not the joys of salvation. It should cause us to arise and go to work. "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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" (Heb. 2:1-3.)

Good Fellowship

(Continued From Page 2)

of the shadow of death? He entered that shadow, and came forth never ever to die again. (Rev. 1:18.)

Our Lord calls all men to forsake their evil ways, and become his disciples. They are called by the gospel, to believe the gospel, surrender to the gospel, obey the gospel, live the gospel, for his gospel is his power to save, lead, and reward. (Romans 1:16; 2 Pet. 1:3.) By this heavenly magnetism Jesus draws all men unto him and guards through faith unto salvation ready to be revealed in the last time.

Be a good follower. And be assured that a last Christ will lead you home.

Teen Talk

Some Don'ts For Dates

The Bible abounds in warnings and danger signals along the way of life. For both old and young, the Bible is replete with counsel and instruction for every need of life. (2 Tim. 2:15-17; 2 Pet. 1:3.) A very effective way to teach is to be very positive — tell people what to do. However, these are some things our young people should know not to do.

(1) Don't isolate yourself from other young people of the opposite sex. Don't develop an inferiority complex by imagining that those of your sex are all very wicked and those of the opposite sex are little angels to be trusted implicitly in all matters. Remember there are both good and bad among both boys and girls. Cultivate the strength of character to choose the companionship of those who are as holy and good as yourself, and don't suppose for a moment that all of the opposite sex are wicked and lustful. Choose your company. (1 Cor. 15:33). Do not always let the company choose you.

(2) Don't be careless of your manner of dress. Wear modest apparel. Shield and protect your body from the gaze of lustful eyes. Keep yourself pure for the one who is to be your companion for life. Very young girls especially are sometimes careless. They carelessly expose their bodies and cause some to think that they are void of character. Such carelessness is sometimes interpreted as an invitation temptation to engage in lustful conduct.

(3) Don't permit anyone of the opposite sex to be vulgar or act improperly in your presence at any time without your positive expression of disapproval and contempt for such low and suggestive conduct.

(4) Finally, don't trust yourself and your virtue to the complete oversight of someone else. Remember you are a responsible individual and that you must give account unto God for your own conduct. Eccles. 12:13-14; 2 Cor. 5:10; Rom. 14:12.) Don't yield yourself to anyone out of wedlock.

DON'T BE A FAILURE

Zachaeus was a little man. (Lk. 19.) But in reality he was a big man. He had a small body, but he had a big heart and some big ideas which Jesus liked. While he was a little man and was handicapped, he made the most of it — climbed a tree to see the Lord, and got a better view than others, and drew special attention from the Lord. No one has to be a failure in life because he is handicapped.

Gleanings on Giving

LEVI SIDES

Recently I heard a story about Satan's attack upon a Christian. First, he shot a poisonous dart at the Christian's heel; but the Christian was unharmed because he had his feet shod with the preparation of the Gospel of peace. Satan's next attempt was at his loins; but the Christian repelled this because he had his loins girt about with truth. Then, the Devil tried a shot at his breast; but there was the breastplate of righteousness. The Christian turned away other darts with the shield of faith, and his helmet repelled another. But the Devil, not discouraged, slipped around behind the Christian and shot him in the pocketbook, and killed him dead as a hammer! (Eph. 6:10-17.)

ARE YOU RICH?

They huddled inside the storm door, two children in ragged, outgrown coats. "Any old papers, lady?" I was busy. I wanted to say so until I looked down at their feet. Thin little sandals sopped with ice and sleet. "Come in and I'll make you a cup of hot cocoa." I said. There was no conversation. Their soggy sandals left marks upon the hearthstone. Cocoa and toast with jam fortified against the chill outside. I went back to the kitchen and started again on my household budget. The silence in the front room struck through to me, I looked in. The girl held her empty cup in her hands, looking at it. The boy asked in a flat voice, "Lady, are you rich?" "Am I rich? Mercy, no!" I looked at my shabby slip covers and the worn place in the rug. The little girl put her cup in its saucer, carefully. "Your cups match your saucers," she said. Her voice was old, with a hunger that was not of the stomach.

They left then, holding their bundles of papers against the wind. They hadn't said thank you. They didn't need to. They had said more than that. Plain blue pottery cups and saucers. But they matched.

I tested the potatoes and stirred the gravy. Potatoes and brown gravy! Roof over our heads! My man with a steady job! These things matched, too. I moved the chairs back from the fire, and tidied the living room. The muddy prints of small sandals were still wet on my hearth. I let them be. I want them in case I forget how rich I am! (Lk. 12:15-21.)

THE LORD'S QUARTER

A colored brother explained why he had nothing to contribute one week. "Ah alluz put two quarters on de mantel piece each week—one for de Lord and the other for myself. When ah started fuh church this mawning ah went to the mantel piece fuh the quarters, and somebody had done stole de Lord's quarter!" (Mt. 6:33.)

HOW MUCH WOULD YOU GIVE?

A farmer had just finished telling his friend how much he loved the Lord, and how much he loved to give. His friend asked him, "John, if you had twenty horses, would you give God two of them?"

"Why, of course," replied the farmer, "however, I have no horses."

"If you had ten cows, would you give God one of them?"

"Certainly," was his prompt answer, "but I have no cows."

"Well, John, if you had ten pigs, would you give one of them to God?"

"Hold on there!" cried John, "that is n't fair! You knew I've got ten pigs!"

So many of us are generous with **WHAT WE DO NOT HAVE!** What would happen to us if God gave his blessings to us on the same basis that we give to Him??? (2 Cor. 8:12.)

A LITTLE GOES A LONG WAY

In the sermon last Sunday morning we observed the great value of small things... We noted that one could start with a penny and double the amount every day and at the end of a thirty day period it would amount to a combin-

ed total of \$9,737,406.23. Yes, a little goes a long way, if properly used.

So it is with our contributions. Suppose one member of the church is giving \$5.00 less per Sunday than he should... That means that in one year the Lord's Work has been deprived of \$260; in ten years \$2,600 and in twenty years \$5,200, just by one member. Now, suppose that ten members are giving \$5.00 less than they should each Sunday. That means that ten members can deprive the Lord's Cause of \$52,000 in twenty years. Yes, a little goes a long way. That amount could support a missionary for about six years or build a church building in a mission field.

Our contributions need a boost. Have you been making up your contribution when you have been absent? Don't deprive the Lord's cause. Don't make it pay you to be absent! (1 Cor. 16:2; Acts 2:42.)

ONE SOLUTION

Years ago a young man knelt with the preacher and prayed as he committed himself to give a tenth of what he made to the Lord. His first week's pay was \$10 and the tenth was \$1.00. As he grew older he became more prosperous and his tenth became \$5, then \$7.50, then \$10. He moved to another city and soon his tenth was \$100 a week, then \$200, and then \$500. He sent his old friend a wire: "Come and see me."

The preacher arrived at the man's beautiful house. They had a good time talking over old times. Finally, the man came to the point. "You remember that promise I made years ago to give a tenth of all I made to the Lord? How can I get released from it?"

"Why do you want released?" the preacher asked.

"It's like this," the man replied. "When I made that promise, I had only to give \$1, but now it is \$500. I can't afford to give away money like that."

The old preacher looked at his friend. "I'm afraid we can't get a release from that promise, but there is something we can do. We can kneel right here and ask God to shrink your income so you will have to give only a dollar. (Acts 11:29-30.)

THEY SAY IT HAPPENED

A man was taken seriously ill of a heart attack, and rushed to the hospital. He could receive little company, and was not to be excited. While in the hospital, a rich relative died and left him a million dollars. His family wondered how to break the news to him with the least amount of excitement. It was decided to ask the preacher if he would go and break the news quietly to the man.

The preacher went, and gradually led up to the question. The preacher asked the patient what he would do if he inherited a million dollars. He said, "I think I would give half of it to the church" — The preacher dropped dead. (1 Tim. 6:5-17.)

HOW LARGE LOOMS OUR CAUSE?

Booker T. Washington, the negro educator, once went to Mr. Andrew Carnegie, the philanthropist, and asked him to invest in negro education. At the close of the interview Mr. Carnegie complimented Washington on his interest in raising the standards of his race through education, and handing him a check of \$1,000, told him of his great interest in the cause itself.

When Booker T. Washington saw the amount of the check he said, "Sir, I have failed to impress you with the bigness of the cause I represent." At the conclusion of the second interview Mr. Carnegie gave the negro leader a check for half a million dollars!

Our giving, or lack of giving, indicates the bigness of the cause we represent — how bit it is to us. The amount of money we spend on any cause is determined by the value we place upon it. A close examination of how we spend our money can be very revealing. Our Lord taught "Lay up for yourselves treasures in Heaven,

where moth and rust doth not corrupt and where thieves do not break through and steal for where your treasure is there will your heart be also." (Mt. 6:19-21.)

Sit down with a pencil in your hand and your income and contribution before you and answer this question: "How big is the Cause of the Lord to me?" (Mt. 16:26.)

DO YOU LOVE MONEY?

Older people will remember the McGuffey's reader. In it there is a story of an old miser who kept his silver and gold in a little room down under his basement. Here he would secretly go and worship his money, and let the gold and silver coins run through his fingers, and listen to it and say "Oh, my beauties!"

One day when he was handling his money a sudden wind blew the door of the sub-basement shut. As it fastened with a spring lock, it could be opened only from the outside, and he was made a prisoner by his own devices. Thus he was imprisoned with his gold and silver, and his treasure house became his tomb. Years later some men tore down the old house, and they found a skeleton lying over a heap of coins. He had made money his god, and his god had destroyed him. (1 Tim. 6:5-9.)

WHAT DO YOU OWE GOD?

"What do you owe God you ask?"

Suppose He sent His bill;
One hundred thousand for the sun upon the hill;

Two thousand for the brook that runs along the way,

Five hundred for the night time,

And a thousand for the day.

Six hundred for the tiny flowers

Which tell us that it's spring.

These are the bills which

Everyone in every clime forget.

If God should charge you what you owe,

You'd always be in debt." (1 Cor. 6:18-20.)

IF MONEY WERE MANNA

"If money were manna and soured over night
As the children of Israel learned in their flight,

We should live day by day and be fairly content
Knowing dollars were useless unless they were spent.

Yet sometimes I fancy, with all of its power,
Money, selfishly hoarded, turns rancid and sour.

The stuff can be kept; there's no doubt about that.

But **THE SOUL** may grow lean **WHILE**
THE PURSE WAXES FAT.

Under the lock in strong vaults man may hold,
What ever he gathers of silver and gold.

But whenever a mortal has more than enough,
The acid of selfishness poisons the stuff.

Who keeps it too long robs Himself of the fun
Of the good in the world which his gold

could have done;

The dollars of misers but prove at the end,

That their hearts were too narrow to give
or to spend,

And they learned too late, in their last conscious hour,

That money, like manna, long kept may go sour." (2 Cor. 9:6-7.)

WHAT WILL MONEY BUY?

Money will buy food, but will not buy an appetite.

Money will buy a bed, but will not buy a good night's sleep.

Money will buy books, but will not buy knowledge.

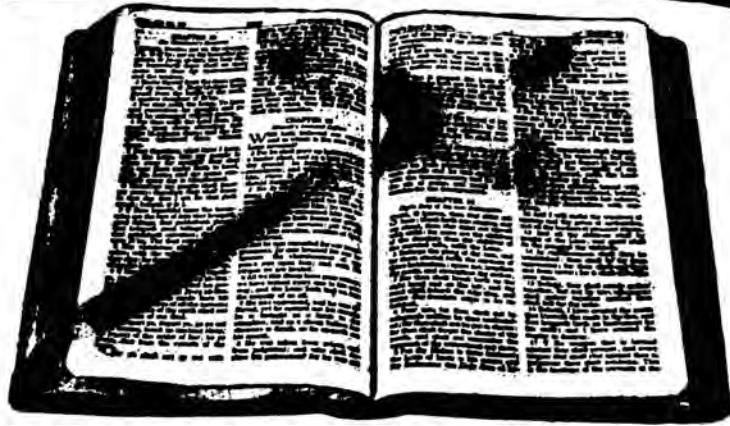
Money will buy medicine, but will not buy health.

Money will buy amusement, but will not buy happiness.

Money will buy church buildings, but cannot buy salvation,

The very thing that money cannot buy is a gift: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:22-23.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8.32*

"Thy word is truth" Jn. 17.17

*"But speak forth the words of truth"
Acts 26.25*

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, DECEMBER 9, 1966

NO. 95

FACTS ABOUT JUDGING ONE ANOTHER

GUS NICHOLS

Some facts about judging one another seem to be in order at this time. Many are thinking and talking about judging as if we had no Bible. When trying to get a "Faith only" man to obey the gospel, he charged that I was judging him when I had him read, "What shall be the end of them that obey not the gospel?" (1 Pet. 4:17.) And since Christ is "The author of eternal salvation unto all them that obey him", (Heb. 5:9), faith only will not save. Those who obey not the gospel "shall be punished with everlasting destruction." (2 Thess. 1: 6-10.) Said he, "I am just as good as you are, and just as safe. Furthermore, I don't like to be judged by some mere man." I was not judging him, but was merely telling him what the Great Judge of all the earth has already said about the matter. Jesus says "The words that I have spoken, the same shall judge him at the last day." (Jn. 12:48.) My friend seemed to think there is no plan of salvation, and that one type of person is just as likely to be saved as another. He apparently supposed that all good people are going to heaven, whether they obey the Lord or not.

