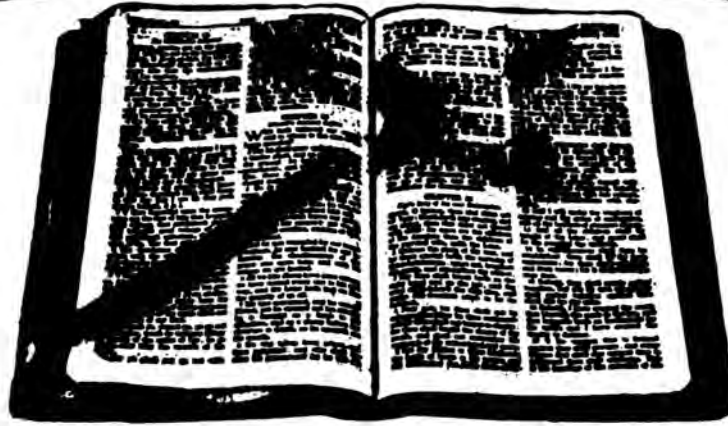


# WORDS of TRUTH



"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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## Doctrine of First Things

As last things occupy a prominent place so also do first things. This is the first of the year. We remember our first day in school, the first baby, baby's first steps and first words, our first contact with a friend, ad infinitum. Many "firsts" in the Bible are most impressive. We remember God's first words in creation, "Let there be light." The first recorded words of Jesus to Joseph and Mary: "How is it that ye sought me? Knew ye not that I must be in my Father's house?" (Lk. 2:49) And the first recorded words of Saul of Tarsus: "Who art thou, Lord?" And, "Lord, what shall I do?" Many people evidently read the first book of the Bible and there they stop. Others read the first book in the New Testament, - and there they stop. But let us examine some real and important "firsts" in the Book of God.

### THE GREAT AND FIRST COMMANDMENT

A certain lawyer asked the Lord Jesus, trying him, "Teacher, which is the great commandment of the law? And he 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. 22:36-38) This first commandment, found in Deuteronomy 6:5, is not first in time, but first in importance. Others are quite meaningless without it. The observance of this first command inspires the second, namely, "Thou shalt love thy neighbor as thyself." We need not say we love God if we love not one another, for "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, cannot love God whom he hath not seen." (1 Jn. 4:20)

Another first command is the "first commandment with promise." It is "Honor thy father and mother, that it may be well with thee, and thou mayest live long on the earth." (Eph. 6:2-3)

These two commandments called "first" are woefully lacking among us today. This is much in evidence on every hand. War and bloodshed, rioting and looting, murdering and stealing are all a sign of the times and arise from a lack of love for God and man. The ever swelling tide of parental and juvenile delinquency indicates the same. We all need to come back to the beginning point and learn to love God and keep his commandments, for this is the whole duty of man.

### THE FIRSTBORN

Under the law the firstborn of man and beasts belonged to the Lord. (Ex. 13:11-16) Special powers to rule over the family belonged to the first born, and he received a double portion of the inheritance. We may see this principle at work in the deceitfulness of Jacob when he pretended

to be his brother Esau. (Gen. 27)

Jesus the Christ was Mary's first born son. (Lk. 2:7) Mary was a fair young virgin who found favor with God. According to prophecy this "virgin conceived" and brought forth her firstborn son and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. Of course, Mary and Joseph had children. Jesus was not the son of Joseph. He was the "only begotten of the Father, full of grace and truth." (Jn. 1:14) The two words "only begotten" are from a single Greek word, monogene, and means the only one in his class. There was never, and never will be, another like Jesus, the only begotten Son of God. But other sons born to Mary are named in the Scriptures. They are James, and Joses, Judas and Simon. Daughters were also born to Mary but are not named in the Bible. (Mark 6:3)

The Lord Jesus Christ is also the FIRST-FRUITS of the dead. (1 Cor. 15:20, 23) This is in reference to his resurrection as in also the Scripture in Colossians 1:15 and 18. Paul says that he is the "firstborn of all creation." He is "the beginning, the firstborn from the dead." Strictly speaking he was not the first raised from the dead, but is called the firstborn from the dead because "death hath no more dominion over him," (Rom. 6:9) and because his resurrection is a pledge of our own." (1 Cor. 15:23)

Those who are Christians, God's children, are also "firstborn" and "firstfruits." "But ye are come—to the general assembly and church of the FIRSTBORN (ones) who are enrolled in heaven." (Heb. 12:23) Note: The word firstborn is plural and cannot, therefore, refer to Christ. And again, "Of his own will he brought us forth by the word of truth, that we should be a kind of FIRST-FRUITS of his creatures." (James 1:18)

### FIRSTFRUITS BELONG TO GOD

The first and the best always belong to God. "Honor Jehovah with thy substance, and with the firstfruits of all thine increase." (Prov. 3:9) Not only was this true under the law; it is also true of Christ Jesus the Son who belonged to the Father. It is true of God's children as firstfruits, for we belong to him. The saints in Macedonia have been immortalized in the Sacred Volume by the record that they "first gave their own selves to the Lord." (2 Cor. 8:5) Our offerings, too, will be acceptable to God when there is FIRST a willing mind, when we purpose WHAT SHALL FIRST BE GIVEN to the Lord. We must put God and the kingdom first in all our plans.

### ANOTHER "FIRST" BEFORE WORSHIP IS ACCEPTABLE

This principle is important. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, FIRST BE RECONCILED to thy brother, and then come and offer thy gift." (Matt. 5:23-24) It is true that this passage is couched in language characteristic of the Mosaic law, but we must not hesitate to make the application to Christian worship. Worshipping God is necessary and important, but when I sin against my brother I must make things right, or attempt to, with that brother FIRST, then will God know me and hear my prayer.

Too often we are prone to place all the blame on another when friction arises. We just could not be blinded by our own condition! Hence, read and apply this: "And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?—Thou hypocrite, cast out FIRST the beam out of thine own eye; and THEN (after self-examination and correction) shalt thou see clearly to cast the mote out of thy brother's eye." (Matt. 7:3-5)

### THE MOST COMPREHENSIVE "FIRST" OF ALL

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) This means all of us; elders, preachers, deacons, teachers and all the rest. How different things would be if all would follow this command, letting the word of Christ rule our lives and putting our own selfish desires in the background. When God's kingdom comes FIRST we will not only see the local church more active and zealous, but every phase of life will be improved. Then will we live soberly, righteously and godly in this present world; then will the world learn righteousness in and through us.

### JESUS IS COMING AGAIN

Since the Lord Jesus will come a second time no right thinking person can put everything else first. Every indifferent, unfaithful, inactive member of the church should "repent and do the FIRST works." (Rev. 2:5)

When Jesus comes "the dead in Christ shall rise first—" (1 Thes. 4:16) Then what? Why, the premillennialist says, Then a thousand year reign, and then the wicked shall be raised, and then the end. No so, that is not what the Scriptures put second. The apostle is not giving the sequence of the resurrection of the righteous and the wicked. Rather he shows that the dead in Christ shall rise first,

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

GLENN A. POSEY Assistant Editor  
1601 Sixth Ave., Jasper, Ala.

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## May the Churches of Christ Face the Future With Confidence and Courage?

GUS NICHOLS

There is trouble, turmoil and strife all over the world. Sin and lawlessness are running loose and wild in the land. Defiance of properly constituted authority, the lusts of the flesh and of the mind may be found on every hand. Theft, robbery, murder and hate are spreading like wild fire in a dry forest. Fornication and adultery with the attendant venereal diseases, broken homes and orphaned children are a number one problem. And human life, and the divine rights of human beings, are being flouted. It is said that one out of every four marriages results in a divorce; and one out of every five girls getting married, either had to marry, or thought she did, or have her child out of wedlock.

Liberalism, infidelity and atheism are rapidly spreading over the face of the earth. Communism controls one third of the human race (about one billion souls) and is an organized system of atheism. Catholicism, which is a mixture of Christianity, politics and heathenism, is spreading rapidly. Denominationalism is uniting in a compromise which means a total rejection of the Bible as far as being authority in religion is concerned. Such union as they are entering will give them, together with Communists, and Catholics, as big Stranglehold upon religious freedom and the individual conscience.

In the meantime, the masses of the people are losing faith in the Bible and all religion, as Jesus knew they would when he prayed for the unity in himself of all who would believe on him through the apostles' preaching, "THAT THEY ALL MAY BE ONE; as thou Father, are in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." (Jn. 17:20-21.) "That they may be one, even as we are one." (V. 22.)

Even in the church of the Lord, among those who have obeyed the gospel of Christ, and subscribed to the word of God as their only guide and rule of faith in religious matters, there are splintering factions, cursing the whole body of Christ. Liberalists are dividing among themselves, and radicals among themselves. New parties, factions, fellowships and divisions are daily being formed, and that contrary to the earnest, fervent prayer of our blessed Lord.

But despite the smoke and fog of battle-strife, like Paul, many are "Set for the defence of the gospel." (Phil. 1:17.) And many are "Striving together for the faith of the gospel." (Phil. 1:27.) They are not going off to the right into liberalism, nor to the left into anti-ism. Liberalists trifle with

specific divine law, change God's plan of salvation, the worship he prescribed, the organization of his church, the faith and doctrine of Christ, and have not God. (2 Jn. 9.)

Anti-ism trifles with and changes divine generic law, and the liberty under it prescribed for the people of God. Liberalism makes specific law into expediency, and Anti-ism makes matters of expediency into law, and in their chosen fields of controversy, seek to do away with expediency and religious liberty.

Just plain Christians are seeing the difference, and are forsaking and rejecting both Liberalism and Anti-ism. They believe in doing exactly what Christ and the inspired apostles specified in his specific law. When Christ said "Go",—"teach",—"baptize", "assemble", "sing", "pray", "eat", the sacred supper, "Give" as prospered, "teach" and "Admonish" one another, "relieve" the needy poor, "preach the gospel to every creature in all the world"—these plain Christians believe in doing all this, with everything else thus specified, without addition, subtraction or substitution.

But these plain Christians know that these specific commands become generic commands, as to how to do these specific things, and they are against making any laws for God as to how such specific things are to be, or not to be done. These plain Christians will not make a law that in carrying out the great commission the "going" must be by plane, or by walking, etc. They are silent where God was silent in such matters, under generic law. Neither will they bow to some man-made law forbidding that the going be by plane, walking, etc. They know such matters are matters of opinion, human judgment, option or liberty, and they suggest that we all do what is expedient in this realm of religious liberty, and still be united. Some came to spy out Christian liberty in Paul's day, and he would not give over to them for a single hour, that the truth of the gospel, and such liberty might remain with the saints. (Gal. 2:1-5) Paul circumcised Timothy, as a matter of liberty, under the gospel, knowing the old law of circumcision was nailed to the cross, and it is now no part of the law of Christ, and that if done as a social rite, and not as a matter of religion, or of faith, it was only a matter of expediency, and proper. (Acts 16:1-4.) But when the Judaising law-makers came to spy out this liberty and wanted Titus circumcised as a matter of religion, or a matter of faith, Paul rebelled against any such commandment of men, and contended for liberty to circumcise, as he did it, and refused to tack it on to the law of Christ. (Gal. 2:1-5.)

Now when law makers come in among us making laws that the church cannot buy food for hungry destitute children, and that those who do so will go to hell, we refuse to bow to their man-made law. And when they make a law that the church cannot contribute to any but saints, and that it cannot give to a home of any kind, or help an orphan child, even in an elder's home, we refuse to bow to their man-made laws. And when they demand that churches cooperating must do so in some certain, and exclusive manner, we refuse to bow to their man-made laws, and "mark and avoid them" for causing divisions among the saints with their perversions of the word of God. (Rom. 16:17-18.)

Because these plain Christians are thus standing four square for the truth of the gospel, there is hope for the future. When unity comes among us, it will come upon the principles of liberty under generic law, and not upon the doctrines of liberalism, nor anti-ism. There is certainty that truth will win, and have the victory over error. We can face the future with confidence and courage.

However, the truth has no voice of its own with which to cry out in its own defence. It must depend upon your voice and mine, your dollars and mine, to give it to the people. Right now, while you think about it, subscribe to the

"WORDS OF TRUTH". See our Masthead for the terms.—We shall take advantage of this opportunity to say, we wish you every one a great and happy New Year—every day of it. God bless you—every one.

## The Behavior of Love

HOW DO YOU BEHAVE AS YOU DAILY LIVE YOUR LIFE? Would you be considered a Christian by your neighbor, your father or mother, your children, your wife, your husband? It would be tragic if any of these individuals should give a negative vote. Honestly, what is your answer to the question? DO YOU ACTUALLY BELIEVE THAT YOUR BEHAVIOR PROVES YOU ARE A CHRISTIAN — A FOLLOWER OF CHRIST? Oh, what a serious, a soul-searching question this is!

WHAT SHOULD BE THE BEHAVIOR OF A CHRISTIAN? What characteristics in a person's life SHOWS him to be Christ-like? Paul gives us the answer and puts down the definite, clear-cut picture of the Christian in I Cor. 13:4-7. You cannot miss the point — the one essential ingredient is LOVE.

PATIENT. Love faces up to misfortune, pain, offenses, injuries, neglect, and heavy burdens, and in every instance gives a glowing example of beauty of character that amazes everyone who looks on. It is almost unbelievable, but true — it is love in full control to give astonishing behavior. It is Christlike character in full bloom.

KIND. When LOVE lives in the heart the individual displays a marvelous kindness. It is an active quality. It deliberately gives itself away in unselfish deeds. Without exception, thoughts and words and deeds are poured out in kindness. Selfishness begets unkindness. Love makes a soul beautiful!

NO ENVY. That ugly thing cannot grow in a heart where love lives. It is not fit in a place where love has the right to live. LOVE will not let it live there. Imagine the ugly state of a heart that gives growing room to such vile sins as envy and jealousy.

NO SELFISH PRIDE. God cannot look with approval upon one who exhibits vain glory and self-boasting. Conceit is an ugly vice. Boasting cannot come from a heart where LOVE lives. The idea that "I can do a better job than those jay-birds" shows an attitude foreign to LOVE'S BEHAVIOR. Love refuses to puff itself out as a pair of noisy bellows. HUMILITY OF SPIRIT SUCH AS JESUS MANIFESTED CHARACTERIZES ONE WHO HAS LOVE GROWING IN HIS HEART.

IS NOT RUDE. Rudeness has no place in a Christian. You may be sure that the Master was never rude. When LOVE lives in a heart there is always the presence of thoughtfulness and considerateness, of gentleness of soul. In short, love is in full control and no semblance of that ugly vice is manifested.

UTTERLY UNSELFISH. The apostle made it clear that one under the control of LOVE always behaves in a manner that demonstrates unselfishness. Our Lord exemplified true unselfishness. His thoughts were always set on others. LOVE acts that way. What about YOUR attitudes and behavior?

IS NOT PROVOKED. How much TEMPER do you have? How much CONTROL is manifested? Under the provocation of strong irritation do you react as a Christian? Paul declares that LOVE has the power to make the mind and heart respond as a Christian should act. It does not blaze into swift anger. How do we behave on the job? In a family disagreement? Talking about "religion"? In the business meetings? In the elders planning sessions, the elders-deacons meetings? If you find yourself "touchy" or irritable remember Paul's prescription.

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## The Behavior of Love

(Continued From Page 2)

THINKETH NO EVIL. The apostle Paul urges the Christian to refuse to carry a notebook in which he may record all the slights, injuries and hurts (real or imaginary) so that he could take it out for reading material at bedtime. What an evening of irritation and actual misery he could count on! Most of us would not be able to sleep a wink. LOVE DOES NOT ACT IN THAT MANNER.

Paul's description of love's behavior is clearly set forth and preserved for all time. Christian, what does YOUR BEHAVIOR set forth? Do you exemplify the LOVE set forth by Christ and by inspiration of the Holy Spirit in this scripture? Do we practice this love, or have we, as did the church at Ephesus, slipped away from this love?

"And now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:13.)

— Adapted

## What Are The Qualifications For Elders?

G. N.

A list of the qualifications of elders, or bishops, may be compiled from 1 Tim. 3 and Tit. 1, given in the American Standard Version as follows:

1. "WITHOUT REPROACH" (1 Tim. 3:2.) "blameless" (Tit. 1: 6,7.) Elders must be men of good reputation, men of good standing in the community, men who are not under blame or reproach. They must have a good report of "them that are without." (1 Tim. 3:7.) They are to be men who have chosen and merited a "good name" for themselves. (Prov. 22:1.) Of course all Christians are to strive to live above "reproach," or be "blameless." (Phil. 2: 14, 15.) However, none of us, not even the elders, will be able to perfectly reach the standard given. The standard for both Christians and elders is a perfect standard. There will always be room for growth and improvement.

2. "THE HUSBAND OF ONE WIFE." (1 Tim. 3: 2; Tit. 1:6.) It seems that a bishop must be married. At least, that is the safe side. Of course, if an elder needs a wife, he needs a good wife, a Christian wife, and not one who is merely a member of the church. If she rules over the husband and makes him nothing but her mouthpiece, and makes all the decisions, then the church would have a "she-elder" in fact, whether she is called that or not. She would do less harm if she were appointed instead of her husband, for then she would feel the responsibility and make wiser decisions involving the church. True, she would be an unscriptural bishop in the church, but so would her husband be with such a wife at the steering wheel.

3. "TEMPERATE." (1 Tim. 3:2.) A man who cannot control his appetite and passions, his temper and his tongue, cannot be a bishop. All Christians are to be temperate. (2 Pet. 1:5-11.) It means self-control.

4. "SOBER-MINDED" — one who (1 Tim. 3:2.) is levelheaded, and acts from sober thought, and not from passion or impulse.

5. "ORDERLY" (1 Tim. 3:2.) one whose life is well arranged, or well ordered, one who stays in his place.

6. "GIVEN TO HOSPITALITY" (1 Tim. 3:2) one who is a lover of strangers and is friendly toward them, one who meets and greets them on the streets and in the assemblies and delights to have them in his home.

7. "APT TO TEACH." (1 Tim. 3:2.) He must "be able both to exhort in the sound doctrine, and to convict the gainsayers." (Tit. 1:9.) He must be so well informed as to be able to "stop the mouths" of the false teachers who might otherwise lead the flock astray.

8. "NO BRAWLER." (1 Tim. 3:3.) He must not be quarrelsome, nor abusive, nor insulting. He must be a cultured and refined gentleman, whose good manners commend him to all.

9. "NO STRIKER." (1 Tim. 3:3.) He must not be a "bruiser, ready with a blow," or a man who would fight.

10. "GENTLE." (1 Tim. 3:3.) He must be kind and mild in his speech and manners, not brutal or cruel and harsh in dealing with others.

11. "NOT CONTENTIOUS." (1 Tim. 3:3.) He must be one who does not contend for his own preferences, his own ideas, likes, and dislikes. He must not be quarrelsome and hard to get along with in the work of the Lord.

12. "NO LOVER OF MONEY." (1 Tim. 3:3.) "NOT GREEDY OF FILTHY LUCRE." He must not love money, or have his mind set on such things. He must be a man who does not mind losing time, or giving up some money, if need be, to see after backsliders, visit the sick, attend the services of the church, etc. Those who love money let it choke the word out of their lives. (Luke 8: 14.)

13. "RULETH WELL HIS OWN HOUSE." (1 Tim. 3:4.) He must not be one who shirks the responsibility of leadership in the home. He must control his children and rule his house well. Any failure as a ruler in his home would prove him unfit and inefficient as a ruler in the church.

14. "NOT A NOVICE." (1 Tim. 3:6.) He must not be a new convert, or a babe in Christ, lest he become proud and fall into condemnation of the devil.

15. "NOT SELF-WILLED." (Tit. 1:7.) He must not be a self-pleasing, self-willed, or arrogant man. Rather, he must be a man who forgets self and self-interests in his desire to promote the well-being and happiness of others.

16. "NOT SOON ANGRY." (Tit. 1:7.) He must not be hotheaded, high-tempered, or too easy on the trigger. He must not be too easily offended, but must have the good sense to overlook the slights and insults cast toward him, and go on doing his duty, following the even tenor of his way, as though nothing had happened.

17. "A LOVER OF GOOD" — a lover of goodness. (Tit. 1:8.) Being a lover of goodness, he will see and appreciate the good that is in men, and will seek to develop it in the church.

18. "JUST." (Tit. 1:8.) He must be just in his judgments and dealings. He must not be biased, prejudiced, or unfair in any decisions or conduct affecting others. He must have a reputation for fair and square dealings with men.

19. "HOLY." (Tit. 1:8.) He must be separated from the world and set apart to God's service. A worldly-minded man is unholy and cannot be a bishop. He must keep himself unspotted from the world. (James 1:27; Rom. 12:1,2.)

20. "HOLDING TO THE FAITHFUL WORD." (Tit. 1:9.) He must know the truth and have strong convictions concerning right and wrong. He must be no compromiser, or timeserver, but be unmovably committed to the pure primitive gospel in all its fullness, without additions or subtractions. The church will never be safe unless in the hands of such leaders.

### "Ye Call Me Lord, Lord"

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

Have any of you ever heard an army private say, "General, I will not do as you have commanded!"?

These two ideas—private opinion against supreme authority—are very contradictory, and unheard of in any army. In spite of all we know of right and wrong—we humans have the unmitigated stupidity to say to the Almighty, "No, Lord!"

We refuse to obey Him because we assume that we know more than He does, that we are better informed than is the Infinite, that our judgment

is wiser than the Judge of all the earth. We rationalize, "Why submit to His will and not our own?"

Jesus Christ gave the strongest warning to those who give lip service to Him as Lord, who listen to His teachings, and yet do nothing about them. (Matthew 7:26-27).

Is there one who would be so foolish as to build his house upon the sand where there is always danger of destruction by flood and storm? Not a single one! Yet the individual who hears the Saviour's words, and obeys them not, is just that stupid. Think of giving no heed to the invitation: "Come unto Me. . . and I will give you rest!" Imagine, if you possibly can, having no concern for the warning: "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 that go in thereat!"

"Be ye doers of the word, and not hearers only, deceiving your own selves," is the warning of James by the Spirit (James 1:22).

True happiness in the individual heart is found in complete and full obedience to the Lord. At the Passover supper, He gave an example of humility in action in washing the feet of His disciples, a task which the disciples or some lowly servant of the household should have done.

"Ye call me Master and Lord; and ye do well, for so I am. . . For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his master; neither he that is sent him. If ye know these things, happy are ye if ye do them," so said the Lord (John 13:13-17). Happiness can only come to us as we do what he has commanded. We shall never find it, though we search high and low, anywhere else!

Our Great Lord is very sad when we glibly call Him, "Lord"; and yet will not obey Him as Lord and Master, implying that he is not the Lord and Master of heaven and earth, the "King of kings and Lord of lords"? Is His Word to us ill-advised so as to be so designed for our detriment? Does He not justly ask us, ". . . do good to him that walketh uprightly?" (Mic. 2:7). Certainly they do!

May we as individuals renew that prayer we learned in childhood days and have repeated often down through the years: "Thy will be done in earth, as it is in heaven." The angels of heaven are awaiting with eager anticipation the slightest expression, for our movement, in doing His will! How delighted they are to do God's bidding! He is their Lord and Master! (1 Pet. 3:22).

How it should bring joy and happiness to our hearts as we obey His will fully and completely.

By Tommy Vernon

Minister,

Melbourne Church of Christ

Melbourne, Florida

White paint applied to a black wall does not really change its color. It only covers up and hides the black. So of a religious profession and reformation which does not include obedience to the gospel and cleansing of the blood of Christ. It leaves one's sins as black as ever in the sight of God. Genuine faith, repentance, confession and a proper burial in the water of baptism brings one to the blood of Christ which erases the black and cleanses and makes us white as snow. (Isa. 1:18; 1 Jn. 1:7; Acts 2:38.)

\* \* \*

No one can make you feel inferior without your consent. Many members of the church make themselves feel inferior and give themselves the grasshopper complex when challenged to some great work or task. (Num. 13:33.) While we should not think of ourselves more highly than we should not think of ourselves less than we should. God does not want "somebody" to think of himself as "Nobody" — does not want a Christian to think of himself as a "Child of the devil." (Acts 13:10.)

## Doctrine of First Things

(Continued From Page 1)

"THEN we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The righteous dead shall thus precede the righteous living ones. Please keep in mind that all dead, the lost and the saved, will be raised the same day, the last day. (Jn. 5:28-29, 6:44, 12:48)

When Jesus comes the FIRST heaven and the FIRST earth shall pass away, (Rev. 21:1, 2 Pet. 3:12-13) and there shall be new heavens and a new earth wherein dwelleth righteousness. Those who put the kingdom first here and now will live forever and ever in that city whose builder and maker is God.

When the time comes that we "go the way of all the earth" or when the Lord descends in the clouds, as surely he will, will we say, I have played the fool? Or, I have fought a good fight? If the former is true it were better that one had never been born. But in the latter case there will be eternal glory and joy inexpressible because we have put first things first.

Virgil Bradford  
Goodlettsville, Tenn.