SHE RESENTED IT

A lukewarm, backsliding Sister, who had not been to the worship an average of more than five or six times a year in twenty-five years, got very ill and was in a hospital. I called by to see her, and she testified that she was "Going to die" and that she wanted me to preach her funeral and tell everybody that she said on her dying bed that she was "Gone to heaven". When I told her I could not do that unless she repented and obtained forgiveness of her sins, she resented it, and gave me to understand that she was as "Good as anybody" and that it was wrong for me to judge. She seemed to think there is no divine standard by which Christians are to live, but that every one is a law unto himself, to do as he pleases, attend church services if he wants to, go fishing on Lord's day if he rather do that, and that people "Ought not to judge one another". They want to live in rebellion against the commands of God in the Bible, but they do not want any one to judge them as being sinners. They do not want to be judged as being what they are.

O' yes, they think it is all right to judge a good man and say he is a faithful Christian and obedient from the heart to the will of the Lord as revealed in the New Testament, that his life of good fruit shows he is a good tree, and that we do not sorrow as those who have no hope concerning such an one when he is gone. As long as one judges affirmatively and in favor

of some one, that he is a real Christian, that is fine, that kind of judging is scriptural. But the very moment, we, by the same scriptural standard, say some one is a sinner, and judge him by his fruits and his life, we are accused of being sinners ourselves for "Judging". Jesus said "By their fruits ye shall know them", (Mat. 7:15-20.) Luke says "Barnabas" was "A good man". (Acts 11:22-26.) Was he "Judging" Barnabas? No, he was merely stating the facts concerning his life and influence as a Christian, that which every one could see for himself. Luke also tells us that Ananias and his wife Sapphira were covetous and liars. (Acts 5.) Were they? Was it wrong to say so? Is it wrong and unscriptural judging to say those in the church today who are like Ananias and Sapphira are also sinners and under condemnation of God? Why, of course, not.

THE APOSTLES JUDGED OTHERS

In the sense we are using the word Judge, the apostles themselves judged others. Peter charged his hearers on Pentecost with the murder of the Son of God, and called upon them to repent. (Acts 2:22-40.) One Brother had a horse blind in one eye, and he said the only way he could catch him when loose in the lot was to slip up on him and catch him on the blind side. He thought that is the way we preachers should catch sinners and backsliders . . . slip up on them and catch them unawares — convert them, but don't let them know they are sinners and lost. This is not God's way of salvation, but man's way, and it won't work. The apostles always told sinners of their sins, and tried thereby to create in them a desire for salvation. In their letters to churches, the same apostles plainly told members of their sins and tried to motivate them to repent and be restored. (Rev. 2:1-5; 3:14-19.) Both the church and the world need the plain gospel of Christ preached in all of its condemning, saving power, which will make all who hear it tremble as did old Felix when he heard Paul, or else obey it as many often did in the days of the apostles. (Acts 14:1.)

A GREAT BIG "IF"

If there were some way of getting the world out from under the teaching and influence of false teachers, they would not be prejudiced on the subject of religion, and we could convert millions of people every year, and soon convert the whole world to Christ, by simply preaching the powerful gospel. (Rom. 1:16.) This is the way it pleased God to save men. (1 Cor. 1:21.) The word is able to do the job. (Jas. 1:21.) The word of God is the seed of the kingdom of Christ. (Mat. 13:19; Lk. 8:11; Mk.

4:14.) This seed has in it the power to make Christians out of all men, and the only reason it does not do it is that it is either not in human hearts, or is not properly received by the hearers. And false teachers are to blame for the environment which hinders the seed from being planted in every human heart, and from bearing fruit. If properly reared, taught and trained, and given a Christian environment, all men would obey the gospel and serve the Lord. Men are what they are most powerfully taught and trained to be. "As he thinketh in his heart, so is he." (Prov. 23:7.) The soil of your garden, or field will produce a harvest in keeping with the kind of seed in the soil. If no tare seed are sown in the soil, there will be no harvest of tares, unless tares are already in the soil at sowing time. If only wheat is planted and the soil is free from all other seed, there can be nothing but a wheat harvest. Little babies are not born into the world to be NON-Christians. It all depends upon what is planted in the virgin soil of their hearts as they grow to maturity. (Prov. 22:6; Eph. 6:4.) Of course, our environment is our most influential teacher. His voice is loud, and gives out false standards by which to live—false plans of salvation and of religion. World influence is on the side of evil, and always has been. The world is hell-bent and lost. "The whole world lieth in wickedness." (1 Jn. 5:19.) God has already judged the world as lost, and sent his Son to "Be the Savior of the world." (Jn. 3:17; 1 Jn. 4:14; Jn. 12:47; Lk. 19:10.) Only those who come out of the world, obey the gospel call and enter the church or body of Christ have any promise of being saved, as far as accountable persons is concerned. Some one of the unbelievers is ready to say, "There he goes, judging other people."

"JUDGE NOT THAT YE BE NOT JUDGED"

But some "Top-swimmer" in Bible knowledge is ready to say, Christ said, "Judge not that ye be not judged." (Mat. 7:1-6.) He is here speaking of misjudging people because of prejudice against them, or of impugning the motives as being bad, when they may be good, and of judging harshly and brutally and without sympathy, and without seeing the good which is on the very surface. Such people would criticize the Son of God, and throw brick-bats at him, if he were on earth again, and if they did not know or identify him. They would not like the way he would condemn sin, sinners, and hypocrites. They would no more like doctrine than they like his teaching now in the New Testament. But some one is set in his prejudice on

(Continued On Page 4)

WORDS of TRUTH

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God's Dividing Line

By GUS NICHOLS

There are various kinds of lines to mark the boundaries of nations, states and counties. These are established by properly constituted authority, and are not to be changed without authority. Then there are well known land lines separating one farm from another. Oceans, rivers and even creeks are often used as dividing lines. When I was a boy my father and a neighbor bought a farm of two hundred acres. A creek which ran through the farm near the center was made the dividing line between our farm and that of our neighbor. On one side of that creek one was on our farm, but if on the other side, he was on the neighbor's farm. They had a right to arrange the line so that water would be the dividing line between the two farms.

THE FLOOD LINE

Nearly every one knows about Noah's flood, and how that on the other side of the flood, the world was under condemnation of death and destruction. (Gen. 6.) But God made the waters of the flood a dividing line between the old sinful world and the new and purified world. Certainly God had a right to do this. The Bible says God "Spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of ungodly." (2 Pet. 2:5.) "Whereby the world that then was, being overflowed with water, perished." (2 Pet. 3:6.) "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." (Mat. 24:38-39.) It is easy to see that on that side of the waters of the flood the world was under condemnation of death. They did not even know they were in danger, though they could have known, for Noah was "A preacher of righteousness," and God had made known to him the fact of a coming flood. The Bible says, "By faith Noah, being warned of God of things not seen as yet, moved by fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11:7.) Hence, God arranged a way for Noah to cross the dividing line between the old world of the ungodly and come into a new and pure world. This passage also shows that Noah needed to be saved from the destruction of the flood, just the same as all others around him.

A TYPE OF BAPTISM

Just as Noah had to enter the ark and cross the waters of the flood in order to be saved from the destruction of the wicked, so by faith the sinner must cross the waters of baptism in leav-

ing Satan's kingdom and in coming into the kingdom of Christ. The flood was a type, or figure, of baptism. Peter says, "Which were sometime disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 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." (1 Pet. 3:20-21.) Note that they "WERE SAVED BY WATER." The water was God's chosen means of lifting up the ark and transferring them into a new world. God made water the dividing line between destruction and salvation. On one side of the line, they were in danger, while on the other side they were safe. The apostle says that was "A FIGURE" or type of God saving us through Baptism. His words are: "The like figure whereunto even baptism doth also now saved us." (1 Pet. 3:20-21.) The R. V. says baptism is a "True likeness" of their salvation by water. Hence, we cross the line of baptism in order to be saved from the guilt of our past sins. (Mk. 16:15-16; Acts 2:38.)

THE RED SEA LINE

The Israelites turned their backs upon their taskmasters, and followed Moses a three days journey unto the Red Sea. (Ex. 13 and 14.) Pharaoh pursued them with his army to destroy them. Recognizing their danger they became stampeded, whereupon Moses said, "Stand still, and see the salvation of the Lord, which he will show you today." (Ex. 14:13.) God opened the Sea, and made a way for them to cross and be saved from their dangerous plight. Verse 29 says they walked through the Sea. Then the next verse says, "Thus the Lord saved Israel that day out of the hand of the Egyptians." (Ex. 14:29-30.) Again, we see that God made water the dividing line between destruction and safety. In crossing the Sea, the pillar of cloud which followed them by night, came down over them and Paul says, they "WERE ALL BAPTIZED UNTO MOSES IN THE CLOUD AND IN THE SEA." (Cor. 10:1-2.) Christ now says, "He that believeth and is baptized shall be saved." (Mk. 16:15-16.)

DIPPING IN JORDAN

Captain Naaman was a leper. (2 Kings 5:1-14.) God's prophet told him to go wash in Jordan seven times and he would be cured. Instead of understanding that this obedience on his part was God's appointed test of his faith, and was required in order that he might be healed by the power of God, Naaman got mad and "Went away in a rage" thinking the prophet meant the water itself had some sort of magic healing virtue in it. But finally he went down and "Dipped himself seven times in Jordan according to the saying of the man of God" and was cured. (2 Kings 5:14.) God cured him, but not until he crossed the dividing line appointed, and dipped in Jordan, as commanded. Before entering the water he was a leper, but after his obedience he was cured. God had a right to require this of him, and thus test his faith before healing him. Of course the water did not cure him, but he had to obey God in the water to be cured. Figuratively speaking, Naaman washed away his leprosy in the Jordan. Saul was told to, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) The Great Physician certainly had the right and the authority to put the dividing line wheresoever he saw fit.

WATER OF A POOL

Jesus came in contact with a blind man whose eyes he anointed with spittle and clay. (Jn. 9:6.) The Lord then said unto him, "Go wash in the pool of Siloam... He went his way therefore, and washed and came seeing." (Jn. 9:7.) All this was a test of his faith. Had he had no faith he would likely have made a lot of fun of the idea of a blind man being healed in so simple a manner as leaving this spittle and clay upon his eyes till

he could get to the pool appointed and wash it off, and thus receive his sight. But the true believer does not quibble at such tests of faith, but recognizes the rights of the Great Physician to prescribe the means, and put the dividing line wheresoever he may see fit. Though the Lord, not the water, gave the man his sight, yet the Lord did not do it before the man crossed the appointed water line of obedience. On one side of the pool he was blind, while on the other he had his sight.

BAPTISM FOR REMISSION

Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Here we see baptism is the dividing line between the guilt of sin on one side, and the remission of sins and the reception of the Holy Spirit on the other side.

Shrinking The Income

Years ago a man knelt with his preacher and prayed as he committed himself to give A TENTH of what he made to the Lord. His first week's pay was \$10 and the tenth was \$1. He moved to another city and soon his tenth was \$100 per week, then \$200, then \$500 per Sunday. About this time he sent his old preacher friend a wire saying, "Come and see me soon."

The preacher arrived at the man's beautiful house. They had a good time talking over old times. Finally, the man came to the point: You remember the promise I made years ago to give a tenth of all my income to the Lord?" Well how can I get released?" he asked.

"Why do you want released?" asked the preacher.

"It's like this," the man replied, "When I made that promise, I only had to give \$1, but now it is different—it is \$500. I can't afford to give away money like that."

The old preacher looked at his friend and said, "I'm afraid we cannot get released from that promise, but there is something we can do. We can kneel here and ask God to SHRINK UP YOUR INCOME TO \$10 so that you can afford to give a dollar."

APPLICATION: Would you who are giving \$5 every Sunday like to have your income cut to \$50 per week? And would you who give \$2 per Sunday like a cut to \$20 a week? And if you give \$1, how about shrinking your income to \$10 a week? God COULD DO IT YOU KNOW!

(A Popular Story -
With A Good Lesson).

REVERENCE

Remember the purpose of worship; it is not to entertain nor amuse, but it is to pay a debt of love and honor to God.

Remember the people in worship; they are not perfect. But those with imperfections worship Him who is perfect. He who realizes his own imperfections most, is better qualified to worship Him whom he knows is perfect.

Come to worship thinking how great God is, and how little you are. Give due attention to the thoughts contained in gospel songs as well as to the singing of the songs themselves. Remember that a sermon depends as much on a good hearing as it does upon a good presentation. Keep in mind that a critical, intolerant attitude is foreign to the Spirit of Him who you purpose to worship. So be sympathetic toward him who directs the singing and toward him who would instruct.

- (Copied)

(Note: The foregoing reminds me of a prayer a colored brother wrote out for study in a training class for church leadership. It said, "Lord, we have come as empty pitchers to an ever-wasting and overflowing fountain. Lord, turn us not away empty!" Editor).