## Winning Souls to Christ

CHARLES E. CROUCH

Since the devil began his campaign for the souls of Adam and Eve, a great contest has been in progress upon earth. Because of this the Bible speaks of "winning" souls. (Prov. 11:30; Dan. 12:3.) Today as the church is engaged in the greatest enterprise on earth, (Matt. 28:18-20), we are facing opposition by man's most cunning enemy. It is from this enemy, Satan, that souls must be won to Christ. We must "turn" them from the power of Satan unto God. (Acts 26:16-18.) Jesus came to "seek and to save that which was lost." (Lk. 19:10.) The reason for this lies within the nature of man and the consequent value of his soul. Man is a creature of God's handiwork. He was made of dust, yet he is a living soul made in the image of God. (Gen. 1:26, 27; 2:7; Psalm 95: 6; Eph. 4:23, 24.) Because he is a living soul, he cannot "live" by bread alone. (Mt. 4:4.) It is not in man that walketh to direct his steps. (Jer. 10:23.) All we like sheep have gone astray. (Isa. 53:6.) Before God, we stand in need of mercy. Being therefore lost, and facing the wages of our own sin, we need to be won to Christ if we are to be saved from the eternal wrath of God. In order to win souls to Christ, at least four things are needed. These include:

### A WINNING HEART

A winning heart is a tender, compassionate heart. Our Master possessed such a heart. (Matt. 9:35-38; Luke 7:13.) In his teaching he emphasized the importance of this quality. (Luke 10:33; 15:20.) The apostles also gave emphasis to the need of compassion (Rom. 12:10; Eph. 4:32; 1 Pet. 3:8.) A passion for lost souls is an essential if we would win others to Christ. We must cultivate this kind of heart before it is too late. (Luke 16: 27, 28.)

A winning heart will be merciful and forgiving. "What doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) When he named some of the "weightier matters of the law," Jesus included mercy on his list. (Matt. 23:23.) A merciful spirit was one of the traits possessed by both Jesus and the early disciples. (Luke 23:34; Acts 7:60.) A forgiving spirit must also be in us if we are to win this contest for souls.

A winning heart is one that is pure and sincere, strong and manly. (Matt. 5:8; 1 Cor. 13: 11; 16: 13.) A heart that is deceitful, hypocritical, double-minded, or vacillating, will be impotent and worthless in efforts to win souls. A winning

heart must be full of genuine faith in the gospel of Christ. (2 Tim. 1: 5; Eph. 6: 16.) It must be possessed of pure conscience. (1 John 3: 19-20.) It will be a heart that is generous with material means. Such hearts will be a strong force for Christ in this contest for souls. But a second thing needed to win souls is:

### A WINNING LIFE

A winning life will be a life of devotion to God. Many lack power to win souls for this reason. Their minds are carnal, and their lives reveal it. (1 Cor. 11: 17, 30; 3: 1-3.) They haven't surrendered fully to God. If the spirit of Christ dwells in us, we will be constant in prayer and steadfast in worship. (Rom. 8: 9; Acts 5: 32; 6: 3,4.) From this our lives will gain power to win souls. (1 Pet. 3: 2, 3.)

A winning life will be a life of service to man. We need to give ourselves as "living sacrifices." (Rom. 12: 1,2.) The world needs to see Christ in us as we go about serving others. (Acts 4:13.) Here we often fail. But here is the secret of Paul's power in winning souls. (Gal. 2:20.) When we are faithful in duty, the world can see the fruit of the Spirit in our lives (Gal. 5:22,23), "the light of the world" will cast its glow, and the devil will be on the run.

A winning life will be unspotted from the world. (James 1:27; 4:4; Rev. 21:27.) A pure heart will result in a pure life, one that is "worthy of the gospel of Christ." (Phil. 1:27.) Jesus gave himself for the church, "that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5:26, 27.) A life given to drinking, cursing, gambling, or dancing will be powerless to win souls. As we hold forth the word of life before an unbelieving world, may God help us to make our lives harmonize with our holy calling. In winning souls to Christ we must also have

### SOME WINNING METHODS

Sound gospel teaching will not make up for lack of wisdom and due consideration for others. As Jesus sent forth his disciples to win souls, he instructed them to be "wise as serpents, and harmless as doves." (Matt. 10:16.) Paul confirms our need of this. (Eph. 5:15; Col. 4:5.) A good attitude of patience, kindness, etc., will add strength to our efforts to teach the lost. (Prov. 15:1; Gal. 6:1.) It is plainly stated that "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." (2 Tim. 2:24, 25.) Our work is not to condemn or destroy. (John 3:17.) It is to teach, instruct, clarify - to save through teaching, admonition and obedience. We also need to remember that a perfunctory, mechanical manner will easily reveal no real interest in the lost. A winning heart, a winning life, and some winning methods are essential. Yet these alone are insufficient to win souls to Christ. They might alone win souls to some person, party, or sect; or even to some theory or fad; but not to Christ. We must also have

### A WINNING MESSAGE

God has clearly made known to us the importance of the word of Christ in the scheme of redemption. (John 8:31, 32; Rom. 10:17; 1 Cor. 4:15.) The ancient church "went about preaching the word." (Acts 8: 4; 20:20, 27.) Part of the Christian's armor today is "the sword of the Spirit which is the word of God." (Eph. 6:17.) It is through obedience to the word that our souls are purified and sanctified. (1 Pet. 1:22; John 17:17.) It is our duty to "preach the word" and hold it forth as we are seen as lights in the world. (2 Tim. 4:2; Phil. 2:14-16.) There is no substitute for sound teaching in our effort to win souls. The finest teaching methods will not take the place of the gospel in the hearts of sinners; nor will a model life on the part of all Christians remove the need of

proclaiming the word.

God has given us a wonderful message to teach - the story of Jesus and his redeeming love. This message contains facts to believe upon reasonable evidence. (John 20: 30, 31.) It contains commandments to be obeyed which are not grievous.' (1 John 5:3.) It describes a life to live which is "blessed." (Matt. 5:3-11.) The message of Christ is light for the lost, comfort for the dying, and eternal hope for every faithful disciple.

Though we have such a message, many still wander in the fields of sin. Why have we not won more to Christ? (1) Some have never heard and learned of Christ. We haven't told his story as often, as fully, and as effectively as is necessary for all to hear. (Rom. 10: 13-15; John 6: 44, 45.) (2) Some have put off their obedience too long. No man can be sure that he will have "tomorrow" in which to obey Christ. (2 Cor. 6:1,2.) (3) Others have not been won because their hearts are stubborn or wicked. (Matt. 23:37.) (4) Still others have not been won because they have not seen Christ in us. (2 Cor. 5:15.) (5) Then there are many, in religious error, who think they have already accepted Christ, but who are in reality lost. (Matt. 7: 22,23.)

May we bow our "knees unto the Father," that he may grant unto us the ability to see the souls who are lost, plus the desire and courage we need to win them. Let us teach a variety of lessons emphasizing our need of human improvement in heart, in life, in method, and in teaching of the divinely revealed message. Although these are interrelated and compose one whole, yet we must concentrate upon improvement in each area. Are you honestly and actively engaged today in winning souls to Christ? The contest of the ages goes on and on. It will continue until the end of time whether you enlist for the Lord or not! This is the one contest which we cannot afford to lose!

### WHY SOME GO TO CHURCH

Some go to church to take a walk;  
Some go to church to laugh and talk;  
Some go there to meet a friend;  
Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
The wise go there to worship God.

-Selected.

### WILL BURY YOU WITH CATHOLIC BABIES

A warning to Protestants has been sounded by a Roman Catholic priest, T. J. Raby. In the Canadian Register (Roman Catholic Journal) the Catholic priest boasted: "You will be swamped with Catholic babies who will grow up to be Catholic parents, who will have more babies. . . while your own people are birth-controlling themselves right out of existence. We will bury you with Catholic babies by your own default."

-Selected from The Freedom News

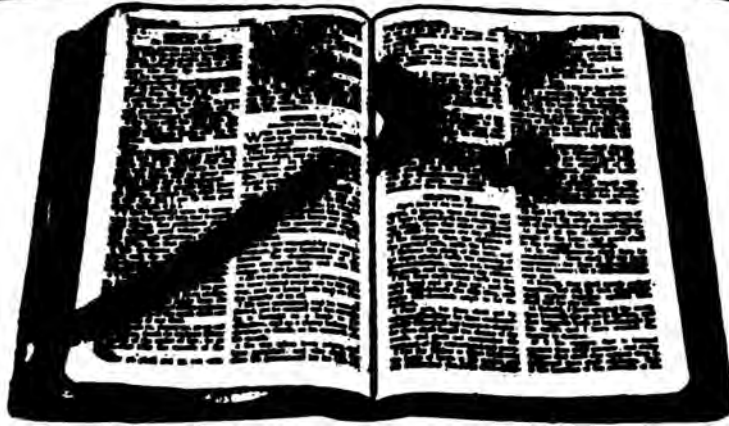
The reason why anger is a dangerous thing is that anger has a tendency to make the mouth work faster than the mind, or to run along ahead of the mind and stab people with hot pitch-fork words, and to make the blood of grief drip from their wounded heart for hours to come. . . "Put away anger", and "let not the sun go down upon your wrath." "Be ye angry, and sin not."

\* \* \*

Don't brag and toot your own whistle, it is not the whistle and noise that makes the steamboat go up stream and arrive at its proper destination. (Phil. 2:12.)

\* \* \*

# 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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## "Can That Faith Save Him"?

FRANK D. YOUNG,  
Pulaski, Tenn.

EVERY LOST PERSON needs to be saved. Hell is a horrible place of existence. Jesus referred to it as a place of "unquenchable fire", Mark 9:43, and where "the fire is not quenched". Mk. 9:48. In Matt. 13:42 Christ refers to one's being lost when he said, "Cast them into the furnace of fire: there shall be weeping and gnashing of teeth". Hell is eternal. When Jesus contrasts heaven and hell, he says: "And these shall go away into eternal punishment: but the righteous into eternal life". Matt. 25:46. To be lost eternally is a calamity. But to die in sin is to be lost after death. Hence salvation from sin is of great importance to all.

James asks: "Can THAT faith save him?" The answer is obvious. No, THAT faith cannot save him. One is saved by faith. But not all faith saves. In Heb. 11:6 we're told, "Without faith it is impossible to be well pleasing to him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". Without faith, one isn't, nor can he be saved.

The Scriptures declare that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life". John 3:16. To avoid perishing, one must believe on Christ. Faith saves!

Paul argues: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ". Rom. 5:1. One isn't at peace with God until he is justified from his sins. And this justification is by faith. Faith saves!

One becomes a child of God by faith. In Gal. 3:26 Paul emphasizes that our salvation is by the gospel of Christ, and not by the law of Moses. He says: "For ye are all sons of God, through faith, in Christ Jesus". By faith one becomes a child of God. And not until one is in Christ has he become a child of God by faith.

A Christian gains heaven by his faith. The apostle Peter says: "Receiving the end of your faith, even the salvation of your souls". 1 Pet. 1:9. The apostle also says, we have "an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded THROUGH FAITH unto a salvation ready to be revealed in the last time". 1 Pet. 1:4-5. By man's faith holding to God's power, children of God will reach their reward — and only that way. Faith is necessary to save us from sin. Faith must continue in our lives, if we safely reach the eternal abode with God.

But James asks: "Can THAT faith save him?" NO! There is a faith which does not, and

cannot save. "Faith only" — a faith which doesn't obey — faith without works, will neither bring one to the forgiveness of his sins, nor will it bring him to heaven at last. There is a faith which doesn't save.

Jesus challenges our faith when he asks, "If a man say he hath faith, but have not works? Can that faith save him?" James 2:14. Again V. 17, "Even so faith, if it have not works, is dead in itself". Does one believe he can have real, genuine, saving faith, without obeying God's commandments? James says, "Yea, a man will say, 'Thou hast faith, and I have works': show me thy faith apart from thy works; and I by my works will show thee my faith". James 2:18. This challenge of the apostle is apt for everyone today. Do you believe? Do you have faith in Christ? "Show me thy faith apart from thy works". We make the same demand. Show your faith!! Without doing something, one can't demonstrate his faith in Christ. And James has asked, "can that faith save him?" James says that faith apart from obedience doesn't save. Hear him further.

"Thou believest that God is one; thou doest well: the demons also believe, and shudder". James 2:19. Do you believe that God is? So did the demons. Do you believe that Christ is "the Son of God"? So did the demons. Luke says in 4:41, "And demons also came out from many, crying out, and saying, 'Thou art the Son of God'". Luke further says that Christ "suffered them not to speak, because they knew that he was the Christ". Lk. 4:41. It isn't enough to believe in one's mind that God is, or that Christ is God's Son.

James continues to emphasize that "faith apart from works is barren". V. 20. Faith without works is nonproductive. Faith which doesn't obey God is a faith that doesn't serve God. Faith without works is incomplete. Faith must work that it may accomplish its purpose. Abraham was justified by works when he offered Isaac, and the Scriptures say: "Abraham believed God, and it was reckoned unto him for righteousness". James 2:23. Every reference to Abraham's faith shows his obedience to God. By faith alone, Abraham would not have left Chaldea. We would have never heard of Abraham. Except because his faith moved him to do the commands of God. Thus Paul says, "By faith Abraham, when he was called, obeyed. . ." Heb. 11:8. James thus concludes, "Ye see that by works a man is justified, and not only by faith" James 2:24.