THE HOLY SPIRIT

(No. 8)

FRANKLIN CAMP

The Restoration movement has made many contributions to a return to the New Testament Christianity. In addition to placing emphasis on the Bible, the pioneers of the Restoration pointed out some simple rules of Bible study. These simple rules enabled thousands of people to study the Bible and find the truth for themselves. The religious world had been ignoring these and floundered in confusion. Has the intellectualism of our day made us think that the simplicity of these rules of Bible study must be laid aside? I am firmly convinced that one of the reasons for the false teaching being done about the Holy Spirit is the failure to apply these rules in the study of this subject. There may be some that will consider these rules too elementary to use but I am going to give them anyway.

1. Who is doing the speaking?
2. To whom is it spoken?
3. What were the circumstances?
4. What is the context?
5. Study each passage in the light of other passages.

Let us now apply these rules to some passages that are being used today to try to support the idea of the operation of the Spirit apart from the word. In the editorial by Brother Banowsky that I commented on last week he used only one passage of scripture. He said, "The time has come to quit the conversation and stand with Peter: We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." (Acts 5:32). A related false doctrine has developed out of this false teaching about the Holy Spirit and it is well to include it in this study. There are some today that are advocating "witnessing for Christ." Does the Holy Spirit operate apart from the word? Are we to witness for Christ? Let us study these two questions and apply the rules given.

Who is doing the speaking in Acts 5:32? What are other scriptures that should be studied with this passage? The speaker is Peter and the other apostles. (Acts 5:29). What are some related passages that may throw some light on Acts 5:32? "This it is written and thus it behooved 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 nation, beginning at Jerusalem. AND YE ARE WITNESSES OF THESE THINGS, AND BEHOLD I SEND THE PROMISE OF MY FATHER UPON YOU BUT TARRY YE IN THE CITY OF JERUSALEM, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH." (Lk. 24:46-49). This is Luke's account of the commission given to the apostles. Christ told them that they were to be witnesses. He also told them that it would be necessary for them to be endued with power from on high to qualify as witnesses. It should be evident from this passage that it was not enough to be an apostle in order to witness, but a miraculous endowment of the Spirit was necessary to constitute an apostle a witness. Now just which of our brethren can qualify in either?

But there is still another passage that should be studied in this connection. In Acts 1:2 we have the apostles mentioned. Acts 1:5 tells us that the apostles were to be baptized in the Holy Spirit. Now look at Acts 1:8. "But ye shall receive power, after that the Holy Spirit is come upon you: AND YE SHALL BE WITNESSES UNTO ME BOTH IN JERUSALEM, AND IN ALL JUDEA, AND IN SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH." (Acts 1:8). Again this is a statement made to the apostles and witnessing is connected with their being baptized in the Holy Spirit. Are these brethren that claim to witness apostles? Have they been bap-

tized in the Holy Spirit? Then how can they qualify as witnesses?

What are the circumstances and the context of Acts 5:32? The apostles have been challenged by the Sadducees, which did not believe in the resurrection or Spirits. The apostles had been branded by the Sadducees as false teachers and told not to teach in the name of Christ anymore. (Acts 5:28). Of course in teaching in the name of Christ they were teaching his resurrection. Now look at Peter's statement. The God of our fathers RAISED UP JESUS, . . . HIM HATH GOD EXALTED with his right hand to be a prince and Savior, for to give repentance to Israel, and forgiveness of sins. Keep in mind Luke 24:46-49 and Acts 1:8. Now what are the propositions to be witnessed of in Acts 5:32? There are two. Proposition one is the resurrection of Christ. (5:30). Proposition two is the ascension and exaltation of Christ. The apostles were witnesses of the resurrection of Christ. They qualified on this point because they had seen him after his

resurrection. But what about his exaltation (proposition 2) at the right hand of God? Even the apostles had not seen this. How could they witness concerning his exaltation. They could not without a miraculous operation of the Spirit to establish this point. Christ had tied his exaltation at God's right hand with the coming of the spirit upon the apostles. The Spirit had given the apostles and others by the apostles speaking in tongues (miracle) and the miracles performed by the apostles. (Acts 3 and Acts 5:16.) Here was the witness of the Spirit. The witness of the Spirit was miraculous (seen and heard - Acts 2:33). What is the evidence that the apostles are obeying God? This direct knowledge and the miracles through the Spirit by the apostles. Therefore the charge against the apostles is false as God would not give miraculous knowledge and signs to false teachers. We are not apostles and the Spirit does not witness through us with miracles.

Desires of Satan

"Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou has turned again, establish thy brethren." (Lk. 22:31-32.)

This conversation occurred but a short time before the betrayal and arrest of Jesus. Though Christ addressed Simon he included all the disciples, saying, "Satan asked to have you (plural.)" Hence, we understand that Simon Peter alone was not the object of Satan's desires, but all the disciples of the Lord. As Satan desired them he also desires us. He never completely gives a human being up but continues to tempt and harrass him until he "goes to be with the Lord" or until he goes down in defeat. Now, what are some of the desires of Satan toward us?

First, - Satan would have all men of be IGNORANT of the word of God. In the garden of Eden he subtly reversed God's word by inserting a "not" into what God had previously said. God said, Thou shalt surely die. (Gen. 2:17.) Satan said, Thou shalt not surely die. (Gen. 3:4) And so the woman was deceived and plunged headlong into sin and because of this sin, along with that of Adam, the whole world came under a curse.

We have heard men and women, otherwise, intelligent and responsible, actually make a joke of their ignorance of the Bible. Israel was destroyed for lack of knowledge. (Hos. 4:6.) It came to be "like people, like priest." (Hos. 4:9) And because the people left off taking heed to God's word they were sent away in bitter bondage. Jesus spoke of those who "closed their eyes and stopped their ears." (Matt. 13:15.) We are playing into the hand of Satan, and fulfilling his desire, when we fail to study the Bible.

Second, - if perchance Satan fails to keep one ignorant of the soul-saving truth of the gospel, he will exert every possible influence to keep him out of the church. This may be done by denying the power of the gospel. Creating doubt in the mind of his subjects he will lead him to question the necessity of baptism. Or he may work his will by magnifying the faults of Christians. Satan knows that when one obeys the gospel and becomes a member of the church, the body of Christ, that he has lost a worker from his own ranks. (Cf. Rom. 6:16-18.) Satan would

like to destroy Christ but Christ is in heaven, completely out of his reach, so he vents his wrath against Christ's people, the New Testament church. (See Gen. 3:15 and Rev. 12.) But thanks be to God, Satan often fails, for men and women, boys and girls are being added to the Lord and to the church daily.

Third, - Satan failing to keep you away from Christ and the church he desires that you backslide. (of. I Pet. 5:8.) He would have us become smug and content as babes in Christ so that we think we have arrived. The devil's agents might call us narrow minded for holding fast to a pattern of sound words in our preaching. He may do what he can to create a desire to go back to the sinful pleasures and habits of the old life. Not a few have fulfilled his desires. Ananias and Saphira fell into the net. (Acts 5:1-11.) Some widows became gad-a-bouts and defected from the ranks of the saved. (I Tim. 5) Others drifted into a lukewarm state (Rev. 3:15) and were threatened by the Lord to be spued out of his mouth. How many Christians living today, preachers included, will follow the course that others have fallen into and will eventually deny the Lord that bought them?

Fourth, - if total apostacy is not reached then Satan will obviously encourage us to be worthless, a hindrance to the work, even while we continue as nominal Christians. We become too busy to take an assignment. We put clubs and schools and lodges and elections ahead of the work of Christ! We become critical and grouchy, dragging our feet. We try to hold to Christ and the world at the same time! Satan's desires are thus being fulfilled.

We surely need to consider the destiny of Satan. Christ will eventually completely overcome him. (I Jn. 3:8.) He will be consigned to hell, the "lake that burns with fire and brimstone." (Rev. 20:10.) And, "they that do such things" as those mentioned in Gal. 5:19-21 and Rev. 21:8 will be there with him. Small comfort it will be to know that Satan has been cast into hell. Such is inevitable for him but not for us. We are making our choice here and now, and by the grace of God, may enjoy that prepared place where there "is fulness of joy and pleasures for evermore." (Ps. 16:11.)

But Christ has desires for us, too. (That to follow.)

Virgil Bradford

Facts About Judging One Another

(Continued From Page 1)

the subject, and is ready to say, "Preacher, I do not believe it is ever right to Judge, and I am hardly satisfied with your article on the subject thus far."

Well, I am hardly through. Will you accept all that Jesus said about judging? If I give you some scriptures which tell us to judge, and to do it properly, will you accept them?

"JUDGE NOT ACCORDING TO THE APPEARANCE, BUT JUDGE RIGHTEOUS JUDGMENT." (Jn. 7:24.)

Yes, "Judge not according to the appearance, but judge righteous judgment." (Jn. 7:24.) So, it is the Christian-duty of every one of us as Children of God to judge, and to do a good job of it, do it righteously, that is, fairly and impartially, and according to all the facts, or to judge according to the golden rule. (Mat. 7:12.) We are commanded to withdraw our fellowship from wilful sinners in the church. (1 Cor. 5:1-13.) Of course, we could not do this without judging. Paul judged concerning the wicked brother in the church at Corinth, and said, "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. 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. . . Purge out therefore the old leaven, that ye may be a new lump. . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat. FOR WHAT HAVE I TO DO JUDGE THEM ALSO THAT ARE WITHOUT? DO NOT YE JUDGE THEM THAT ARE WITHIN? BUT THEM THAT ARE WITHOUT GOD JUDGETH. THEREFORE PUT AWAY FROM AMONG YOURSELVES THAT WICKED PERSON." (1 Cor. 5:5-13.) So, we are to judge, and exclude those inside the church which are wilful and impenitent sinners. Of course, we are not to thus deal with outsiders, God will discipline them. "JUDGE RIGHTEOUS JUDGMENT."

Qualifications of The Successful Teacher

By BUFORD C. HOLT

Three qualifications for successful teaching have been discussed, namely (1) Frankness and Sincerity; (2) Cheerful and optimistic; and (3) healthful and energetic or physical fitness. Others which will help the teacher are: (4) HAVE A GOOD VOICE:—

The teacher whose voice is so weak that those on the front seat have difficulty hearing will always have a problem with discipline. The lack of attention will be brought on by the teacher, because the children are receiving nothing, regardless of how well qualified the teacher may be so far as Bible knowledge is concerned. The teacher must always remember that he is directing the learning processes and great responsibility rests upon him, therefore, HE MUST SPEAK DISTINCTLY so there will be no uncertain sound or idea given. Let us remember that we are making mental pictures on minds, and we must paint with care, because our paints are indelible. If you have a weak voice, get some place and practice speaking loud until you have developed the volume you desire for the classroom. In large auditoriums this problem is usually taken care of by speakers, but we have to use our own power —

so develop the voice for the sake of the class.

Another part of the good voice is tonal quality. Some people have a natural pleasantness that gains attention immediately, while others have voices which sound gruff or unfriendly. We should all strive to improve the voice in such a manner as to have that friendly, welcomed sound. A good lady once told me "you sound like you are mad when preaching." I may sound that way, but I certainly do not try to sound that way and I am not angry when speaking. I want to have the most pleasant sound possible in preaching and teaching, so I may gain more for the Lord.

The person who knows his lesson and so speaks as to show he knows what he is talking about has better results than the teacher who gives an uncertain sound, or a sound that indicates doubt as to the right or wrong of the position. Jesus spoke as one having authority. (Matt. 2:28 - 29.)

5. BE WELL DRESSED: —

You are not appearing before the class to play the part of a clown, but to gain the hearts and minds of people so you may teach them the word of God. Do not dress in a manner that will take the minds away from the truth and place them on things which are a joking manner. The dress of the teacher should be according to the occasion, so as not to appear out of order. Always be neat, and clean. There is never an occasion when cleanliness and neatness would be out of order. The well dressed person is not necessarily expensively dressed.

Oddities in dress will soon be associated with the person who so dresses. This will become the "trade mark" of that person. Chamberlain was associated with an umbrella and it became a symbol of appeasement to the people of our nation — U. S. A. The cap of General McArthur on the other hand became the symbol of a man of courage and conviction. A teacher is properly dressed when attention is not directed to the clothing. It is said that a lady visited President Lincoln's office on an occasion and when she departed the President remarked that she was a well dressed lady. His secretary said, "I did not notice what she was wearing." Mr. Lincoln said, "I didn't either, that is why she was well dressed." So the smart teacher will be very careful to avoid any form of clothing which will tend to detract from the lesson.

6. BE TACTFUL OR DIPLOMATIC: —

It is a lifetime job to learn to say the right thing at the right time, every time. We may be able to come up with the right statement on some occasions, but to be able to do this every time is a work of experience and a great deal of natural ability. We must all strive to improve ourselves in the manner in which we answer. This is necessary because we want (1) to always give the Truth, and (2) the manner in which we give the truth will have something to do with how the hearer reacts to what has been said. Jesus always knew what was in man, and this enabled him to say exactly the right thing on each and every occasion. The manner in which he said it was truly the right one. Jude says, "And on some have mercy, who are in doubt; and on some have mercy with fear; hating even the garment spotted by the flesh". (Jude 22:23.) From the foregoing we see that every occasion does not present the same problem and thus the Truth may need to be delivered in a different manner. The Lord said for his disciples to be "wise as serpents, and harmless as doves". (Maa. 10:16.) To be wise in handling the word of God requires the best in any of us. We are to show the kindness and meekness which makes us harmless as doves. We need to study the people of the World at times and learn some things from them. We may then apply the lessons to the Truth.