Faith, short of obedience, doesn't make one a child of God. The Scriptures say: "As he spake

these things, many believed on him. Jesus therefore said to those Jews that had believed him, 'If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free'". John 8:30-32. These people believed him to be the Christ, but still they were not free. When they asked the Christ, "how sayest thou, 'ye shall be made free'?", Jesus replied, "Everyone that committeth sin is the bondservant of sin". John 8:34. Though they believed in Christ, they were still sinners — in bondage to sin. Why? The truth had not made them free. Peter says: "Seeing ye have purified your souls in your obedience to the truth . . .". 1 Peter 1:22. These Jews in their hearts accepted his claims of divinity, but they refused to follow him. Of others like them, John says: "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogues: for they loved the glory that is of men more than the glory that is of God". John 12:42-43. People, who refuse to confess Christ can't follow Christ, and will not obey him. To refuse to confess Christ is to reject him. Jesus says: "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Matt. 10:32-33. The apostle Paul says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation". Rom. 10:10. The rulers who believed on him, yet refused to confess him, had a measure of faith. But James says: "Can THAT faith save him?" The rulers had faith only!

Paul says "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. One is a child of God in Christ — not out of him. Paul says we're baptized into Christ. The faith which makes us a child of God is a faith which puts us into Christ. But this faith leads us to be baptized into Christ. Hence Jesus expressed the same as Paul, when he says: "He that believeth and is baptized shall be saved". Mk. 16:16. The reason is "In whom we have our redemption, the forgiveness of our sins". Col. 1:14. Thus when Paul says to the Romans (5:1) "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ", he but declares that in obedience to Christ's gospel these Romans have been saved. And Romans 6:3 affirms that the Romans who "were baptized into Christ Jesus were baptized into his death". THAT faith can save, and does!

## WORDS of TRUTH

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

GLENN A. POSFY Assistant Editor  
1601 Sixth Ave., Jasper, Ala.

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## Man's Supreme Contribution

GUS NICHOLS

Great contributions have been made for the common welfare of mankind. All good people truly appreciate the sacrifices and liberal contributions made into the treasury of human needs of all kinds, everywhere. But what is the greatest contribution ever made by a mere human being? What is the supreme gift? No, it is not something impossible and impracticable. The supreme gift may be made, indeed must be made, by all who would please God and be able to live life at its best in this world and be saved in heaven eternally.

### GIVING ONE'S SELF AWAY

No other gift can be so important as the supreme gift of one's self. No one has tried the right way, until he has tried giving himself away. About thirty five or forty years ago, I read of an inspiring example of this in the religious papers. Brother John McCaleb who was for a long time a missionary in Japan was taking up a collection for the purpose of building a modest little meeting house for the saints there. Some put into the large platter on the floor gifts of money, and that out of their deep poverty. Others gave their watches, pocket knives, bracelets, trinkets, and the like. Finally a sixteen year old boy who could not speak in the language of the group, and who had no money, no knife, etc. to give, walked up in his bear feet and stepped into the platter and stood there for a moment, in all seriousness, and pointing to himself, meaning he wanted to give himself, not only on behalf of the proposed building, but wished to give himself to Christ so as to be a true Christian. When I read this incident, perhaps in the Firmfoundation. I literally wept for joy to think of the power of the gospel and of faith, and what it can do, even in a pagan land and in a heathen boy. That boy was giving himself away. He knew how to make the supreme sacrifice.

### THE MACEDONIAN CHRISTIANS

In speaking of the grace of God bestowed upon the churches of Macedonia, and of their great liberality unto the poor, and how "in a great trial of affliction" and out of "deep poverty" they gave "beyond their power," the apostle gives us the secret of this great generosity. He says, they "first gave their own selves to the Lord, and to us by the will of God." (2 Cor. 8:5.) Yes, they "first gave their own selves to the Lord." This is the supreme gift.

### PRINCIPLE TAUGHT IN SONG

In the song, "HE LOVES ME", one stanza says, "Here Lord, I give myself away; 't is all that I can do." No one is prepared to give anything else as he should until he makes this one great and supreme contribution.

God can work wonders through such people. Since God can do so much more with us and our lives than we, there should not be a moment's de-

lay. We should in great faith turn our entire lives, with all we are and have, over to the Lord, to be his, and his only, as long as we live in the world. Only unbelief and reckless abandon, can prevent us from giving ourselves to the Lord. He can take our talents and multiply them. He can increase our joys and happiness an hundred fold. He can enlarge the coast of our influence to our utter astonishment. He can bring glory out of our painful shame. He can make a new life out of a dirty and sinful past. He can take your feet out of the quicksands of drowning despair and place them upon the "Rock of ages." He can take profanity away from your filthy lips, and put songs of rejoicing in your heart. Yes, they "first gave their own selves to the Lord." (2 Cor. 8:5.) Then they astonished the religious world by showing it what poor saints could do, out of "deep poverty," and all this accompanied with the statement about "the abundance of their joy."

### NEARLY CHOKED TO DEATH

When our oldest daughter, Gracie, was being married to Frank D. Young, now preaching for the East Hill church in Pulaski, Tennessee, Brother George DeHoof was performing the ceremony. And as I stood before him with our lovely daughter on my arm, brother DeHoof said, "Who gives this woman away in marriage?" I nearly choked to death before I could utter the words, "I do." It is hard to give away one of your children - even in marriage. But it is much harder to give away one's self to the Lord, for in so doing one must give up the world, with all its allurements, deceptive offers and challenges.

### MUST GIVE SELF TO OTHERS

The Macedonian churches not only gave their selves to the Lord, said Paul, but "Unto us by the will of God." (2 Cor. 8:5.) A total and complete committal to Christ includes the giving of ourselves also to God's people. The secret of the art of good living is in living for other people. Paul said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Cor. 4:5.) Yes, "Ourselves your servants for Jesus' sake." Gospel preachers, and all true Christians, as to that matter, are the servants of the People.

### "WHO IS THE GREATEST?"

Just before the crucifixion of Jesus there was strife among the disciples as to who should be accounted the greatest. (Lk. 22:24.) Jesus taught them that the greatest is he who would serve most. The man who can most fully give himself in service to others is greatest in God's sight. Men must be converted away from their idea of being great through appointment, or by being served, or they cannot enter the kingdom of God. (Mat. 18:1-4.) Such unselfish service is not incompatible with true greatness. It is no mark of demerit for a great man to serve in some lowly manner. Jesus, the Lord and Master, the great one, served his disciples by washing their dirty and dusty feet, when they thought they were too great to wash each other's feet. (Jn. 13:1-15.) He who gives himself to God's people is ready to serve them when the opportunity arrives.

### THERE ARE TWO KINDS OF PEOPLE

There are two main classes of people in the world. The first class feels that the world owes them a vast sum, and they are out to collect what the world owes them. Esau was of this class when he sold his birthright for a mess of pottage, and Judas Iscariot when he sold his Lord for a paltry sum. They are covetous, and money and wealth is their idol. They sacrifice their character and principles to their god. They give themselves to their idol and have no interest in the great masses of humanity.

The other class of men, like Paul, say their debtors to all men, and ready to serve humanity, and pay their debt of love to all men by preaching and teaching the word of God unto as many as they can reach. They say, "We owe the world a vast sum. We are indebted to an ignorant, incur-

sed and benighted world, and we are ready to pay." They have given themselves to God and to his people. (Rom. 1:14-16.) Paul says David "Served his own generation by the will of God." (Acts 13:36.) What a great biography and funeral sermon this is! There is a great and crying need for all good people to serve our generation by the will of God.

### THE NEED IS FOR CONSECRATED MEN

When all things were ready for building the great Palace for the king, David said, "And who then is willing to consecrate his service this day unto the Lord?" (2 Chron. 29:5.) Too many people propose to serve the Lord, if they can only do so with great reservations. One man said he wanted to do just enough to get by, in case there is a God, but so as to not lose much if there is no God. This is the man on the fence. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." (Mt. 12:30.) The man on the fence is actually, then, on the Devil's side, Our Cause needs consecrated men, great men, good men.

### GOD WANTS OUR BODIES AND SERVICE

God wants our bodies and service while we are alive. He does not want the body which is only a dead corpse, unless he had it in life and before it got into the casket. Paul says, "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.) These people were already members of the church, but they needed to consecrate themselves afresh to God.

### A TOTAL COMMITMENT TO CHRIST

A total commitment to Christ is the best guarantee against a total apostasy. Lukewarmness is a damning sin. (Rev. 3:14-19.) No one ever falls, or apostatises, while totally committed to Christ. (Heb. 6:4-6; 1 Cor. 10:12.)

Brethren, let us give ourselves to Christ and to his people. Unless we give ourselves away, we are sure to live for this world and be eternally lost. Christ wants every one of us. He wants our souls and bodies so he can use them in his service. (1 Cor. 6:16-20.)

### DO YOU BELONG TO CHRIST ONLY?

A good man, or good woman, wants a companion who totally belongs. No man wants a wife who is only partially committed to him, and loves another man, and rather be with the other man than with her husband. And no good woman wants such a husband. Do you belong to Christ only? Or, are you about half committed to the world?

## Teen-Age Giving

Time Magazine states that teenagers own over 20% of all the cars sold in the U. S.; they spend more than \$1.5 billion a year for entertainment; teen-age girls buy \$450 million worth annually of cosmetic and toilet goods; \$3.6 million for clothes; Boys spend \$120 million a year for hair cream, mouth wash, etc. It is reported by Time that "272,000 teenage boys and 220,000 girls work full time averaging \$2,221 and \$2,933 respectively a year."

Perhaps we have not been conscious of how affluent our teenagers are these days. We have encouraged the mature adult to be liberal in giving, but POSSIBLY WE NEED TO ADMONISH OUR TEENAGERS TO CONTRIBUTE MORE GENEROUSLY.

—Via Gospel Advocate

Every emotion of the soul is deepened and intensified by expression, or by being exercised. Love and appreciation expressed rebounds upon us and helps to make us over. This is why worship in Spirit and truth is such a wonderful and transforming influence. To tell a good brother that you love him will intensify and increase your love for him. Of course, it will do something to him, but it will do more for you. To tell God that you love him and appreciate his goodness to you will make you more like Him.

## "There Is A God In Heaven"

R. W. GRAY

Nebuchadnezzar's frightful dream could not be recalled nor the interpretation given by man, but, Daniel, God's servant, said, "But there is a God in heaven that revealeth secrets . . ." (Dan. 2: 28). What man was incapable of doing by his strength alone he was able to do with the help of God. The dream and its meaning was fully described to the anxious ruler of Babylon.

There is something frightening about facing the challenge of a New Year, leaving high school or college for a try at improving the lot of men who think of war and corruption as an inevitable way of life; there is a certain fear in simply living in an atomic age that is more than many are able to bear alone. While saints of the Lord are not to ignore physical, financial or moral dangers, they are to face the future with confidence. "For there is a God in heaven." Man is made in God's image, made a little lower than the angels, and crowned with glory and honor. God hears his elect who cry unto him night and day. (Lk. 18:1-7). David sang, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage . . ." (Psa. 27:13, 14).

God's elect were hemmed in at the Red Sea with no possible solution in view. Certain destruction seemed inevitable. Murmuring and complaining they evidenced the human weakness seen in all who are lacking in faith. But listen to the sounds on the other side of the sea! It is not that of a murmuring, cowering people, but a song of victory. God, not man, has triumphed. Israel learned that there is a God in heaven, and that he is interested in the affairs of men; that all things work together for the good of His people.

This year will bring its share of anxiety. Perplexity and uncertainty are sure to be the lot of man. There will be a time that you are hemmed in on every side with no apparent escape route. But, as God's servant, you will remember that "there is a God in heaven" who will not permit you to be tempted above that you are able to bear, but will, with each temptation, provide also the way to escape, that you may be able to bear it.

Shadrach, Meshach and Abednego were faced with the challenge of worshipping a ninety-five foot, imposing statue, or facing the fiery furnace. These servants of God chose the latter. Knowing "there is a God in heaven" they dared not bow to any but Him. You know the story. The wicked king came to see the destruction he had brought upon servants of God only to see a "fourth man" walking with them in the midst of the flaming inferno. And the fourth was "like unto the Son of God."

Be of good courage, my friend. Stand up for God and right. You may well be cast into the fiery furnace of temptation. There are those who will chide, deride, and blaspheme that worthy name by which you are called. But never forget, "there is a God in heaven." You are his child. He is your Father. His angels are servants sent to minister to your needs. (Heb. 1:14; Matt. 18:10).

### WHEN YOU SIN

When you sin God knows it. Though done in the cover of darkness, away from home and parents, out of view of the watchful eye of brethren and friends, "all things are naked and opened to the eyes of Him with whom we have to do." (Heb. 4:13b.) He sees the sparrow that falls, considers the needs of the lilies of the field; He looks upon the twinkle of each star, and He sees every sin we commit.

Another thing to remember when we sin is that the God in heaven is anxious to receive the penitent child. He is anxious to forgive our sins, and to cleanse us from all unrighteousness. "If we confess our sins He is faithful to forgive, . . ."