"A word fitly spoken is like apples of gold

in a network of silver" (Prov. 25:11.) Such is beautiful. Such is of great value and desired by all. On the other hand "He that giveth answer before he heareth, it is folly and shame unto him" (Prov. 18:13.) These passages of scripture contrast statements made with careful consideration of the Truth and the proper manner of saying them with making statements without knowing what to say or how to say them. Peter once was guilty of saying what he did not know. At the transfiguration Peter said, "Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said". (Luke 9:33.) Mark expresses it thus: "For he knew not what to answer; for they became sore afraid. (Mk. 9:6) It seems that Peter thought he must say something but did not know what to answer—thus he gave the wrong information. We do the same when we fail to study the truth to learn the things to say and the manner of saying them. "If any man speaketh, speaking as it were oracles of God" (1 Pet. 4:11.)

A properly worded statement is as valuable as salt to food. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:6.) Truth is Truth regardless of who states it, but it is more palatable when said with grace and seasoned with salt. The good teacher is more concerned about putting the lesson over than in "skinning" someone. He is continually trying to improve the manner of presenting the truth. He will study the methods of successful teachers to see what they do that makes them successful, and then adopt their successful methods so far as he is able, so he may have success too.

I Want To Be

By HELEN M. YOUNG

I want to be a mother like Hannah who prayed that God might give her a child and then dedicated that child to God's Service.

I want to be a mother like the Shunamite woman could truthfully say of her child, "It is well with my child." And could find such peace in her own heart and in her own home that she could say, "I am content."

I want to be a mother like Jocebed who by courage and forethought protected her child from evil forces and trained him to love God and God's work above the wealth and power of a king's court.

I want to be a mother like Rachel, whose teenage son could resist the temptations of an evil woman when he was far away from her guidance or her reproof.

I want to be a mother like Noah's wife who could so instill in her three boys the principles of God that they could live right when all their companions were evil.

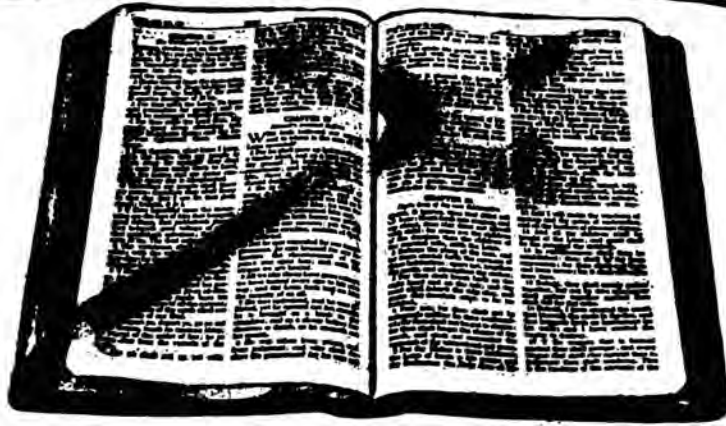
I want to be a mother like the Canaanitish mother who cried unto Jesus that he might help her daughter.

I want to be a mother like Mary, the mother of John Mark, who put the church first in her home.

I want to be a mother like Lois who taught her child God's word from infancy, and so molded his life that he became a faithful servant of the Master.

I want to be a mother like Mary, the mother of Jesus, who thought much though she talked little, whose submission to God's will was so perfect and complete, who was ever concerned about his welfare and did not forsake him when all others did, but followed him in love even to death.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

"Grace and truth came by Jesus
Christ" Jn. 1.17

VOL. 2

FRIDAY, DECEMBER 16, 1966

NO. 96

THE SIXTY DAY TEST

R. C. BATES

INTRODUCTION:

Have you ever heard the statement over T. V., "YOUR DENTIST KNOWS BEST, TRY THE SIXTY DAY TEST, USE CREST."? It has been shown to be an effective decay-preventive dentifrice that can be of significant value WHEN USED IN A CONSCIENTIOUSLY APPLIED PROGRAM of oral hygiene and regular professional care."

You know the business world is very smart, full of geniuses in fact, and we would do well if we would learn from them in some things.

In Luke 16:8 I think this very thought is apparent. "... for the sons of this world are for their generation wiser than the sons of light."

Look at the wisdom of the Crest company...

If they can introduce you to their product... and get you habited to it, not only through buying, but using it regularly three or four times daily, they know that you will benefit greatly from it.

Prettier teeth, sweeter breath, cleaner taste and good habit...

This wisdom and this logic did not originate with them but rather with God. Mal. 3:10 "Prove me now, saith the Lord of Hosts..."

I want to recommend highly, unto you, this psychology for becoming better, more effective, Christians than you have been in all your lives!!!

If you are dissatisfied with your Christian progress, glum, gloomy, grumpy, and disgruntled...

If your Bible knowledge is not what you know it should be, "... to be well pleasing unto God." 2 Tim. 2:15.

If you are one of the ones that attends only the Sunday morning worship services...

If you are just a "church-roll Christian", attending spasmodically, wherever there is nothing else better to do. Then like the advertising men of the Pepsi Cola Company, you need to "COME ALIVE, YOU'RE IN THE CHRISTIAN DISPENSATION."

Honestly friends, some are on the church rolls of every congregation, that have never brought themselves around to plunge into whole-hearted Christianity. They do not know the REAL joy of being a "whole-hearted", "fully dedicated Christian".

We need to "get into the deep water and swim or learn to swim." Just splashing water or crawling-bottom in shallow water, like I did when I was a boy, WILL NOT GET THE JOB DONE. If you want to be a swimmer, you're going to have to get out of the "shallow water" of church-enrollism or Sunday morn-

ing Phariseeism. To be a radiant joyful Christian or have an eternal home in heaven after awhile, you are going to have to get out into the "deep water".

I. WHEN YOU BECAME A CHRISTIAN!

Do you remember that day or that night that you came down the aisle of some church building and gave the preacher your hand and God your heart??

Wasn't this thought in your mind? "God, I love you more than ANYTHING in this world, I want to do anything that you desire for me to do, just recommend it Lord and I'll do it." Like the Prophet of Isaiah, when he said, "Here am I, send me." Isa. 6:8.

I really think that this is true, that most of us, to say the least, became Christians with enthusiasm. We had great plans and expectations, but somehow, we have gotten side-tracked, we just never seemed to really get started in this wonderful life.

But that we do need to get started everyone agrees, so I want to recommend unto you the Sixty Day Test.

Deep within us, lying almost dead, is the first love for our Lord and His church. That is one of the reasons that the church is even here today. That occasional spark or sputtering gas flame needs to be rekindled.

Like the church at Ephesus, who were "church-roll Christians", "occasional visitors to the Sunday morning services" no doubt, "spasmodic-readers of the Holy Scriptures", we need to hear Jesus say to us, "You have left your first love, yes first love, remember therefore, from whence thou art fallen." Rev. 2:4-5.

Like A-C's spark plug slogan, "BOOST POWER WITH SELF CLEANING HOT-TIP" or Duponts' No. 7 Radiator cleanser, "To prevent clogging or overheating of the cooling system."

A "Sixty Day Test" of real Christianity, just two months, is a "hot-tip" that will boost your power; it will unclog and prevent rusting again of your spiritual system if put to the test.

We can have a "SPIRITUAL BOOST INSTEAD OF A GONE-TO-ROOST COMPLEX," a "summer jump instead of a summer slump" enthusiasm if only we will, and I mean everyone of us, make a sixty day test.

II. THE SIXTY DAY TEST:

Let's try it and see for sixty days, just two little months, attending every service of the church, Bible study, worship service, song drill or whatever offered by the congregation that you are a member of.

This is by far, better than Chrysler Corp's.

"Five Year or 50,000 mile warranty" if you will only try it for sixty days and really take part in it, not just come and grouch and complain, or be disinterested and go to sleep, BUT REALLY ADD TO AND BE A PART OF THE SERVICES.

Just suppose that you had a big plant and that you never did see all your workers on the job at the same time. What if the slightest headache, or 'company coming' justified the worker taking a day off. What if rain kept thirty or forty percent of them off the job, or they worked ONLY as they felt like it. What if, when the company did question them about different phases of their work, they showed their temper and threatened to quit. What if when a minor thing dissatisfied them they threatened to quit and become a part of another company. What if your workers were plagued with "lateitis" and did not care that such tardiness was a bad example to the younger workers and their entrance often disturbed the workers on the job; and what if most of the employees thought that just coming every time was working, HOW WOULD YOU FEEL? Could your own inconsideration of the Lord's church and its work be looked upon with any greater degree of satisfaction by our Lord if this is and has been our attitude to them?

Let's try for sixty days just being on time for every service, and joining into the work at hand. The Crest Company knows that if you will only get into the habit of brushing regularly you will want to continue. Those of you who have actually habited yourself of getting to services late every service, see how much more enjoyable it is to be "on time" for sixty days. YOU'LL BE SURPRISED!

Like Kellogg's All-Bran slogan, "If irregularity is your problem", try the sixty day "attendance-to-every-service" test.

Then again, for sixty days let's test... INSTEAD OF KNOCKING THE CONGREGATION AND THE MEMBERS, FINDING FAULT, AND COMPLAINING, LET'S TRY TO INVITE OUR FRIENDS AND OUR NEIGHBORS TO ALL THE SERVICES AND TO SPEAK WELL OF THE WORK AND PROGRESS OF THE CHURCH!

In fact, I dare you for the next sixty days to try doing personal work, on whatever level you can, not using the over cautious, "I'm afraid" and see if you will ever want to go back to the old days and ways that you have been failing to work.

I challenge you to visit the sick and shut-
(Continued On Page 4)

WORDS OF TRUTH

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Something To Think About

GUS NICHOLS

Now that the Holiday season is drawing near, millions are thinking of what they can best give to their friends at "Christmas." Just remember, that this large, four page weekly religious magazine is brim full of good things from the word of God with which to feed the hungry soul of the readers. (Mat. 4:4.) With some readers, the gospel presented by means of the printed page is more powerful than when orally presented from the pulpit, and especially if the speaker is not very well trained and prepared for his work. The reader can read, then re-read and compare what he reads with the scriptures cited in the various articles in the paper. He can quote it, or read it correctly in any further study to be made of it. In the oral message, what is said is soon largely forgotten, and at least it is not easy to call it back in the very words spoken and examine it in the light of the Bible. Hence, there are advantages (and disadvantages) in both means of presenting and teaching the truth of the scriptures.

But we should use all available means of getting the truth of the gospel unto a lost world; and the proper teaching unto members of the church. The world is lost, and Christ is the only Savior. (Jn. 3:17.) There is no power which will save our world, and our generation, other than the gospel of Christ. (Rom. 1:16; 1 Cor. 15:1-4; 1 Cor. 1:21.) Let us preach and teach it by use of all means available. We must do so in order to be saved ourselves. There is no such thing as being real Christians and Christ-like, unless we are interested in the salvation of the lost, as was Jesus our Lord and great Example. (Rom. 8:9.)

How about, ending in a subscription to "WORDS OF TRUTH" for some relative, friend or neighbor as a "Christmas" present? You can do this for only \$3 for the whole of the year, 1967; except those weeks following fifth Sundays — (four weeks.) Think of getting 48 copies of this fine religious paper, with its wholesome teaching for our young people, and all others as well, for \$3 per year, and having the paper delivered right into your home through the mail.

Another plan, is to get five or more other people to subscribe with you, and get the paper for only \$2.50 each. Many are now making up clubs for the paper at this rate. What better "Christmas" present could one give to a son, or daughter, or parent, or brother or sister, or to some unconverted person, or weak member of the church, than a twelve months subscription to our fine paper? Such a gift-subscription would be a reminder forty-eight times per year of the kind friend who gave the subscription. The paper could be sent to a whole family of six children who have gone out on their own, and have

their own families, for only \$15 for all six families, and mailed directly to each home through 1967.

Or, better still, as dozens of churches are doing, let the elders, or leaders in the congregation send in the names and addresses of each head of a family in the membership and send the paper to every home in the congregation. The printer will bill the church the first of the following month for the number of papers mailed out already directly to each home in the list, at only FIVE CENTS PER COPY — the price of a postage stamp PER WEEK! We send both the GOSPEL ADVOCATE and "THE WORDS OF TRUTH" to all families in our congregation, and the church pays for this fine literature, just as it does the quarterlies for our Bible school study on Lord's days.

At this price, a congregation of 150 members would have about 50 families and the cost of the paper mailed to all the homes would be only \$2.50 per week — less than one smoker would burn up in the same week, besides the damage which might be done to his body in the smoking. Send your correspondence to the printer, "NORTHWEST ALABAMIAN, P. O. BOX 450, HALEYVILLE, ALABAMA.

Why not consider this plan and get the paper a month before you pay, and then pay monthly as the paper comes into every home in the congregation? God being my helper, I will see to it that the paper is filled with good things for the souls of all members of your family. Thank you and our gracious heavenly Father for the great good being done through means of the "WORDS OF TRUTH."

He That Is Greatest Among You

By W. T. HAMILTON

"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 23:11,12.