If you are not God's child He is anxious to receive you through gospel obedience. The God in

heaven keeps in memory the blood of His Son shed for your sins. That heaven is interested in your soul's welfare should be at once both the most thrilling and sobering thought of your life. No one is so insignificant, so poor, so uneducated, that He is not interested. None are without the responsibility imposed by the all-seeing eye of God, and none are without the love and pity which God bestows upon dying men. Only those who refuse to understand, accept and believe unto salvation in the way appointed (Mk. 16:15, 16) are without forgiveness and the security of His promised Providence. (Heb. 5:8-9; 13:5-8).

### IN EVERY TIME OF TROUBLE

God seems especially near in time of religious service, when we view the glorious sunset, behold the twinkling stars, or when the window of heaven has been opened to pour out special material, domestic, social or spiritual blessings. But the Bible says He is a very present help in every time of trouble. (Heb. 4:16; Psa. 46:1). The widow in her sorrow, the orphan in his loneliness, the hungry in his trying hour, and the heavy hearted who have borne the heat of the day are all objects of his pity. Never forget it! the God in heaven is interested in you. He knows and cares about you.

### WHEN WE GET TO HEAVEN

One of the most appealing things about the heavenly world is that God is there. "And . . . And His servants shall serve Him: And they shall see His face . . ." (Rev. 22:3-4).

Do you know and love and serve the God of heaven? Have you obeyed the gospel of His Son? Have you been baptized into His death and raised up to sit together with Him in the heavenly places? (Rom. 6:1-5; Eph. 2:6). Are you faithful in His service? (Rev. 2:10; I Cor. 15:58). If so, you need never fear. "There is a God in heaven," and you are His. You are as safe as the baby in the arms of a loving father. He will watch over you and care for you and take you home to heaven at last.

## We Never Rise Beyond Our Plans

ANTHONY E. EMMONS, JR.

(Adapted)

Achievement is not the result of happenstance or accident; it is rather the result of well-laid and well-executed plans. We may fail to accomplish all we plan to do, but it is certain we will accomplish nothing unless we plan to do so.

Someone has said: "TO FAIL TO PLAN IS TO PLAN TO FAIL."

This is true in our personal lives, our educational achievements, our business relationships, AND in the activities of the Lord's Church. Many businesses fail because of poor planning. AND many churches languish in the mire of mediocrity because they move along with the tide of time without a definite plan.

The great Apostle Paul was not without a plan for his life. To the Phillipians he said, "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus". (Phil. 3:13-14.)

Jesus gave his disciples THE GREAT COMMISSION. In this he set a GOAL for them, namely, to teach and convert the whole world. Yet he did not leave them without a plan of operation. Just before his ascension he said to them, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

Many church members accomplish practically nothing for Christ because they fail to set themselves a GOAL as individual Christians, and of course fail to lay out a plan of operation for their personal lives which will help them achieve that

which the Heavenly Father expects of them.

Likewise many congregations fail to reach more than a fraction of their potential because they move along haphazardly without a goal and without a plan of operation designed to accomplish that which God expects of them. Solomon, the wise man, said, "Where there is no vision, the people perish . . ." (Proverbs 29:18)

Here are some guiding principles for which there are no substitutes, if we would succeed in the Lord's work:

1. It takes time and forethought. These are often the missing ingredients that foreclose any effort at planning. Like a successful business, a successful church must have both TIME AND FORETHOUGHT given to planning if it is to succeed. We are all "so busy" doing everything else that often God only gets the "scraps" of our time, and most of the time we operate on an "emergency" basis.

2. GOOD PLANNING ALWAYS SETS THE GOALS. We never rise above our goals! Successful congregations have definite goals; goals in Bible School attendance, attendance at worship services, increases in membership, improvements to physical property, monetary contributions, mission work, benevolence, spiritual improvement of members, etc., etc., etc. WE MAY NEVER ACHIEVE ALL OUR GOALS, BUT WE WILL ACHIEVE BUT LITTLE WITHOUT OUR GOALS, AND WE WILL NEVER RISE ABOVE OUR GOALS.

3. GOOD PLANNING INCLUDES A PLAN OF OPERATION. Setting goals for ourselves is worth but little unless we get busy executing a plan of operation designed to accomplish our goals. For example, if we set ourselves a financial goal by adopting a budget for the church, we should not rest until we have set in motion whatever is necessary to the achievement of that goal. To do less than this is to fail in vows we made to God.

One of the heart-warming trends in the Lord's Church today is to notice that more and more congregations are laying more and more ambitious plans, and along with this developing plans of operation and execution to guarantee fulfillment of their plans. We know a number of congregations which have a "five-year plan," and at least one congregation that has a "twenty-five year plan." The Lord's plan envisioned: ". . . I am with you always even unto the end of the world." (Matt. 28:20.)

We are living in a world with a "population explosion" and every child born represents a challenge to God's people. Jackson is an exploding community!! Either we will lay plans to meet the challenge or we will fail God and His Son, Jesus Christ.

Let each of us at Central turn the searchlight inward! Do not point the finger of blame at anyone but SELF. What are our plans for the years ahead? How do we propose to accomplish these plans? If we cannot give a satisfactory answer to these queries then we are already dangerously behind schedule. IT IS LATER THAN WE THINK!!

Remember: "To fail to plan is to plan to fail."

Elders of the church should always be governed by wisdom and divine truth in all their decisions. No decision should be prompted by envy, or motivated by a factious spirit. "Let nothing be done through strife or vain glory." (Phil. 2:1-2.)

\* \* \*

Perhaps the most unfortunate affliction in the world is indecision. Millions waste their lives halting between opinions, or sitting astride the fence. They are so afraid they will get off on the wrong side that by sitting on the fence they try to be on both sides. (Mt. 12:30; Josh. 24:15.)

\* \* \*

Oversleeping never makes one's dreams come true.

## Essentials of the Art of Living

GILBERT E. SHAFFER

There are a great many people in every walk of life who do not enjoy living. There are a similar number in many congregations of the church who are not happy in their relationship. They have some grievance in their hearts relative to the way the church is "run." Many things cluster around their feelings, to the extent that they are unhappy in their relationship to the congregation. God's people should be happy, and should get more out of life than the people of the world. I want to suggest some essentials in the art of getting the most out of life here on this earth.

### MATTER OF WORK

God expects his people to work. The first pair on this earth were given work to do. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Gen. 2:15.) If we like our work, it will not be drudgery, but will be a pleasure. Many a farmer, doing the hardest of work, can get up early in the morning and work until the close of the day, with a song in his heart, fully enjoying what he is doing. Paul, in writing concerning the young widows in the church, expressed himself as to the danger of idleness: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5:13.) Then again the same writer said: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.) Christ expressed himself on the subject when he said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.) Certainly work is one of the essentials to a happy life. The Christian that has nothing to do is exposed to all kinds of temptations that would not be his if he were engaged in doing something that is worth while to himself and to humanity.

### THE MATTER OF LOVE

It seems that some are too selfish to love anyone but themselves. Love is one of the greatest virtues of the soul, and the happiness and contentment which come to one's life come as the result of a free expression of the art of love. Think of the many things mentioned in the thirteenth chapter of the first Corinthian letter that love will do. For instance: "Charity suffereth long, and is kind; charity enveith not; charity vaunteth not itself, is not puffed up, doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Many a life has been made miserable because there was not enough love, to overlook some of the failures of others. Peter expressed it in these words: "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (1 Pet. 4:8.)

### THE ACCEPTANCE OF SELF

Each person must realize that in physical birth he inherited certain talents which were given him by God. Those talents, by being used, can be increased and can be used to the glory of God. One person may have the talent, if developed, that would make out of him a good song leader. Another person at birth may be musically deaf, and cannot tell one tune from another, just as some are color blind. One so brought into the world could never become a song leader, but he will have other talents that can be developed. Thus God does not give to every person the same gifts, or talents. Often you find a preacher who is not willing to preach in a way that will be natural with himself, but mimics some outstanding speaker. That always lowers his efficiency as a gospel preacher. Be natural, be yourself, and be happy to serve God as he has qualified you. Paul had a thorn in the flesh, but that did not keep him from

enjoying his work as a gospel preacher and an apostle. He stated: "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

### SELF-EXAMINATION

Perhaps if we would take an inventory of our lives more often, we would know just where we stand in the service of the Lord. Paul said: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Cor. 11:28.) If we would focus the point of criticism on ourselves, instead of on the other fellow, it would be much better for all concerned. Christ said: "And why beholdest thou the mote that is on thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye; thou hypocrite, first out the beam that is in thine and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:3-5.) Too many Christians are so worried about the other fellow and the church, but never stop to worry about their own condition.

### CULTIVATE AN INTEREST IN OTHERS

Did you ever give serious consideration to the wants and needs of the other fellow? Are we not too often so interested in getting the things we want, and the things that will further our interest, that we forget to help the man along the way that really needs help? "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2.) Nothing will bring more happiness to an individual than to help carry the burden of some brother or sister who needs help. Happiness does not come from acquiring those things that we selfishly want, but from sacrificing that others might have the necessities of life. Many a young man or girl has gone to school because of the sacrifice of some godly man or woman in the church of our Lord. Think of many of the Bible colleges and orphan homes today that have been helped by people who have an interest in others. Large donations have come from Christians because of their love for the other fellow in his effort to live in the world.

### LIVE A DAY AT A TIME

I am sure that nothing brings more dissatisfaction in the world than always living in the past, or the future. The average person is looking forward to tomorrow or backward to the day that has just passed. Our salary is not adequate today to live like we would like to keep ourselves, so we hope tomorrow to be making more. Maybe that is what Jesus had in mind when he said: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34.) How foolish it is not to enjoy life today! Each Christian could learn no greater lesson than to use each day as it comes. James warned of the danger of thinking too much of tomorrow when he said: "Go to now, ye that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow." (James 4:13.) Parents make big plans for their children tomorrow, and often times neglect their training today. Christians plan to do more for the Lord tomorrow, because they will have more to do with then, but forget to use what they have today.

-Gospel Advocate 1949

## Be Strong

JAMES W. CLARK

Paul said to the Ephesians. "Be strong in the Lord and in the power of his might". (Eph. 6:10.) This is not an age for weaklings. Never has there been a time when strength was not needed, but the kind of strength that Paul talks about is often overlooked.

IN HEB. 12:12-13 he states it another way: "Lift your drooping hands and strengthen your weak knees, and make straight plans for your feet, so that what is lame may be not put out of joint but rather be healed."

PAUL IS SIMPLY TELLING THEM and us that nothing can make up for being weak. The Hebrew Christians had much to their credit, and you can't read this book without discovering such. They were intelligent and well informed. The letter to them is deep, learned and argumentative. It assumes that they have a great deal of knowledge about the Old Testament. Those Hebrew Christians were no fools. They had had a good beginning. Then they added to this many other things, but they were running into trouble. Some were in danger of drifting, (Heb. 2:1) and some were slipping back into unbelief. While some were drawing back into perdition. Paul did not want them to throw away the confidence they had gained, yet this is what was happening.

WHAT HAD GONE WRONG? It was not easy to be a Christian then, in fact, it never has been. But none of them would be upset if they had the strength Paul tells them they should have.

In the field of sports there is no substitute for strength of character. In fact, this is true in every endeavor.

BUT YOU MIGHT ASK, WHAT IS THE USE of telling people to be strong? Paul did. He reminded them of the strong men of the past, he recalled the faithfulness of the Lord, he told how Jesus suffered and resisted and he warned of the consequences of giving in or giving up.

BUT HOW would he make people want to be strong when man is not going to persist or will not do that which he does not want to do?

### 1. HE TELLS THEM TO DO SOMETHING.

Lift up your drooping hands. Isn't that what Noah did, when he saw an evil world and protested against it?

Gideon did something - in Judges 6 he cut down the groves and tore down the idols.

Nehemiah, a man grieved with the state of the walls of Jerusalem, resolved to go back and rebuild. He became stronger by doing, by exercising and practicing.

If one is to become a stronger Christian it is essential that he be busy at something.

### 2. HE TELLS THEM TO STAND FOR SOMETHING.

Strengthen your weakness. Do not be the trembling kind. Be like the men of the Book of Daniel, where four men stood for something when doing so would cost them their lives. They were in heathen Babylon surrounded with their avowed enemies, but they would not worship the king's image. Nor bow down. The cost? They were cast into the furnace of fire.

### 3. HE TELLS THEM TO BE LEADERS.

Make straight paths for your feet. They ought to be leading men somewhere. As Paul would say, "be ye followers of me". Why must the path be made straight. So the weaker could follow easily.

We grow strong by doing something that is right, by standing by our convictions that are according to truth, and by setting out in a straight path and staying in it. We ever look unto Jesus the Author and Finisher of our faith.

Cast your burdens upon the Lord. Don't dump your troubles off on the other people, most of them have enough troubles of their own, and the wicked don't care about your troubles anyway. However, if it will help you to get trouble off your chest counsel with the righteous, not with the ungodly. (Psa. 1.)