The Lord gave a great and eternal principle when he spoke of true greatness through service. And many times that type of greatness shows in little things. Robert E. Lee has gone down in history as a great man. He is known as a great general. Most of that which has been recorded about him, however, tells of "big" things. There was a "little" incident which happened one time that gives an insight into his true greatness. During the Christmas season of 1863, the General and his men were camped a few miles from Bowling Green, Kentucky. The ladies from the church in Bowling Green decided to prepare him a very special Christmas dinner. The incident is recorded by Ella Lord Hopson, one of the members of the congregation.

"When Christmas came, several of the ladies in Bowling Green concluded they would cook and send Gen. Lee his dinner, each one to contribute her share. I happened to be the only one who had genuine coffee, and it afforded me very great pleasure to toast and grind three or four pounds and place it with the other good things — four fat turkeys, dressed with plump oysters, baked fish, sweet potatoes, mince pies, pickles, jellies, bread, and nice butter. Every article carried with it a blessing and a prayer for the revered chief. Col. Pichegru Woolfolk, who was on sick leave, took it up to Spottsylvania Court house, sixteen miles, in his buggy. The dinner almost filled a two-bushel basket. He was just in time. Gen. Lee and a number of his officers had just sat down to buttermilk, corn bread and bacon. With the assistance of a servant, the basket was deposited in Gen. Lee's presence. He turned back the table-cloth that covered the tempting dinner, and took a brief inventory of the contents of the basket, while the officers were jubilant over their good fortune.

"Gen. Lee laid the cloth back, and said, 'Send this to the hospital.' His first thought was

for those who were sick and wounded, and deprived of proper food and nourishment. We felt it was a noble act in Gen. Lee, but regretted he could not have enjoyed the good dinner, too." (Life of Dr. W. H. Hopson, page 138.)

"Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." Matthew 20:27,28.

"Just An Ordinary Member"

By GUS NICHOLS

In one sense all Christians, even the most faithful, are "Just ordinary members of the church". Christ is the only head of the church. (Col. 1:18, 24; Eph. 1:22-23; 5:23.) He is the only law giver, and Judge. (Jas. 4:12.) Elders, preachers and deacons, with all other members are "Just ordinary members of the church." (Phil. 1:1.) Members do not all have the same talents. (Mat. 25:14-30.) Therefore, they do not all have the same responsibility. Neither do they have the same knowledge of the truth. (Jas. 4:14.) Some are mere babes in Christ, though they may have been in the church for many years. (I Pet. 2:2.) All members cannot be equally prominent in the work of the church. All the twelve apostles were not made as prominent in the New Testament as Peter and Paul. The work of some of them is barely mentioned in the book of Acts.

This does not mean that they were not important in God's sight; they were not so much out in the lime-light as some of the others. However, they were good men, faithful Christians each doing what he could in his own field of opportunity. Without what is sometimes called "ordinary members," the church could not grow as it is growing today. Those who do not get much praise for what they do in this life will be praised at the coming of the blessed Lord. (I Pet. 1:7:8.) The small and seemingly insignificant members of the human body are important the same as the large members. The body needs all of its members, and needs them as they are: some large and some small. But all of them are to cooperate and work together for the welfare of the body. (Read I Cor. 12; Rom. 12.)

If while being faithful and diligent in God's service one is only "ordinary" then he should not be unhappy, but go on doing his best to the glory of God. We are not to be rewarded for our success, but for our faithfulness. (Rev. 2:10; Mat. 25:14-30.)

AN ELOQUENT MAN

Apollos was an eloquent man, and mighty in the scriptures. (Acts 18:24.) Some are mighty in one thing, and some in others. But this man was "Mighty in the scriptures." He knew, and could use the Old Testament scriptures with great powers in proving Jesus was the Christ. Yet, Apollos did not know about the baptism of the great commission. He thought John's baptism was still in force. But he was humble and teachable as a little child, and when Aquila and Priscilla took him unto them and pointed out his error he accepted their correction and later preached the whole truth..

Also it was greatly to his advantage that Apollos was an "Eloquent man" — a great speaker. The world needs many more "Eloquent" speakers — men of learning and truth. There is no substitute for public preaching and teaching. But there is also room for such private teaching as was done by Aquila and Priscilla.

"It is easier to get the facts than to face them."

THE HOLY SPIRIT

(No. 9)

By FRANKLIN CAMP

This will be the last article reviewing Brother Banowsky's editorial in the Broadway Bulletin. My purpose in reviewing this article is twofold. First, I wanted to show the fallacy of his arguments and second, to point out the connection between what is being claimed about the Holy Spirit and the liberal thinking that is wide spread in the church. Brother Banowsky is one of the many young preachers that have attended liberal schools and have become infested with their thinking. If his article was only an isolated instance it would not deserve notice, but it is a sample of a wide spread element within the church.

Notice carefully the following statement in his editorial. "Maurice Eagen has suggested that if the modern church ever dies, the dagger in its heart will be the Sunday morning sermon. The twentieth century church is definitely in danger of being talked to death. Through lectures and business meetings, work shops and "bull sessions" — so much of our religion is lived in terms of talk. So much of our action has been reduced to mere words. The making of speeches has become an ecclesiastical art-an end within itself. The time has come to quit the conversation and stand with Peter: "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." (Acts 5:32.)

Brother Banowsky begins his editorial with "The Acts of the Holy Spirit" in Acts and concludes it with a comment on preaching and attempts to support it by a quotation in reference to inspired preachers. He reasons(?) from the miraculous operation of the Holy Spirit in Acts to the kind of preaching needed today. Does he think we need inspired preachers today? We do not need inspired preachers today unless we need a new revelation. We have inspired sermons and the New Testament in full of them. We do not need a direct operation of the Spirit to preach these sermons. Less reading of modern, liberal denominational preachers and more genuine study of the scriptures will get the job done. I agree with Brother Banowsky that in many instances the "pulpit is sick" but our diagnosis is not the same. Mine would be a "book burning" (denominational books) like the one they had at Ephesus. (Acts 19:19). Follow this with a good "old fashioned dose of dedicated Bible study and watch the results. "So mightily grew the word of God and PREVAILED." (Acts 19:30). His diagnosis would be to ask "Have ye received the Holy Spirit since ye believed?" (Acts 19:2). Remember he says that the book of Acts is "The Acts of the Holy Spirit." Would he then lay hands on us and "have the Holy Spirit come on us"? (Acts 19:6.) I do not charge him with believing this but the end of his reasoning would be just this. Of course it is possible that his diagnosis is correct and mine wrong since he has some special operation of the Spirit and I only have the Bible.

Mr. Eagen refers to the "modern church". What does he have reference to? If it is to the modern denominational church, I agree that it is sick. Their claim to some direct operation of the Spirit, liberalism in their schools, and their loss of faith in the integrity of the scriptures are some of the things that produced the "illness." Their illness today is "nigh unto death" because they have humanized and modernized the Bible which amounts to a complete rejection of it. I have grave fears that Brother Banowsky has associated with them until he at least has the first symptoms of their disease. I recommend an inoculation of, "Letting the word of God dwell in him richly" (Col. 3:16) and this be "filled with

the Spirit." (Eph. 5:18).

Mr. Eagen also talks of the "twentieth century church." What about the "first century church"? I doubt that he knows much about the restoration plea. Herein lies the crux of the whole matter. Back of all this talk about the Holy Spirit is a concerted effort to side track the continued plea for New Testament Christianity. The "great ado" that some are making about some special operation of the Holy Spirit is just a smoke screen to hide their rejection of the Restoration Movement. The pioneer preachers that blazed the trail through sacrifice and tears to get back to the Bible are sneered at. Their type of preaching and sermons are supposed to be outdated. I make no claim that the pioneers were infallible. My faith is not based on what they taught but upon my personal study of the scriptures. But there are some things of which I am sure. When they started back toward Jerusalem they started in the right direction. When they took their stand on the Bible as their only guide they reached solid ground. The ones that would betray it today have not even made a "crack in this solid rock." When they have "gone the way of others that have preceded them" and left the church, the clarion call of simple Bible based sermons will still be heard from men whose voices will not be stilled and whose faith in God's infallible word cannot be shaken.

I do not deny that there are things in the church that need to be corrected. BUT I DENY WITH EVERY FIBER OF MY BEING THAT THE GREAT FUNDAMENTALS OF OUR SALVATION HAVE NOT BEEN RESTORED. The new paper that is being planned will not discover nor produce one single fundamental truth that is essential to the restoration of New Testament Christianity. If it succeeds in anything, it will be producing a liberal faction within the church. THE HOLY SPIRIT WILL NOT BE THE AUTHOR.

The Preacher Shortage

CHARLES COIL

In recent years brethren have been made painfully aware of a severe shortage of gospel preachers. Even more alarming than the deficiency is the trend. As our needs go up, the number of our recruits seems to be going down. Hence, the following material is presented to shed light on this general problem.

WHAT ARE THE FACTS

Out of a brotherhood of approximately two million members of Churches of Christ, worshipping in nearly two thousand congregations, we are able to supply about 6,000 full time gospel preachers. In other words, 66 per cent of our pulpits are not filled, to say nothing of the crying need for preachers in the thousands of places where we should be doing mission work.

(These figures were taken from the August, 1964, brochure of Sunset School of Preaching, Lubbock, Texas.)

Usually we mention the above figures and follow with a mournful remark about the dwindling number of young men in our Christian Colleges, who are studying to preach. However, I am not at all certain that the schools have very much to do with this matter. In my personal opinion, schools are much like preachers: they are credited with too much by their friends, and blamed too much by those not friendly enough toward them. Consider the following.

WHO INFLUENCES BOYS TO PREACH?

A number of years ago I became concern-

ed about this matter and was surprised to hear a Bible professor say that the home was the greatest influence in causing men to preach. His information was based on a survey by a sectarian body. I wanted to check among brethren to see if the same thing were true in the Lord's church.

About two years ago, (1964), I made a survey of the men at Harding College, Searcy Campus, who are preaching, or planning to preach. Please note! FORTY TWO PER CENT LISTED THEIR PARENTS AS THE GREATEST INFLUENCE IN THEIR DECISION. THIRTY SEVEN PER CENT SAID A GOSPEL PREACHER WAS THE DETERMINING INFLUENCE. The Christian College was named as the determining influence by EIGHT PER CENT.

Brethren, when we start looking for a scape-goat, let's get our facts straight. THE COLLEGE IS NOT TO BLAME FOR THE PREACHER SHORTAGE.

WHERE TO THEY COME FROM?

In this survey I was startled to learn that the majority of these young men came from small churches. The breakdown was as follows: Thirty-six per cent, (the largest group), came from churches with a Bible school of one hundred or less! Twenty-three per cent came from churches in the one to two hundred bracket. Only nine per cent came from churches of 400. (There are many more of the smaller congregations. Editor.)

SOME UNCOMFORTABLE CONCLUSIONS

Brethren, when we moan about the preacher shortage, let's be prepared to put the blame where it belongs. Parents and preachers can do more to correct this fearful trend than others. They wield the controlling influence. Parents are usually about as good as they are TAUGHT to be. Therefore, the solution to this problem lies in the homes and churches of the land. Preachers should quit "Pastoring" and start "Preaching". They should stop administering "Great programs (which is the work of the elders) and start doing the work of evangelists.

Paul encouraged young men to preach, such as Timothy and Titus. To Timothy, he said, "The things which thou hast heard of me... commit thou to faithful men, WHO SHALL BE ABLE TO TEACH OTHERS ALSO." (2 Tim. 2:2.) When will we learn that the finest helping hand in the world is at the end of our own right arm? Let's reproduce ourselves. I do not believe that children of members of our large congregations are totally depraved. (Over half of my years in local work has been with churches with over 400 members. I DO BELIEVE THESE YOUNG PEOPLE OF LARGE CHURCHES SHOULD BE USED, THAT THEY SHOULD BE PUT TO WORK IN THE CHURCH.

(NOTE: Having three sons who are full time preachers, and three Sons-in-law who are also full time preachers, I want to try to add emphasis to the fact that parents and close relatives have much to do with whether or not our "boys" become preachers of the gospel. I also want to add that these six in my family all had training in one of our best "Christian Colleges". Most good children want to be what their parents want them to be, provided that the training and home and church influence is in that direction. Children reared in homes where the family talks, dreams and lives for money and wealth, are not going to produce great gospel preachers — nor members of the church who will likely get to heaven at last. If our children are turned over to the community and the crowd nearly every waking moment of their lives, they will be like their company. (1 Cor. 15:33.) EDITOR.)

(ADAPTED FROM "THE GOSPEL DEFENDER.")

The Sixty Day Test

(Continued From Page 1)

ins, and don't hand me that old worn-out threadbare excuse, "I don't have any way to travel or get about". If you want to go to town, to the job, or some recreation you always find a way don't you?

I dare you to encourage those that are weak spiritually. It just may be that they are in that condition because of YOUR disinterest in them and their welfare. You may just be the very reason they are not as strong as they could and should be. **ENCOURAGE YOUR BROTHER.**

The Clairol commercial says, "Hate that gray, wash it away with loving care". Paul says in Gal. 6:1 "Brethren, even if a man be overtaken in any trespass, ye that are spiritual restore such a one in a spirit of gentleness, looking to thyself, lest thou also be tempted."

Isn't he saying, in terms of modern advertising, "Hate that sin in your brother's life? Then wash it away with loving care!"

Again, I dare you to be friendly with the members, **LEARN THEM BY NAME**, search for the GOOD in them for sixty days instead of the bad. **HUSH ANY RUMOR, SQUELCH ANY GOSSIP, and REPEAT NOTHING, ABSOLUTELY NOTHING**, that will not elevate the individual discussed, for sixty days and then see if you will even want to go back to the same old "you" before the marvelous transition.

For sixty days try to habit yourself to sit nearer the front of the building than you have been sitting, if possible, leaving the back seats for mothers with smaller children who may occasionally have to go to the nursery with them.

For sixty days try to meet every visitor and make him feel right at home in your services. Make a special effort to ask him home with you for dinner or supper, and mean it when you do. Say it in such a way that **THEY** know that you mean it! And above all be sure to invite them back to all the services with, "I'll come by and get you if you don't have a way".

For two months, just sixty days, try speaking of the congregation that you attend as "we" instead of "they"; communing with God in the Lord's Supper more sincerely; singing more whole-heartedly and studying more earnestly and prayerfully God's word daily. And yes, please don't forget **TO GIVE MORE LIBERALLY...** Just try it for sixty days and see if you care to return to your old "status-quo", that the "MESS YOU WERE IN."

During the next sixty days try taking Christ with you to the office, field, school or your occupation. Live above the AVERAGE moral standards, not cursing, thinking evil, or visiting or encouraging or engaging in anything doubtful or evil. Cut out all of those habits that you cannot HIGHLY recommend to your sweet innocent children for their health and happiness.

During this test period, try to start some Christian work that will benefit not only yourself but the congregation that you are a member of as well, listen, by being the very first volunteer and throw your whole soul into its success.

Last, but by no means least, today, right now, as you read this article, if you are not a Christian, why not resolve to obey your Lord in the terms of the gospel as is recorded in the New and Sacred Will of our Lord and Savior's precious blood by: Hearing, Romans 10:17; Believing, Heb. 11:6; Repenting, Acts 16:30; Confessing, Romans 10:10; and being Baptized for the remission of your past sins, Acts 2:39.

If you have done this already, what better and more convenient time could you, who have started but have drifted backwards and haven't done as you know that you should have, to start out this test for sixty days than coming

back to your first love and beginning to be a light-bearer and a cross-carrier for Christ, the church and yourself by rededicating yourself to the task set before you with greater determination, than right now?

(Note: Here is an article that one can feel, way down deep inside. If it did not appeal to you, please read it again. Editor.)

Desires of Christ

"Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." (John 17:24).

In considering the desires of Satan we saw that the fulfillment of those desires depended on you and me. The same is true of the desires of Christ. We are all making a choice here and now, in this life, which will determine whether we live in the company of Jesus and the redeemed or whether we spend eternity with the devil and his angels. Both Christ and Satan desire that we be with them. Which will it be?

FIRST, — Christ desires that we **LEARN** of him. We cannot come to Christ to be with him without learning the truth. "No man can come to me, except the Father that sent me draw him. — It is written in the prophets, And they shall all be taught of God —." (Jn. 6:44-45). The whole Christian system depends on teaching. Jesus was "a teacher come from God." (John 3:1-2.) Some of the last words of Jesus before he ascended to heaven were "Go teach all nations" (Matt. 28:19.) The importance of being taught God's word is summed up in this: Salvation is through faith in Christ. (Jn. 3:16, Acts 4:12) "Without faith it is impossible to please him." (Heb. 11:6.) And "faith cometh by hearing and hearing by the word of Christ." (Rom. 10:17.) Hence, without being taught we cannot know Christ, cannot come to him, cannot be saved and "be with him where he is."

Jesus says to all, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Mt. 11:28.) Do not refuse to hear the word of Christ, the gospel of our salvation, for in so doing you thwart the very purpose of Jesus' coming into the world.

SECOND, — Jesus wants us in the family of God, the church. This is another way of saying that Jesus wants us all saved, for the church is composed of those who are saved. (Acts 2:47) (Eph. 5:23.)

There is no promise of salvation to those out of Christ and the church. In Christ and in the church we glorify God, for "Unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:21). You cannot be in Christ and out of the church for the same act of faith, even baptism, puts you into both. (Gal. 3:27). (1 Cor. 12:13).

THIRD, — Christ wants to keep you in service. He wants us busy in the King's business. His business is urgent. Our government knows how costly it is to train a man to be a pilot and then have him go back into civilian life. Another must be trained to take his place. This cost runs into hundreds of thousands of dollars. But the loss of a Christian worker cannot be estimated or adequately expressed. The unfaithful loses his soul. The Lord loses his glory that would have come from a faithful servant. The church is burdened by the added responsibility of trying to bring the wanderer back. Everybody loses by the unfaithfulness of a church member who falls away from the grace of God. Every warning in the Bible about falling away from the faith indicates that it is possible for such to happen. Furthermore, Peter writes (in 2 Pet. 2:20-22) that "it HAS HAPPENED to them according to the true proverb, The dog turning to his own vomit again, and the sow that

had washed to wallowing in the mire."

FOURTH, — Christ desires that we bear fruit. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (Jn. 15:8). Christians are said to be "joined to another, even to him that was raised from the dead, that **WE MIGHT BRING FORTH FRUIT UNTO GOD.**" (Rom. 7:4.) This we will do when we "seek first the kingdom of God and his righteousness." (Matt. 6:33). And, when we "count all things but loss" for Christ. (Phil. 3:8 ff).

FINALLY, these things all contribute to the one great desire of Jesus, that his followers "be with me where I am." Then shall we be with him and be like him and see him as he is. (1 Jn. 3:1-3). So, we are all choosing whom we will be with and where we will be both now and for evermore. Whose desires will you satisfy, Satan's or Christ's?

Virgil Bradford
Goodlettsville, Tenn.

Higher Orders

By W. T. HAMILTON

The Lord commissioned his disciples to "Go ye into all the world and preach the gospel to every creature" Mark 16:15. With all the advantages of the mid-twentieth century, that should be easy to do. We have the men and the equipment and the world is favorable to hearing the story of the Christ. But even if that were not the case, we would still have the obligation. There have been times when the road was not so smoothly paved.

At the outbreak of the Civil War, Dr. W. H. Hopson was preaching for the church in Lexington, Kentucky. He had been reared in the South, and his sympathies were with the men in gray. His wife strongly leaned toward the Union. Lexington tried to be neutral. In spite of Dr. Hopson's efforts to preach the gospel and leave politics alone, the time came when he was arrested. (J. W. McGarvey was then selected to take his place as preacher for the Lexington church.) He was determined that he would keep preaching, even though he had been put in jail.

After his death, his wife wrote his biography. She tells this prison experience:

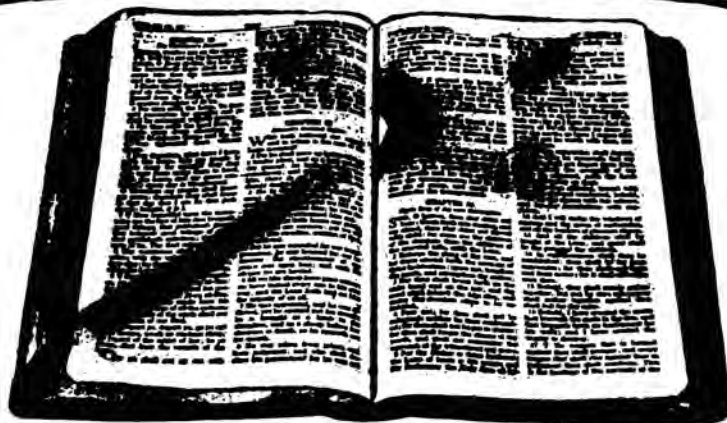
"Capt. Zach. Sherley assisted me all he could, and visited Dr. Hopson in prison to see if he could aid him in any way. When Dr. Hopson told him that he intended to preach in the prison the following Sunday, Capt. Sherley begged him not to do it, as an order was out that if any one attempted to preach they should be put in irons. Dr. Hopson told him that he received his authority to preach from a higher power than any human government, and he would like to wear chains for Christ's sake. He made his appointment for Sunday morning, and promptly the seats were filled, and just as he commenced preaching a soldier entered the room. The Doctor thought he was going to take him from the stand in all probability but instead, he slipped a note on the end of his bayonett, and, reaching forward, gave it to the Doctor. It read:

'Dr. Hopson will be allowed to preach, provided he does not preach treason. Gen. Jerry Boyle.'

"The Doctor read the note and went on with the services." (Memoirs of Dr. W. H. Hopson, page 110.)

If we, when all things are favorable, do so little in telling the world about Christ, what would we do if we were in such circumstances as was Dr. Hopson on that Lord's day in the long ago? "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things we have seen and heard." Acts 5:19,20.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"*
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"
Acts 26.25

*"Grace and truth came by Jesus
Christ" Jn. 1.17*

VOL. 2

FRIDAY, DECEMBER 30, 1966

NO. 97

Are You In Good Fix At The End Of 'Sixty-Six'?

One Brother recently said, "I have had a good year — I am in good fix as the old year comes to an end."

Let us ask: "ARE YOU IN GOOD FIX AT THE END OF 'SIXTY-SIX'?" We mean spiritually. Of course, it is wonderful if your health is good, and you are "in good shape" financially. But how about your soul?

HAD GREAT OPPORTUNITIES

Really twelve months — a whole year — is a long time, is a big portion of one's life, and the way a year is spent may affect one in heart and life for all eternity. There are a great many opportunities wrapped up in a year. We should have no regrets if we have done as Mary did. The Bible says, "She hath done what she could." (Mk. 14:8.) We should not worry about things which we could not have done. But how about that thousand and one little things which we could have done if we had been more thoughtful and purposeful in our daily lives and habits?

WHEN SHOULD WE LOOK BACK?

We should not look back except it be to improve our present situation. How could we avoid the tragedy of making the same old mistakes over again and again next year, unless we remember wherein we have erred and blundered? We largely learn by trial and error. The school of experience is a great school, and someone has said, "Fools learn in no other school." Perhaps, those best educated are those who have been graduated from the "University of Hard Knocks." But sluggards and indolent persons learn very little from any sort of school.

A little after the turn of the century my Grandfather's yard was pailed in with up-right "Pailings" about two or three inches apart. An old goose wanted inside the yard. She walked up and down the yard fence for hours sticking her head and neck through these tiny cracks in the fence — over and over — again and again — she stuck her head and neck into the same cracks — till she had worried herself down. I thought "what a goose she is for wasting herself like that."

But when we look back over the year—Sixty-Six do we not see how that in many instances we acted a "goose"? We tried to get somewhere and to succeed. But we lacked wisdom. We lacked purpose and guided direction back of our efforts. Some knew what they wanted, but they would not let God tell them how to reach their goals. "Every way of a man is right in his own eyes." (Prov. 21:2.) And "He

that trusteth in his own heart is a fool." (Prov. 28:26.) The angel told Cornelius that he would have to be told what he must do to be saved. (Acts 11:13-14.) How to become a Christian and worship God, how to live is something man must be taught: it is not to be drawn from the resources of his own heart. "The way of a man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23.)

When man leaves God out of his life and from being his teacher and guide, he always walks after the flesh, and, "If ye live after the flesh, ye shall die." (Rom. 8:13.) We need God at the steering wheel of life. If we try to direct our own lives apart from God we must, sooner or later, be wrecked and in the ditch.

DON'T START THE NEW YEAR

LOOKING BACK

Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." (Lk. 9:62.) If God had intended for us to constantly look back, he would have put our eyes in the back of the head, instead of in front. We need to get our bearings, look ahead and go forward in the year sixty-seven. Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14.)

ARE WE READY TO RUN THE RACE?

If we are not "In good fix for Sixty-Six", let us get ready for whatever the year may hold in store for us. We should have gained a great amount of knowledge and information concerning the art of Christian living in the old year which is coming to a close. We should be one more year further advanced in the Divine College of the Bible. We should have another year of wisdom gleaned from the school of experience, and from studying under Christ, the Master Teacher, and under the inspired apostles of Christ, even from the Old Testament as well, we should have gathered wisdom and the "Know-how" concerning the big job of the true way of living.

WE SHOULD BE AT OUR BEST

As we face the beginning of the New Year, 1967, we should be at our best. Never before have we had the opportunity to stand where we should stand now. However, it is a fact that some have fallen back, and are further behind, further back down the hill of success than they were a year ago. All should get hold of themselves, or rather let the Lord get hold

of them, and come back and try harder than ever, and now make up as best they can for their lost time and wasted opportunities of the old year — 1966.

THE OLD YEAR IS DYING

The Old Year is dying! It has been close to us, and we have been close to it. But it is going, and will soon be gone! Its breaths are becoming shorter and shorter. The liquid moments are filling up the air-sacks of its lungs. It is now unable to do much more for us! It will soon be gone — gone into eternity.

WE ARE DYING, TOO.

We are dying also! Every year, every month, every week, every day and hour, the time for our departure is drawing nearer. I will be 75 years of age on Jan. 12, 1967. According to the law of averages and mortalities published by insurance companies, I have a little more than 7 more years to live in this world. It could be less, much less, or it could be that by reason of strength I might find the time extended. But we are always, in a real sense, dying. Scientists tell us that every seven years every atom and tissue of the body has broken down and been replaced by a new one. As soon as a baby is born, it begins to die. Like a chain swinging down from the high ceiling, each link coming nearer the floor, so the journey of life starts up at the ceiling and each year brings us down and down, closer and closer to the sod and the grave.