\* \* \*

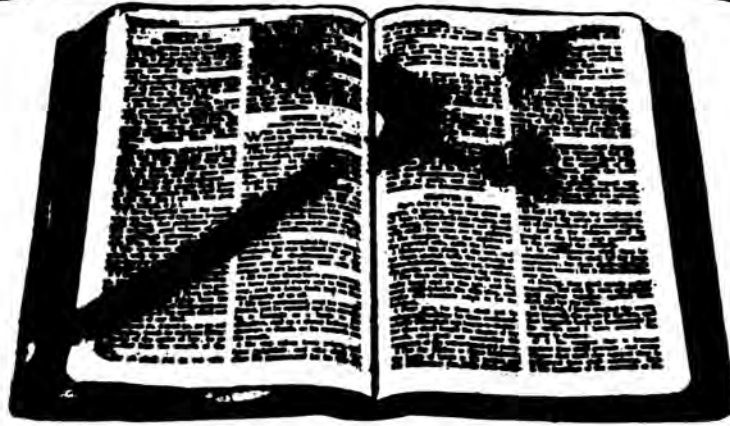
You may misjudge a good woman these days, if you judge her by her clothes - there is not enough EVIDENCE. "Judge righteous judgment." (Jn. 7:24.)

\* \* \*

It would seem that lobsters are crazy animals - they travel backward in order to go forward. However, some members of the church seem to they can go to heaven traveling backward or backsliding. (Jn. 6:66.)



# 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 Means of Self-Renewal—II

JAMES A. HORTON

As was mentioned recently in an article under the same heading that the means of self-renewal or restoration of a right relationship to God must come by way of the Bible.

The apostle Paul warned of an apostasy. (1 Tim. 4:1-2; Acts 20:28-30; Galatians 1:6-9.)

In the fifteenth and sixteenth centuries there came a great Reformation led by Martin Luther and others. This movement was an effort to return to the original church recorded in the scriptures. Great progress was made. However, it was but a short time until the early church was led away into another decline and another series of departures. Many different churches arose. New doctrines sprang up!

Then came the Restoration movement. One historian made the following comment in regard to the religious situation of the Nineteenth century: "(1) There was a dissatisfaction with human creeds and religious strife which resulted in the dividing of the religious world into many churches. (2) The Calvinistic doctrine of total depravity and the mystical conceptions of salvation were hindering Christianity. (3) There was a general neglect of the Bible. And (4) there was a religious stagnation and a decadence of morals."

The Restoration movement consisted simply of a plea for unity of all believers in Christ on the basis of the New Testament. The objective was Christian unity. The basis was the New Testament. The method was restoration. Some effective slogans were coined during the movement. Among them was the expression, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent." Another was "Let us have a 'Thus saith the Lord' for everything that we do in faith and practice." Still another reply was simply, "Back to the Bible."

The study of restoration history is very interesting to me. I love to know what the "pioneer preachers" had to endure in order to preach the gospel. I like to know of the problems they had to overcome; the lives they lived, the challenges they met. When one studies restoration history, he becomes acquainted with many men of strong courage and great faith. James O'Kelly, for example, was an early preacher in Virginia and North Carolina. At the Baltimore Conference in the year 1793, he declared to the assembly that he could not find in the Bible many of the things he had promised to preach when he was ordained. He decided to drop any connection with a creed and asked others to follow him in doing the same. This was in 1793 and history indicates that about 7,000

followed him back toward the Bible and the New Testament pattern of worship.

Abner Jones and Elias Smith were New England circuit-riding preachers. They became disturbed about "sectarian names and creeds." They led a dozen congregations in rurals to be "Christians only." This was in the year 1802. In 1804 in frontier Kentucky, Barton W. Stone led another movement back to the Bible. He also was disturbed about religious division and, with others of like mind, declared "the Bible is the only true guide to heaven."

In 1809 Thomas Campbell issued his famous DECLARATION AND ADDRESS in which he said, "Nothing ought to be admitted, as of divine obligation, in the constitution and management of the church, but what is expressly enjoined by the authority of our Lord Jesus Christ and His apostles upon the New Testament church, either in express terms or by approved precedent . . . Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament."

### CONSTANT NEED FOR RENEWAL

"Thus saith Jehovah, 'Stand ye in the ways and see, and ask for the old paths, wherein is the good way: and walk therein, and ye shall find rest for your souls.'" (Jeremiah 6:16.) Throughout the history of man there has been the need to return to the old paths. Especially has this been true in the history of the people of God.

In our day areas in which restoration is needed include:

(1) MATTERS OF DOCTRINE. Since man has provided so many alternative suggestions about how to become a Christian, and has ignored the Lord's way, it is imperative that we go back to the New Testament and emphasize God's way. The gospel of Christ must be preached: (Mark 16:15-16); man must believe that Christ is the son of God: (John 8:24); on the basis of his faith in Christ as God's son, he is led to repent of his past sins: (2 Pet. 3:9); to confess the name of Christ before men: (Matt. 10:32); and to be baptized in order to have his sins forgiven: (Acts 2:38.) This is the pattern of conversion recorded repeatedly in the book of Acts. The original five avenues of worship—prayer, singing, eating the Lord's Supper, giving of one's means, and listening to the teaching of the word of God—are still binding upon Christians. The organization of the Lord's church needs to follow the New Testament pattern. Elders are to have the oversight of the church, evangelists

are to preach, deacons are to serve, teachers are to teach, and all Christians are to share in the work of the church. This is the pattern of the scriptures.

(2) CHRISTIAN LIVING. The need of restoration includes the whole manner in which Christians live. It is not difficult to unconsciously absorb, in this wicked world, the attitudes and behavior of those who do not profess to be Christians. There is a great need for re-establishing the high standard of purity of ethics and morals. This is an area demanding serious renewal.

(3) CONCERN FOR THOSE IN NEED. This is a time when men are concerned about themselves without any consideration for the ones who are less fortunate than they. Ours is a day when men are concerned about how much they can keep for themselves rather than about those who have no food, clothes, medicine and those things needful, not for pleasure, but for the sustaining of life.

(4) CONCERN FOR THE LOST. The need for renewal demands that all Christians feel a deepened and expanded concern for the millions of lost souls throughout the world. Christians have no heavier responsibility than to carry the gospel to the whole world. There are three and one quarter billion people who live on the earth. WHO IS MORE RESPONSIBLE TO PREACH THE GOSPEL TO EVERY CREATURE THAN YOU?

As long as there is a Bible in the world, and as long as there are people who will read and heed the teaching of the Bible, we can be confident that there will be those who walk in the old paths and are pleasing to God. This is God's means for our renewal.

### "Study To Be Quiet"

FRANK L. COX

THE FINE ART OF SILENCE: The apostle did not say, "Be quiet that you may study," but "Study to be quiet," 1 Thess. 4:11. Learn how to keep your mouth shut. You have the power of speech. This is a gift of God. For this gift you should learn WHAT to speak and HOW to speak. But the passage before us lays emphasis upon another obligation: "Study (be ambitious) to be quiet." There are moments when "silence is gold-

en." An old philosopher said that the fact that man has two ears and one mouth should teach him to be more eager to hear than to speak. And James said: "Let every man be swift to hear, slow to speak." The man who is forever talking does not learn very much. Blessed is the man who has learned the fine art of being quiet!

## WORDS of TRUTH

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GUS NICHOLS Editor  
1501 Sixth Ave., Jasper, Ala.

GLENN A. POSEY Assistant Editor  
1601 Sixth Ave., Jasper, Ala.

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## A Sound Church

Gus Nichols

For a church to be scriptural it must be sound, and without defects, in all its religious activity. Not only do we need sound gospel preachers, men who cannot be swayed by popularity and money, but the entire church should be sound.

### SOUND IN DOCTRINE

Guided by the Holy Spirit, the inspired apostles and evangelists of the New Testament preached sound doctrine. Paul commanded Titus to "speak thou the things which become sound doctrine." (Tit. 2:1.) The elders were to be "able by sound doctrine both to exhort and to convince the gainsayers." (Tit. 1:9.) Paul charged Timothy to "preach the word," and said: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-5.) No church is sound which cannot "endure sound doctrine." Some congregations writhe in misery if the preacher preaches anything which contradicts false beliefs in the community. No church is a sound church which wants only such things preached as will please the denominations. The preacher must not be tied, nor shackled, but must be left free to raise his voice for God and declare the whole truth unto lost men and women. He must teach the whole plan of salvation, including the despised command to be baptized for the remission of sins. (Acts. 2:38.) He must positively, yet kindly, point out errors being taught by others and warn against them. He must warn the unruly in the church, and condemn all forms of ungodliness and worldliness. It is his sacred duty to warn also against even the evil trends toward sin. A sound church will not only accept such teachings, but demand it. First of all, let the churches appoint as leaders only such men as are of unquestioned soundness. Then let them secure the services of sound preachers, men who will dare to preach the whole truth regardless of the consequences. Let the preachers be encouraged, instead of criticized, in their humble efforts to preach "sound doctrine." Let us remember that truth and error, right and wrong, the church and the world cannot be at peace. There is an eternal warfare going on between the church and the world, and there can be no compromise on our part. The devil is trying to sow the field of human hearts down in tares, and we are trying to sow it in good seed. If we sleep, he will succeed. Whatever the seed sown, they are sure to grow. Let us all stand for "sound doctrine." Let us stand like a stone wall against every "false way" that the churches may be "sound".

### SOUND IN FAITH

Church members are required to be "sound in

faith." (Tit. 2:2.) We should not only teach, but also reprove and rebuke, those in error, "that they may be sound in the faith." (Tit. 1:13.) Unsound teaching affects the faith of the church, for "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) To change the doctrine is to change the faith. False doctrine causes a departure from true faith. Paul says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1.)

The Lord spoke of some "which for a while believe, and in time of temptation fall away." (Luke 8:13.) No church is "sound in faith" if it doubts the inspiration of the Bible or in any way has gone off after modernism. Furthermore, to be "sound in faith" the church must believe in the availing power of prayer, and in the goodness and providence of God. (James 5:16.) It must believe in the power of the word and rely upon it to convert and save the world. (Rom. 1:16.) No church is "sound in faith" which has become impatient with the leavening influence of truth and is seeking after some untried means of conversion and edification. We need to return to the faith of the early Christians and swing out on the promises of God in simple, trusting faith. A thoroughly sound indoctrination of the church will increase our faith. A church influenced by doubts is not walking by faith. (2 Cor. 5:7.)

### SOUND IN PRACTICE

The church should not only be "sound" in doctrine and in faith, but also in practice. The "sound doctrine" and being "sound in faith" are all to the end that we might be sound in practice. The practice of the church is determined by its doctrine and faith. "As he thinketh in his heart, so is he." (Prov. 23:7.) Any congregation is unsound which is governed by majority rule, instead of by a scriptural eldership. (Acts 20:28.) Of course, a church is not sound in practice which in any way perverts the worship, whether it be by adding instrumental music or leaving off the Lord's Supper. Neither can a church be sound in practice which fraternizes with the sects in union meetings and rushes up its services in the interest of false churches or of all-day singings. A church is unsound which will call any sort of false teacher for its meetings, whether he be a premillennialist, anti-Bible-school man, or what not. To thus deliberately invite trouble is to violate the word of God. (Rom. 16:17,18.) Let us arouse ourselves and keep the church sound in practice. Let us "observe all things whatsoever" Christ has authorized. (Matt. 28:20.) Let us see to it that we send the gospel to every creature and have fellowship in every good work.

### SOUND IN SPEECH

The church must be kept sound in word and speech. "Hold fast the form of sound words, which thou hast heard of me." (2 Tim. 1:13.) "Sound speech, that cannot be condemned." (Tit. 2:8.) "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) Let us keep free from the language of Ashdod, such as "our pastor," "the Christian Sabbath," "the sacrament," "the Christian Church," "joined the church," "got religion," "prayed through to the Holy Ghost," "Reverend Blank," etc. Let us use all the names applied unto the church in the New Testament, and nothing more. Let us be sound in speech.

### "OF A SOUND MIND"

Let us be "of a sound mind," and not like morons and imbeciles. Some churches are lacking in the use of good common sense. Paul says: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.) Christianity does not produce insanity. It does not make people "act fools"; rather, it makes for "a sound mind." The true gospel promotes sober-mindedness and sanity. Some man-made religions are made to cater to the ignorant and superstitious rabble. The true church thrives

among intelligent and responsible people. One must first of all learn his lesson, hear the word and understand it, before he can be converted. (Matt. 13:15.) One does not have to go off into a trance, or on a hypnotic spree, in order to be converted. Wild tantrums and hypnotic epileptics are no part of New Testament religion. A sound church is "of a sound mind." It has a sober-minded eldership, with their feet upon the ground. They know what they are to do and why they are to do it. They are level-headed men, blessed with good common sense, as well as a knowledge of the truth. They have a long-range plan for the training and development of the church. A church made up of those "of a sound mind" has the good sense to plan its work and work its plans. It looks ahead and trains leadership for the future. It is neither proud nor prudish. Such a group does not lose its poise and balance when something goes wrong. Being "of a sound mind," a sober view is taken of every situation, and wisdom and prudence prevail at all times. It is a blessed privilege to be a member of such a church as is thus outlined in the Scriptures. Let us be sound!