TEN PEOPLE BURIED AT SIXTH AVENUE IN NINETEEN HUNDRED AND SIXTY-SIX

We buried ten people of our congregation here at Sixth Avenue in Jasper, Alabama, during the year 1966. One was a fine Christian young man, fifteen years of age — taken out of this world in a car accident. Another was a young Christian girl about 16, who heard me preach on a Sunday night, but died of a Cerebral hemorrhage by bed time that same night. One was a backslider, a suicide victim, to whom life came to mean nothing without God.

TEN MORE WILL DIE IN 1967

But ten or more of our congregation will likely die in Nineteen Sixty-Seven. Who shall it be? We don't know! It may be this writer, or one of you who are reading these words right now! We know that death is coming — we only do not know how soon the grim reaper may overtake us. But he is on our tracks — he is on the right tracks, too. We shall not elude him for long. (Heb. 9:27.) "Boast not thyself of tomorrow."

(Continued On Page 4)

WORDS of TRUTH

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Seven Ways To Kill The Church

GUS NICHOLS

A church is a congregation of believers who have been baptized for the remission of sins, and are obligated as individuals making up the group to promote each other's growth, and the growth and development of the congregation as a whole. (Acts 2:36-47.) It is also obligated to aid sister congregations when it is expedient to do so. Furthermore, it is obligated to the whole world round about it, to preach the gospel and be the pillar and ground of the truth. (1 Tim. 3:15; Eph. 3:8-10.) And it is obligated to itself, to edify and build itself up and become and be a strong church, inwardly and outwardly, spiritually and numerically. Only a wide-awake church fully alive and working to the limit of the ability of each member is equal to the task assigned. (1 Cor. 16:13; Eph. 6:10.)

A CHURCH CAN DIE

A church can die, can become a walking corpse, be a living and dead church all at the same time. God wrote the church at Sardis a letter. Very likely many of the members were absent when it was read. Some of those present were both dead and alive. One can be physically alive, but spiritually dead. But God said in the letter to a dead church, "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, AND ART DEAD. Be watchful, and strengthen the things which remain, THAT ARE READY TO DIE: for I have not found thy works perfect before God." (Rev. 3:1-2.) The church at Ephesus was apparently, a dead church. Paul said unto this church, "Wherefore, he saith, Awake thou that sleepest, and arise from the DEAD, and Christ shall give thee light." (Eph. 5:14.) "But she that liveth in pleasure IS DEAD WHILE SHE LIVETH." (1 Tim. 5:6.)

A CHURCH CAN BE KILLED

Because the body can die, it can be killed. (Mat. 10:28.) And since the church can die, it can also be killed. The church must be nurtured and cultivated, or it will die. Members who stand by and let the church die, without doing all in their power to promote its life and well being, are guilty of criminal neglect, just as those who neglect little children are guilty in the eyes of the law of the land. Christ built the church. (Mat. 16:18.) He loved it and gave himself for it. (Eph. 5:25; Acts 20:28.) The church is the body of Christ, and its members must not neglect it, much less may they contribute to the delinquency and death of the church. It is an awful sin for members of the church to partake of the fruits of Christianity, and the benefits of the

church, and then in return spend their time in hacking at the branches of the tree, and skinning the bark off, and thus contributing to its death. He who partakes of the tree is obligated to help cultivate and water it. All members who are not helping to tenderly care for the church and to help build it up, should be brought to repentance and a confession of their sins, or be excluded from the fellowship of the church. (2 Thess. 3:6; 1 Cor. 5:1-13.)

WAYS TO KILL THE CHURCH

1. If you hated the church, and wanted to kill it, you could not do it in a more effective manner than to neglect, or refuse, to attend all of its services. If it has two hundred members and 100 of them attend only 26 Sundays per year, and that the eleven o'clock services only, this would cut the attendance down to an average of only 150 per Sunday. It is easy to see, that the fifty absent members are killing the church. They would not have to be absent half time at the factory, or where ever they work to get fired. They would not like it if their children missed school half-time, or if they were to come home only every other night, or if the wife were to be absent from home half-time, or if the husband were to be off the job and out rambling around every other week. Christ was killed that we might have the church, (Acts 20:28), and now those who help to kill the church are more wicked than those who helped to kill Christ. Those who helped to kill Christ were not destroying the church, but those who help to kill the church are now helping to get rid of Christ and Christianity. (Heb. 10:25; Jas. 4:17.)

2. Another way which those who are enemies of the church can help to kill it, is to be "Oncers" just attend the Lord's-supper-meeting of the church on Sunday morning. Be absent from the Bible classes earlier Sunday morning. Miss the Sunday night services, or at least the Wednesday night services. Ignore all the training classes, teachers' meetings, business meetings, special work meetings, etc. Such lukewarm members would send up a howl if the church had no service except the supper-meeting on Sunday morning. They would want the preacher and the elders fired! Can such wicked people get to heaven? May God have mercy on them! (Rev. 3:14-19; Rev. 2:1-5.)

3. All members who DELIBERATELY REFUSE to get involved in a church-work program are helping to kill the church. All members are in the vineyard to work, or they are not in at all. (Mat. 20:1-16.) "Faith without works is dead", is just as true of members as of outsiders. (Jas. 2:14-26.) We must labor to enter heavenly rest. (Heb. 4:9,11.) We are each commanded to abound in the work of the Lord. (1 Cor. 15:58.) Each one must do what he can. (Mk. 14:6-9.) It is work — take this exercise, or die as individuals and churches. The only place where success comes before work is in the dictionary. Eddison said success is 98% sweat. Every member of the church must thus get involved in the work of the church, or he will become lukewarm, backslide and be lost. It has been estimated that 98% of the work of the church is done by 10% of the members of the church. The 90% do so little, or nothing, and it is largely because of a lack of interest in the church, and a wicked decision to avoid getting involved in the church very much. Like the foolish virgins, they are willing to go in, if they can get in on little or no preparation, or go in on the work of others. (Mat. 25.) Their motto is: "Let others do it." And "Others are better qualified to do it." But they never would have been at all qualified if they had deliberately avoided getting involved in the work. Such foolish members laugh at the old lady who wanted her sons to learn to swim before getting in the water.

4. At least 50% of the members of the church are not giving as much as they should. Perhaps, you are not in this group, and maybe you are. Some have estimated that 90% of the contribution comes from 10% of the members of

the church, and this 10% do not own 90% of the wealth of the church. The heart-warming fact is they love the church and are totally committed to Christ, are totally involved in the church and its work. They want the church to be able to do its work, as God ordained it should, and they love the Lord, find their chief concern to be wrapped up in the church — it is the source of their greatest earthly joy. The other part of the church give conscience money — enough to save their smarting conscience, and like the one talent man they bury the rest and it will get burned up when the world gets on fire. They do not believe in laying up treasures in heaven, but their treasures are on earth. (Mat. 6:19-21; Phil. 4:17-19.) Half the members of the church could double their contributions and never suffer one whit from so doing, and be all the better off as Christians for doing it, and they are helping to kill the church by not doing this very thing. **SINNERS SPEND MORE TO KEEP THE SIN-BUSINESS GOING THAN 90% OF THE CHURCH MEMBERS SPEND TO PROMOTE THE LORD'S BUSINESS.** I had rather have half of my income and the Lord's favor and blessings, with the other half laid up as a treasure in heaven, than to have it all, and be a lukewarm member of the church, and help kill the church by with-holding what I should give. If all the members would give at least 10% of their income, they would still have nearly all of their income left — still have 90% of it. If a man's soul and his religion is not worth that much, and the tree of Christianity does not mean that much to him, and if heaven and eternal rewards mean less than that, he could not likely be a Christian anyway — he would not have what it takes to help him to live even a very good moral life, much less to be a real Christian.

5. Another way to kill the church is to keep all the members of the church angry and in a quarrel about something. Get them to spend much time in planning the work of the church for the elders, and talking about what the deacons should do next. Get them involved in material things, instead of being interested in the spiritual growth of the church. Get the elders to thinking of money matters all the time. Dont' let very many of the members, or the elders get very much excited about saving lost sinners, and restoring backsliders. Don't allow the preacher, or any one of the elders to hack at your pet sin with the sword of the Spirit, or to in any way make you feel like repenting and turning a new leaf in a total commital to Christ. Make your influence felt, and let the church know how powerful a force you are to be reckoned with in case your path is crossed. And while you are engaged in this devilish work there will be a clash between your influence and the influence of good people in the church, and in this way you can stir up friction and bitterness and clammoring in the church and kill it, as the enemies of Christ killed his physical body. Some members of the church will suffer in order to have a part in killing the church. Paul suffered for the sake of the body, the church. (Col. 1:24, 18.)

6. Another way to kill the church is to make a sort of a political party out of the church. Get some in the congregation to go on a sit-down strike against something you don't like. Get the Devil to help you influence them to with hold their contributions, or to run off to some other congregation a few Sundays till they can get their way about something. Just murmur and complain all you want to until you can get your way. (Phil. 2:12-16; 1 Cor. 1:1-12.) Of course, you would be lost, but perhaps you do not believe in hell any way. And you would kill the church, in some places, but you dont' love the church any way, and dont' care what happens to the church.

7. If you hate the church, and want to kill it, dont' approve of a thing the church does,

(Continued On Page 4)

The Holy Spirit

(No. 10)

FRANKLIN CAMP

This is the tenth, and last article for the present, on the Holy Spirit. Sometime in the future I plan to write another series on this subject. In the next series I plan to discuss the following: The Spirit of Promise: The Holy Spirit and The Great Commission: The Gift of the Holy Spirit; Spiritual Gifts; The Anointing of the Holy Spirit; Sealed by the Spirit; The Earnest of the Spirit; Grieving The Spirit; Quenching the Spirit; The Fruit of the Spirit. These topics are essential to an understanding of the work of the Spirit. The passages dealing with these subjects are the ones that are being misused and misapplied today.

I have a reason for not discussing these subjects at the present time. I am scheduled to speak on the Holy Spirit, in January, at the Lipscomb lectures. A great amount of study has already been done and much more will be done in the preparation of these lectures. Waiting until this preparation is completed will provide added benefits in these articles as a result of this additional study. I expect to profit by this study and hope to share this with the readers of "The Word of Truth."

MINISTRATION OF THE SPIRIT

There is a fundamental difference in Judaism and Christianity. Many of the errors that confronted the early church grew out of a failure to recognize the difference in Judaism and Christianity. Much of the New Testament deals with this question and presents Judaism and Christianity in contrast. A failure to keep this in mind can mislead us in our study of vital subjects. I think this is a contributing factor in misunderstanding the work of the Holy Spirit.

Space does not allow a verse by verse commentary on the third chapter of Second Corinthians but I suggest that you get your Bible and read the entire chapter. In verse 8 Paul speaks of the ministration of the spirit. The word translated ministration is used a number of times in the New Testament but this is the only time it is used in connection with the word Spirit. The word is sometimes translated ministration, ministry, serving, service, waiting, attendance, charge, depending upon the context in which it is found. The most common use of the word is ministry. Paul often uses it in this way.

No passage written by Paul contains more strong contrasts than this chapter. Note these contrasts: The Old Institution and The New Institution — tables of stone, tables of the heart — letter and spirit — killeth and giveth life — ministration of the Spirit, ministration of condemnation and ministration of righteousness — the ministration of Moses and the ministration of the apostles — Moses veiled and the apostles unveiled — fading glory of the law and the greater and continuing glory of the gospel — the thing abolished, and the thing which continues.

There should be no difficulty in seeing the meaning. The ministration of the Spirit is contrasted with the ministration of death. That which is called the ministration of the Spirit is also called the ministration of righteousness and this is contrasted with the ministration of condemnation. The ministration of death and condemnation is called letter in verse 6. The thing that is now ministered is called Spirit. These contrasts made by Paul leave no doubt in the mind of the careful student that by these terms Paul simply refers to the ministry of the apostles through which the gospel was given, as contrasted with the law given through Moses. There ought not to be the least doubt that Spirit is here used for the gospel. The law brought death because men could not keep the law. The gospel offers life because of the provisions in it made possible by the death of Christ. The law condemned because men could not live a perfect life. The gospel brings righteousness

because it provides pardon.

Redemption was progressive coming through Judaism, (Jesus said, "For salvation is of the Jews." John 4:22), and culminating in Christ and the gospel. Words and figures are used in keeping with this development of redemption. Law and flesh are associated together. This was appropriate. It was a birth of the flesh that made them members of this covenant. The flesh is the avenue of sin. Sin and death go together. The law was temporal, fleshly, and what could be more appropriate to suggest its inability to save and its temporary nature. Physical life is temporary and not eternal. The physical world will come to an end. The law sanctified the flesh, not the spirit. (Heb. 9:13, 14) Thus terms were used in reference to the law in keeping with its purpose and accomplishments.

The same principle applies to the gospel. The gospel is not used in reference to the Law of Moses. Indeed how could it be since the law brought condemnation and death? Who would think of saying that a judge's announcement to a criminal that he had been found guilty, was condemned, and was to die in the electric chair was gospel—good news? The words life, righteousness, liberty, spirit are used in reference to the gospel because they are in keeping with its provisions. The gospel is spiritual—involving a birth of the spirit, not the flesh—providing pardon and life, not death. The spirit of man does not die (except in the sense of the second death) and in harmony, with this The Holy Spirit is not as-

sociated with the law of Moses as it is with the gospel. Spirit and life are associated together, just as flesh and death. The law gave no life and therefore no Spirit. The nature of Christianity in contrast with Judaism is the reason that it is spoken of as the age of the Spirit. It is not that there is some special, mysterious operation of the Spirit in relation to the Christian. It is passing strange how brethren can understand some passages that use only the word Spirit and they know that it refers to the operation of the Spirit through the gospel, yet in other passages where they find the word Spirit they insist that it means the Spirit apart from the gospel. Example. "Walk after the Spirit." (Rom. 8:4) Note we just have the word Spirit in this verse. Shall we therefore conclude that it means apart from the word? "Led by the Spirit of God." (Rom. 8:14) This mentions the Spirit, not the gospel. Must we conclude that since it uses the word Spirit alone that it is apart from the gospel? This is exactly the argument that denominational preachers have made on this passage through the years—direct operation of the Spirit. These very brethren that are trying to claim some direct operation of the Spirit on the Christian would deny the same kind of argument made by a denominational preacher for a direct operation on the sinner. Will one of these brethren please explain to me why that the word Spirit in reference to a Christian means apart from the word, when the word Spirit by itself in passages referring to the sinner means with the word.

Christians Must Grow

By W. RAY DUNCAN

One of the happiest days of my life was when the good doctor came from the delivery room and said, "You are now the father of a nine pound girl. . . and the mother and daughter are both doing fine!" On another occasion a similar thing happened when the doctor announced that a fine bouncing baby boy had arrived to make his home in our family! The mother received flowers and our close and immediate friends received "announcements" and the parents in turn received many congratulations.

The Lord has blessed us beyond measure in human calculations in that both children have grown up to be faithful Christians, both married good Christian companions, and the grandchildren who are old enough to obey the gospel are Christian. They are both Bible teachers now, and the boy is a deacon and the girl's husband is one of the "leaders" of the church in a large city where the church is not strong. Indeed we are thankful and rejoice in their good and faithful lives.

The Lord also tells us that at times there is rejoicing in the "Presence of angels" when a child is "born" into the family of God. We know by revelation that there is joy in heaven when a sinner becomes a Christian, and we know by experience that there is joy on earth when sinners turn to the Lord. It has been my pleasure to go to the place of baptizing at all hours of the day and night to aid and assist someone in obeying the commands of the Lord. At times I have laughed for joy, and on other occasions I have wept with the candidate for joy! But no matter what the expression of emotions—it was always an occasion of great joy!

I have watched numbers of babes in Christ feed on the "sincere milk of the Word" and grow up into strong and faithful servants of the Lord. I have watched some of my children in the Lord become elders in the church of the Lord, others

have become deacons, and not a few have dedicated their lives to the "ministry of the Word." Still many, many others are faithful and loyal teachers of God's eternal Word helping and working to save the souls of the lost. What a marvelous experience for any preacher to see his "children walking in the truth."

On the other hand, wouldn't it have been a sad and heartrending day to have made the discovery that one or both of my children were destined to never grow mentally to maturity! Their bodies would grow—but not their little minds. They are destined to go through this life leaning on others for support and clinging to others for help! Such a dark cloud hangs over a many a home, and hearts that one time were hopeful now ponder in silence how and why did this happen in our family. Only God knows the answer!

It also happens in the family of God! Little children are born into the family of God—and for a while they are very active and joyful. They eat, they work, and they pray, and by their lively enthusiasm great joy permeates the whole kingdom of God. Then something happens! Almost suddenly they lose their spiritual appetite. They mince on their spiritual food, they are no longer hungry. The table of the Lord is spread—but the young Christian begins to miss this spiritual meal quite regularly. Finally they become weak and irritable. They begin to find fault with everybody and everything in the Lord's church. They begin to quarrel with their brothers and sisters in the Lord and to speak sharp words of criticism. The preachers and elders try to restore life and health through God's word, but such is rejected. Finally the patient dies! What a sad day in the family of God. Usually the death is not attended with any ceremony—and no flowers are sent—we just sort of hang our heads and breathe a silent prayer unto God, "Lord, help us." Why did this happen in our church family? "GOD, HELP US THAT WE MAY NEVER LOSE ANOTHER ONE OF THY CHILDREN—OUR BROTHERS AND SISTERS IN THE LORD." IN JESUS' NAME, AMEN."

Are You In Good Fix At The End Of 'Sixty-Six'

(Continued From Page 1)

row, for thou knowest not what a day may bring forth." (Prov. 27:1.) "To day, if ye will hear his voice, harden not your heart." (Heb. 3:7-11; Psa. 95:7-11.) "Behold, now is the accepted time, behold now is the day of salvation." (2 Cor. 6:2.)

A GLORIOUS DAY IS COMING

To the true and faithful Christian, a glorious day it will be when death does come. As soon as death has turned him loose, then will come the angels to bear away his justified spirit to the sinless summer land. (Lk. 15.) Like Paul, he can say, "To me, to live is Christ, and to die is gain." (Phil. 1:20-24.) We shall then "Depart and be with Christ, which is far better." (Phil. 1:20-23; 2 Cor. 5:1-8.) This will be a glorious day for us! Were it not for the joy of serving the Lord and doing good, we would hasten the day if we could.

SOMETHING WORSE THAN DEATH

While death brings sadness into our homes, there is something far worse. It is to harden the heart by continually rejecting the invitation of the gospel and the golden opportunities of life around us for serving the Lord. One can harden his heart until he never will come to repentance. (Heb. 3:7-8; 1 Tim. 4:1-3; 2 Pet. 2:14.) This is worse than death.

WE ARE HERE — THEY ARE GONE

But "We are all here alive this day". (Deut. 5:1-3.) Yes, and alive under great responsibilities. We are as pilots of a great giant airplane. All the people under our influence are on board and we are away up in the middle of the air with all these souls depending upon us. Do you keenly feel the responsibility to be the light of the world and the salt of the earth? (Mat. 5:13-16.) Your children, your parents, your other relatives, and all your close friends may be on board! Perhaps, you often failed in the year-Sixty-Six. Some may have already gone into perdition because of your bad life and influence. Are you going to repeat the same old mistakes in the New Year? Get right with God, help others and do it now. It is, perhaps, much later than you think!

Seven Ways To Kill

(Continued From Page 2)

the sermon, the teachers, the services, or a ny one, as this might help the church to live forever. But criticize, and criticize, to your heart's content. You know, it does not take much brains and no religion at all to do this. Are you helping to build up the church, or are you helping to kill the church? Do you want the church to live, or die? If the church is of God you are obligated to help build it up; but if it is of Satan, then so are you. The rest of the members already know what you think about the church. They already know whether you are trying to kill the church, or whether you are trying to be a great blessing to the church in every way possible.

WHAT IS YOUR ATTITUDE?

Via Firm Foundation

What is your attitude toward the work of the Lord? Do you have the confidence in the Lord's promises and the possibilities present for advancing the Lord's cause? Are you an optimist or pessimist as your attitude relates to the work of the church?

We are reminded of two shoe salesmen who were sent to Africa by their company. One of them wired back, "The case is hopeless. Nobody wears shoes." The other wired his employer "Unlimited opportunities everybody is barefooted."

Paul made a bold statement, "I can do all things through Christ who strengtheneth me" (Phil. 4:13.) This was not egotism but implicit faith in the promises of the Lord.

Let us never accept the attitude of defeat.

Announcements

We recently published Words of Truth after a Fifth Sunday, which was an extra edition, so we would not need to put out the paper on Christmas.

* * * *

Don't forget to subscribe for WORDS OF TRUTH for next year. Where? O'where could you obtain so much spiritual help for so little?

* * * *

There will be a singing at the Sixth Avenue Church of Christ in Jasper, Alabama, the last night of the Old Year—1966. We hope to sing out the Old Year and sing in the New Year. Come and spend at least an hour or two with us any time between 7:00 P.M. and Midnight.

* * * *

A committee of five brethren have purchased three acres of land on the main highway at Curry, Alabama, on which to build a meeting house and start a new congregation. Congregations in Walker County, and even some others near, have an opportunity to help pay for this land and furnish funds for the erection of a meeting house on the property. All things are now ready, let us cooperate in this good work and all do what no one congregation alone is now prepared to do by itself. Curry has a grammar and high school, and is a fine and fast growing community, with no Church of Christ in several miles in any direction. Please pray for this effort.

Does This Leave You Cold?

Some people never grow too old, for too tired, nor do they live too far from the meeting-house to be present for every service. The weather never gets too hot, nor too cold, as long as travel is possible. It is never too dry, never too wet, but that some people make arrangements to be at worship.

Do you think it is strange that people should act that way? Not at all! They attend services because of their relation to Christ. To them He is more than life or death, joys or sorrows; more than earthly comforts entertainments, or earthly gain. Christ is their all in all. He is the center of their life.

Such people do not have to tell their neighbors how much they love the Lord. Everyone knows that they do by the way they live. The apostle Paul said, "For me to live is Christ, but to die is gain." . . . I am crucified. . . with Christ; nevertheless I live: Yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of him who loved me and gave himself for me" (Phil. 1:21; Gal. 2:20.)

LOVE IS THE ANSWER: "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 Jn. 5:3.) Yes, a true and genuine love for God would solve many of our problems. What a terrible time we have trying to keep people faithful in attendance! How we coax! How we plead! How we tantalize! And Why? Simply trying to get people to do what they don't want to do, but which they would gladly do if they loved God. True faith shows up in faithfulness. The only service that counts is faithful service motivated by love of God. Someone says, "I must start attending" . . . considering it a dreaded task. What he or she needs is love for God! When we love God. His commandments are not grievous or burdensome. It doesn't take any strength of character to say, "I don't like the time of services; the teachers; the preacher or that one hypocrite who attends all the time.

—Adapted —

SPIRITUAL PREPAREDNESS

Who would say that spiritual preparedness is not urgently needed in American life now? A noted engineer said recently: "Personal character is a social order like the quality of steel in bridge-building," and stated that it is now at low level. We must have a high moral and spiritual

Alabama Christian College

Alabama Christian college is located on a new, ideally situated campus on the Atlanta Highway near its intersection with the by-pass. A master plan for the development of the ninety-two acre campus providing for sixteen buildings and an educational plant to accommodate fifteen hundred students was drawn up before the first building was constructed. The first phase of construction has been completed resulting in four beautiful, colorful buildings — the E. L. Cullom Rotunda, the J. L. Perry Cafeteria, and two dormitories. Construction is slated to begin immediately on two additional classrooms. Plans are currently being drawn for the Gus Nichols Memorial Library, a large apartment complex for married students and two additional dormitories. The new campus with the first phase of construction completed is already appraised at \$3,000,000.00.

The E. L. Cullom Rotunda, a beautiful and unique building, provides suites of offices for the administrators of the college; faculty offices; thirteen large classrooms, including two science laboratories and a large science lecture room; student center; bookstore; an auditorium that will seat one thousand; two conference rooms; and temporary library facilities. The J. L. Perry Cafeteria has two serving lines and has facilities and equipment to serve fourteen hundred persons during a normal meal time. It is operated by Morrison's Cafeteria, Inc. The dormitories are built on the motel style of construction. Each room houses three students. Each student has his separate bed, desk, and storage area. Each room has bathroom facilities, carpeted floors, unit-controlled heat and air-conditioning and a telephone.

Alabama Christian College is an independent liberal arts junior college. It was established in 1942 to teach the regular junior college curricular in the framework of Christian principles and ideals. It places strong emphasis on character development through the daily study of the Bible. All students who pass the academic and character requisites are accepted for admission. Alabama Christian College offers over 650 credit hours of freshman and sophomore level courses in over 150 different courses in more than 16 areas of study.

Alabama Christian College has a dedicated competent faculty. Prospective faculty members must have at least a masters and thirty graduate hours in their teaching field to qualify for employment. Of the twenty-two faculty members, two have Doctor of Education Degrees, four are candidates for the doctors degree and twelve others hold the masters degree and in most cases have further post-masters work. Those who do not hold masters degrees are teaching physical education and commercial subjects.

Alabama Christian College enrolled 275 students for the fall quarter of 1966. In the two years since moving to the new campus, Alabama Christian College has increased 70% in enrollment.

Dr. Rex A. Turner, who was one of the co-founders of the college in 1942, is the President of Alabama Christian College, Dr. E. R. Brannan is Dean of the college and Mr. R. A. Baker is the Registrar. Each of these men have over twenty years of association with the college. The Chairman of the Board of Directors of Alabama Christian College is well-known Alabama Editor, Publisher, and Businessman, Jim Faulkner.

Graduates of Alabama Christian College transfer to the University of Alabama, Auburn University, Huntingdon, Troy State, Harding, David Lipscomb, Abilene Christian College, and other colleges and universities to complete their four-year degree. Many have gone on for masters and doctors degrees.

power to go forward with high vision and moral concern to a worth-while goal. Who is better qualified than the Psalmist to give counsel on this point? "I store thy word within my heart, to keep myself from sinning against thee." Psa. 119:11 (Moffatt.)