## Here Is A Good Letter Which I Appreciate

GUS NICHOLS

Dear Brother Nichols:

On January 26, 1960 you taught and persuaded me to obey my Lord in being baptized for the remission of sins. Being at the time an ordained Presbyterian minister and serving a church of over 400 members, needless to say I was prone toward procrastination. However, you made me face my personal responsibility which demanded my obedience to the gospel of Christ.

Friday of this week eight years will have passed, and I want you to know that I have never regretted that step for one moment. To the contrary, I increasingly rejoice and thank God for opening my eyes to the light of his word and way.

I wish to thank you again, for your teaching, persuasion, and love that aided me in my obedience. I love you for what and who you are, and I wish you many more useful years in the Lord's vineyard.

My family joins me in sending greeting to Sister Nichols and others of your family along with our kindest regards.

Brotherly,  
Marvin Bryant  
DRUID HILLS CHURCH OF CHRIST  
MONTGOMERY, ALABAMA

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After eight years Brother Bryant is now one of the best of gospel preachers, and has done more for the cause of Christ than many talented men could have done in a whole lifetime. He in turn has baptized six or eight denominational preachers, and many people in general who never would have seen the glorious light of the gospel if Marvin Bryant had not had faith enough to obey the gospel of Christ, and to preach and live the truth as it is in the Bible.

Brother Bryant is a man of great faith, and richly talented and endowed by nature for a great work. He is zealous and works hard and diligently to win souls and to build of the church of our Lord, which he loves very much.

His obedience to the gospel under the circumstances required great faith. When he gave up the pastorate of a church of over 400 members, he did so knowing he would be severed from that many people whom he loved, and who loved him. He also knew he would be without employment, and income which he and his family would need immediately. He had no prospect for any income in his new relationship. But God marvelously blessed him from the very first, and he is now in great demand as an evangelist and gospel preacher.

(Continued On Page 3)

## Here Is A Good Letter Which I Appreciate

(Continued From Page 2)

### ANOTHER EXAMPLE WHICH YOU WILL APPRECIATE

Brother Michel Palmer who preaches for the Oakman Church of Christ is a young man of great zeal and much enthusiasm. He recently moved to Oakman to work with the fine congregation there. But he has been preaching only part time ever since he began preaching two or three years ago, and has been working with a big business concern in Birmingham. He agreed to give up his good salary in order to preach the gospel of Christ, which is the only power to save a lost world. (Rom. 1:16; 1 Cor. 15:2; 2 Cor. 4:3-4.) The time is drawing nigh for him to start giving full time to the work with the Oakman church.

But his "boss" in the Birmingham Company for which he works has offered him four or five times more than he will receive in pay at Oakman. He has a wife and children, and could use more money—much more. What do you think he has decided to do? What would you do, if you were in his place? What would you do if you were offered a promotion which would soon amount to Twenty-Five thousand dollars annually? What would you choose? Especially, if on the other hand you were offered One Hundred Dollars per week to continue to preach and give full time to the work of preaching the gospel? Have you not decided yet what you would do? Maybe you don't love the Lord nor believe the gospel as does Mitchel Palmer. He decided at once, and said, "I am giving my life to preaching the gospel, if the Lord wills, and nothing can stop me, not even big money." Here is a man who is sacrificing about fifteen thousand dollars per year to get to preach the gospel, and that souls may be saved, and that the church may not perish from off the earth. How much are you sacrificing that the gospel may be preached? That lost souls may be saved?

Jesus asked the question: "When the Son of man cometh shall he find faith on the earth?" (Lk. 18:8.) Well, if he were to come right now he would find Marin Bryant and Mitchel Palmer on the earth, and many others like them, but not as many as there should be.

Great faith is something to be thankful for. To the Romans Paul said, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Rom. 1:8.) Real Christians have a right to challenge counterfeits by saying, "Show me thy faith." (Jas. 2:18.) Jesus said on one occasion to his disciples, "How is it that ye have no faith?" (Nk. 4:40.) Stephen was "A man full of faith." (Acts 6:5.)

Some people once said unto Jesus, "Lord, increase our faith." (Lk. 17:5.) They wanted more of the evidences that he is and was the Son of God, and was able to do all that any one has need for in this world. Blessed is the man who recognizes that he needs more faith, and is willing to read the Bible more, hear more preaching, attend more serices, think on divine things more, so as to obtain more faith? There is enough evidence to make every one of us "wax strong through faith", as did Abraham, if we would dare to trust in the promises of God, risk our all in time and in all eternity on what God has promised. No man on earth ever did this in vain. (Rom. 4:16-20.) Let us have more faith. Let us show our faith, demonstrate it by daring to live for another world.

The man who plants the seed and cultivates the tender plants to maturity, has greater faith in God than a superstitious man who goes out into the field, and prays for God to produce a crop on his farm without seed. (Lk. 8:11; Mark 4:14; Psa. 12:5-6.)

## My Visit To Cedar Hill Baptist Church

By CHARLES LONDON

Since I have known the local preacher of this church for some time I visited during their Revival last week. It is my desire to pass along to you some things I saw and heard, with the intent that it may help some lost soul find the way of salvation, and at the same time make stronger the faith of true Christians.

One of the first things I saw and heard was the piano being played as a means of worship before God. The scripture in Ephesians 5:19 came to my mind; "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." It was plain to me that people can not do that which is not authorized in the New Testament as worship and please God. There is no command in the New Testament to play as worship; there is no example where Christians ever used mechanical instruments in worship and it is not suggested in any way that God now wants instrumental music in worship.

Before the preaching service, mention was made that the song leader had worked with the First Baptist Church for some time as song Director but learned only a year ago that he had never been saved. This disturbed me! How could a man be a leader in one of the largest churches and not even be a child of God? I thought, "If he was wrong about being a Christian before, how does he know he is saved now?" The only way any of us can know if we are in a saved condition is to know that we have obeyed the Lord. Jesus is the author of eternal salvation to all who obey Him," (Hebrews 5:9.) If this man has not believed in Jesus, repented of his sins, confessed his faith in Christ and been scripturally baptized, he is still not saved. Every example in Acts would testify to the above requirements are necessary. After conversion, we must continue to walk in the light, I John 1:7.

Throughout the sermon the visiting preacher made mention of being born again, getting saved and letting Jesus come into their hearts. But not one time did he tell the people what to do to experience the new birth. Not once did he explain that alien sinners must be born of water and the Spirit, John 3:5. Nor did he tell those who believed to repent and be baptized in the name of Jesus Christ, Acts 2:38. No mention was made of being baptized into Christ, Galatians 3:27. Oh! How I wanted to stand and preach the Gospel in its purity and simplicity. My heart was torn when I realized that honest, sincere people were not being told the TRUTH, THE WHOLE TRUTH AND NOTHING BUT THE TRUTH. Finally after much persuasion to get saved, the audience was told that they could not come unless God more or less took them by the collar and forced them to the front of the building. The preacher cried, "No man can come to me, except the Father which hath sent me draw him." We were taught that God drew by a special power outside the Gospel. Yes, we are drawn of God but not by a miracle. We are drawn by the Gospel, because II Thessalonians 2:14 says we are called by the Gospel. In John 12:32, Jesus said he would draw all men unto him. In the service we were informed that they felt that the Holy Spirit had so influenced the actions of some that they just could not help going to the front. Romans 8:14 teaches that we are the sons of God if we are led by the Spirit. You are not being led by the Spirit, however, if you are not obeying the teachings of the Holy Spirit. How can any of us feel and know that we are saved if we have not obeyed the form of teaching given by the Holy Spirit? (Rom. 6:17-18; 8:14.)

During the sermon, an appeal was made to people who had been saved but were not living right. The speaker had already SAID that even though they had not been attending the worship services and had been walking in darkness they

had eternal life, and could not lose it. He said they could not be unborn, but he failed to explain that children of God may be unfaithful. In Matthew 25:30 Jesus pictures the unfaithful member of the church as an unprofitable servant. Does the Bible teach that we can be disloyal to Christ, walk in darkness after being saved and still go to heaven? Some will go so far to teach that a person who has been saved may die in the act of adultery and still go to heaven. These people contend that it is impossible for a child of God to so sin as to be eternally lost. God's Bible says some who have obeyed the gospel in the past will fall away and that it will be impossible to bring them to repentance. (Hebrews 6:4-6.) "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." This statement written to members of the church. (Galatians 5:4.) Judas fell through transgression. (Acts 1:25.) People can fall today. Paul writes in I Corinthians 10:12 "Where fore let him that thinketh he standeth take heed lest he fall." If you desire the Lord to continually keep you cleansed you must walk in the light. (I John 1:7.)

Something else disturbed me! Baptism, the church and good works were sneered at by the speaker. How can one be a Baptist and not believe what the Bible says about the subject of baptism? Jesus said, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED". Acts 2:38 tells us that scriptural baptism is FOR THE REMISSION OF OUR SINS. And to think how Jesus must feel when a preacher casts reflections upon the church for which he died. (Ephesians 5:25.)

Those who study their Bibles know that Jesus adds those who obey, to his church. (Acts 2:47.) Jesus is the Savior of the body, which is the church. (Ephesians 5:23; Colossians 1:18.) Paul wrote that faith which worketh by love is the important thing. (Galatians 5:6.) James 2:24 teaches that we are justified by works, and NOT by faith only. We can not be saved without contacting the blood of Jesus. But we must work for the Lord the rest of our days, doing good as we follow in the steps of our Master.

As I left that meeting I was depressed because five people went forward that night and they were never told what to do to be saved. WHAT IS OUR RELIGIOUS WORLD COMING TO? At the same time, I rejoiced because the truth of God was so evident as it was compared with the man-made doctrines I had heard that night. God's word is truly a lamp unto our pathway. My admonition to you is, STUDY THE BIBLE, BELIEVE THE MESSAGE OF THE HOLY SPIRIT AS IT IS REVEALED THEREIN AND OBEY THE COMMANDS GIVEN. DO NOT TAKE THE PREACHER'S WORD, BUT ACCEPT JESUS ON HIS TERMS. May God bless you as you do his will on earth and may you be in heaven after a while.

100 Brooks Street  
Brewton, Ala.

### Boys Are Smart

A small boy getting dressed for Bible study on Sunday morning began to wonder why daddy sat at home and read the paper and sent him to church. Finally, his curiosity got the best of him and he asked, "Daddy, when am I going to be old enough not to go to church." The father, taken by surprise, hesitated a moment and replied, "Son, wait a moment and I will go with you."

The moral is: Don't send your child to church, bring him. He won't be dumb always.

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The gospel cannot be properly defended, unless one knows false doctrines and how to refute them. (Phil. 1:17.)

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Some members of the Lord's church will contend for almost everything except for the faith once delivered to the Saints—(Jude 3: Phil. 1:27.)

## An Unusual Meeting In The Interest of Unity

GUS NICHOLS

From Jan. 29th unto Feb. 1st, 1968, for three days and nights, (with another half day added for good measure), and for about twelve hours each day, I attended an unusual meeting of distinguished brethren. The place was a youth camp near Arlington, Texas. This beautiful place was chosen because of the nature of the meeting, which demanded a secluded place away from all worldly distractions. There were in attendance twenty-six brethren from various parts of the nation.

The purpose of the meeting was an intense study of current issues among us, and a frank discussion of all of our differences, in the interest of fellowship and unity among us. Thirteen brethren were on the one side, and thirteen on the other side. Those invited and chosen on each side were present because it was thought that they were good men, well informed and able to contribute something to the meeting which would bring about a better understanding between the two groups, and tend to bring us into that unity for which our Lord prayed. (Jn. 17:20-22.)

It was announced and well understood that we were not being invited to a convention, and were not to be delegates, vested with any authority to vote, or to make any rules or regulations for the people of God. We were not present to represent our home congregations, or anybody else, not even ourselves. We were supposed to be present to represent the truth of God, as it is revealed in the Bible, and as it might be related to our differences and lack of fellowship, and to seek the scriptural basis for fellowship and unity among us.

The ultimate objective seemed to be that if we could, by meeting in impassioned discussion, and diligent group-study of the scriptures, come into a closer fellowship and unity among us, that others might be through our example influenced and in turn influence others, and that at least a beginning might be made toward that unity which we have so eloquently preached unto the religious world, and poorly practiced among ourselves in some places. In fact, all the truth which has been taught, and practiced, among us, has contributed toward unity and peace.

Some time in 1967 a similar meeting was held at another place in Texas, but with fewer brethren invited. It seems that that meeting was very fruitful in many ways. It created a much better feeling among brethren, and removed much misunderstanding with regard to the real issues meriting study and discussion. Each side discovered that the other side was not all it was thought to be. Brethren were more clearly seen in their true light, rather than in a distorted picture and setting. This was obviously true of both meetings, and on both sides.

However, in all fairness I must say, there was much disagreement among those on each side, as well as between the two groups. Yet, in the main, each side fellowships its own, regardless of the differences, though nearly everywhere fellowship between the two groups has been almost completely broken. Neither side uses preachers from the other side for local work, nor to preach in meetings. And, perhaps, members of the churches rarely ever attend each other's meetings, on the opposite side. The wedge has been driven, and the church has another split in it, to the shame of all sincere men on both sides. As the world looks on both sides, it says, "Physician, heal thyself."

Some few are prophets of doom, predicting that we can never be reunited in true Christian fellowship. But those with most faith in the power of God and his word, great faith in his over-ruling providence, and in the power of earnest, fervent prayer, seem convinced that unity is not only possible, but probable, if not certain, and may not

be in the distant future.

After participating in this meeting, and listening to twenty five other brethren speak, and each earnestly contend for what he believed to be the truth, and for a basis for scriptural unity, I want to emphasize the fact that we have been, and are now, agreed, upon all the basic facts of scriptural unity, except one, and that is, how to establish, or determine, what is the true and scriptural pattern of authority by which the will of God for us is to be known, and how to determine what are matters of faith, and what are matters of liberty and opinion. There must be some basic, scriptural and unchangeable rule or pattern by which all alike are to be governed in our study, and in teaching and practice, or we may never be agreed and united concerning the things which now divide us.

The one side looks at the other through the magnifying glass of its own conception of what the Bible pattern is, and comes up with the conclusion that that side is, in the main, a group of liberals, and digressives, equal to the instrumental music brethren, and missionary society departures, and are causing divisions and offenses contrary to the doctrine of Christ. That side in turn looks at the other through its spectacles of accepted Bible pattern and comes out with the decision that that side is radical and using the same sort of pattern used by brethren who opposed the Bible classes used by both sides in the present division, and also lines them up with the radicals who oppose the use of individual cups, which are used now by both sides.

I am positive in my conviction that each side now has a different pattern, or concept of what constitutes Bible authority, and Christian liberty, and that this is the taproot of all our division today. I am not taking the space in this article to present what I believe to be the plain teaching of the scriptures on what is this Bible pattern of authority, but shall, the Lord willing, do so in the near future, but in my next editorial I want to present first of all some matters of agreement, as this will clear away much misunderstanding, and better prepare us to study the main and basic difference between us now, which is: WHAT IS PATTERN AUTHORITY? And is the accepted pattern based in the authority of Christ who said, "All power (authority) is given unto me in heaven and in earth"? (Matt. 28:18.) Are all the commands of Jesus specific, as related to details? or are some of them generic, as related to details? We should have UNITY and UNIFORMITY in DOING THE VERY THING which the Lord has commanded, and have UNITY and DIVERSITY in doing the thing required when it is couched in a generic command, leaving the way, method or details, to our judgment, option or choice. You may be sure that the Bible pattern which I shall present, shall be based in the authority of Christ, and require strict obedience to his divine will in all things, and that it will not be either radical or liberal in the present conception of these terms.

This three and one half days of extensive study and discussion will be published as soon as possible, that the brotherhood may have the opportunity to share with us in the printed book, the things presented on both sides. The book will have to sell for at least \$5 per copy. But it cost some of us over a hundred dollars to attend and freely contributes our best toward the unity for which Jesus prayed.

### A Question: "What Doth Hinder Me To Be Baptized?"

Frank D. Young, Pulaski, Tenn.

IN ACTS 8:26-40 the record of the conversion of a great man is related. This man stood high in everyone's view. He was "of great authority" in the Ethiopian government. This Secretary of the Treasury had gone to Jerusalem to worship, not understanding he was still keeping an out-dated law. His deep reverence for spiritual matters is

seen in his going so far, in such a slow mode of travel. Only concerned people will be reading the scriptures as he was. Possibly deep meditation was the cause of his reading aloud. When interrupted by Philip, his attitude toward truth is seen, when in replying to the question, "Understandest thou what thou readest," he said, "How can I expect some one guide me?"

Going such a distance to worship; reading the scriptures; and reading aloud while traveling; his prompt and ready answer, all reveal his thirst for righteousness. Thus when Philip began at the "same scripture and preached unto him Jesus" one should not be surprised at the eunuch's question of Philip, "What doth hinder me to be baptized?"

An unprepared heart is always hinders one's obedience. The heart may not be prepared for many reasons. But a proper disposition of heart makes one ready to obey and command of God. To those not yet obedient to the gospel, we ask: What hinders you from being baptized? Why is your heart unprepared?

"INFANT BAPTISM" hinders many from being baptized. One of the dangers in "infant baptism" is it keeps honest people from obeying God's command to be baptized. One who has been sprinkled in infancy has not been baptized. Sprinkling has never been baptism. And an unbelieving infant can't be baptized.

Christ commanded the apostles to "go ye therefore and teach all nations, baptizing them. . ." Matt. 28:19. Those who have been taught can be baptized. Again Jesus says: "He that believeth and is baptized shall be saved." Mk. 16:16. On Pentecost, "They that gladly received his word, were baptized." Acts 2:41. Thus we have "teaching" and "faith" and "receiving the word" involved in one's being baptized. No infant can meet such requirements. Thus when this man inquired, "What doth hinder me to be baptized" he was informed, "If thou believeth with all thine heart, thou mayest." Acts 8:37. Preceding his question desiring baptism. Philip had "preached unto him Jesus." This man hearing the scriptures, believed them, and was anxious to obey them.

Infant baptism fails from another view. In New Testament times, those baptized were those who had sins, and could and would repent of them. Peter commands: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins. . ." Acts 2:38. Baptism is for those who have sins to be forgiven, and for those who can repent. No infant is a sinner. No infant can repent.

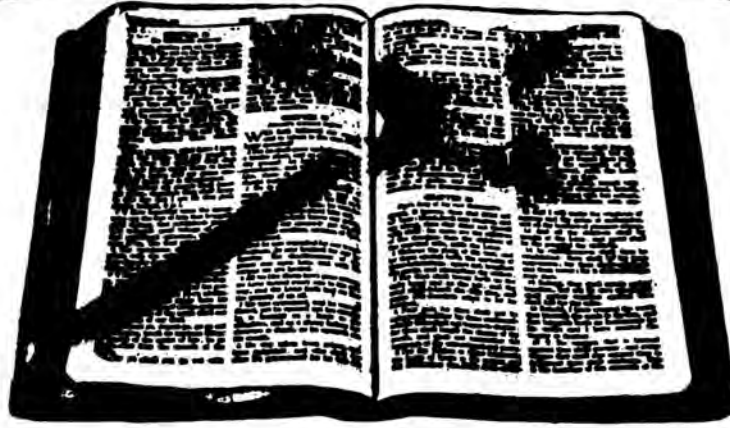
No case of "household baptisms" included untaught and non-believing infants. The Philippian jailor's household was baptized. But there were no infants. Those in his house could believe. There were commanded to "believe on the Lord Jesus Christ." Acts 16:31. And Verse 32 says: "They spoke the word of the Lord unto him, with all that were in his house." After their baptism Acts 16:34 says they "rejoiced greatly." Every expression excludes infants from being included in this household.

Strictly speaking, there is no such thing as infant baptism. Every prerequisite for baptism forbids such. And baptism itself (the "mode") is never practiced in the case of infants. Sprinkling and pouring were never practiced by New Testament authority for baptism. Reader, baptism is a burial. "We are buried with him by baptism into death. . ." Rom. 6:4 "Buried with him in baptism, wherein also ye are risen with him. . ." says Col. 2:12. The Scriptures say of this eunuch, and Philip, "they both went down into the water, both Philip and the eunuch, and he baptized him." Acts 8:38. This is never done in the case of an infant.

Infant baptism is deceptive. It will hinder a sincere adult from obeying God.

Have you obeyed Acts 2:38? Which does God want? Obedience, or excuses?

# 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, FEBRUARY 16, 1968

NO. 150

## 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. 10:1.) If 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 lives. All praise and thanksgiving unto God grow out of 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." (Mat 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 dilligently 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 withholding the answer was equal to the Lord speaking back to us and saying, "The thing you prayed for was 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"

We should take our burdens to the Lord in Prayer. The song says, "Take your burden to the Lord, and leave it there". Hence, 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—cannot 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.) 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 coveteousness: 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.)

### Time For God

By BOB WEAR

Heavy demands are being made upon the time of all people. Most of us seem always in a hurry and hard pressed for time. In fact, our excuse for not doing things that we should do is usually: "I did not have time."

We do not have time to study the word of God, attend the services of the church, or teach our children God's word that they may walk in his ways. We must take time for these things.

The misuse of time constitutes one of the great human tragedies.

Secular work and worldly pleasures receive most of the waking hours of nearly all people. This should not be.

Serving God acceptably requires time. Living the Christian life is not something that can be done in our spare time. In the first place, this would not please God, because he demands, and should have, the first consideration.

The study of God's word requires time, attending the meetings of the church requires time, and the practice of pure and undefiled religion requires time. We must allow nothing to interfere.

God gives life to us in installments. Life is composed of time, and time is given to us in parts known as days. In the planning of each day God must come first. This means that we must avoid all entanglements which will hinder us in our service to God. Most people known to me spend less (much less) than one day each week for God.

We must take time for God. Our attitude should be that expressed by Christ when he said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.) We are admonished: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15-16.)

All people should take time to hear God, believe in him, repent of sins, confess Christ, and be baptized. God will add such characters to the church, and as members of this divine institution we must take time to serve God. Time spent for God is time spent in the best possible manner.

What is your soul worth to you? (Mt. 16:26; Mt. 10:28.)

## WORDS of TRUTH

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GUS NICHOLS Editor  
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## The Awful Sin of Hatred

GUS NICHOLS

Often the home is full of hatred instead of love. An innocent companion often suffers the hatred of a jealous and brutal husband. Multiplied thousands as one of old: "I gave my daughter unto this man to wife, and he hateth her." (Deut. 22:16.) Think of the crime of taking an innocent and pure young lady away from her home to be despised and hated by the one she so much loved, the man who promised to love, honor, and cherish her until death! There is hatred in the homes of the land, or else there could be no divorces at the rate of one out of every four couples married. The Bible speaks to those losing their love and says: "Wives, submit yourselves unto your own husbands, as unto the Lord. 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it.'" (Eph. 5:22-25.) Since love is a fruit of the Spirit and comes from seeds of purity sown and cultivated, it can be restored where it has been lost, and strengthened where it is becoming weak and failing. God would not tell companions to love each other if such were impossible. Of course, it will not be possible to love each other if either or both bestow affection upon some "third party." These "third parties" cause husbands and wives to "hate" each other. Flirting, petting, adultery, "and such like," destroy love and confidence and fill the home with hate, if, indeed, it survives at all. Violations of the Golden Rule, selfishness, and a general disregard for the feelings and rights of each other finally cause companions to speak out in court and say, "I hate him"; or, "I hate her." "Be it ever so humble, there is no place like home," if love and kindness permeate and atmosphere. It is better to be poor and have love than to be rich and fuss and hate. The Scripture says: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Prov. 15:17.)

Sometimes the children hate each other. "Esau hated Jacob because of the blessing." (Gen. 27:41.) Yes, Jacob had so deceived and mistreated his brother that he was hated for it. Envy also causes members of the family to be hated. We read that "his brethren hated Joseph yet the more." (Gen. 37:4,58.) They envied him because he fared better than they. To dislike someone because he lives in a better house, rides in a better car, and wears better clothes, or because he is better educated, or more popular, is to hate because of envy.

### IN THE CHURCH

Hatred sometimes enters into the sacred precincts of the church and, like a serpent, infuses its deadly poison into the very blood stream of the church. Any ardent dislike for any member of the church is hatred. Many who imagine themselves innocent are guilty of the awful sin of hatred. The

prophet speaks of "your brethren that hated you, that cast you out for my name's sake." (Isa. 66:5.) Much now that is feignedly being done for "his name's sake" is really done through hatred and ill will. Our human nature is on the wrong side of moral issues, and must be mortified and kept under. Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) All church members do not always do this. We are most likely to err on the side of hate, rather than on the side of love, kindness, patience, long-suffering, and forgiveness. God only knows how much the church has been hindered by hatred and its brood of evils.

### A HOTBED OF INIQUITY

Hatred is indeed a hotbed of iniquity. Almost every sin in the whole catalogue of evils thrives in the atmosphere of hatred. "Hatred stirreth up strifes; but love covereth all sins." (Prov. 10:12.) Hatred always shows itself by getting up confusion and strife. "Hatred stirreth up strife" among elders, and preachers. Love is kind and gentle. It is patient in dealing with the frailties of mankind. It does not glory in the faults of others, nor seek to hide behind the mistakes of others. "Love covereth all sins." (Prov. 10:12.) "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with endureth all things. Love never faileth." (1 Cor. 13:4-8.) This is love personified and put into action before our eyes. But where these Christian graces are lacking, there is hatred and strife. Hatred does the wrong thing. It is insulting, offensive, and cruel. It shows no mercy, but goes in for the kill. It is out to expose others and avenge itself of its imaginary enemies, as well as its real ones. It knows much about justice, but is a stranger to mercy and compassion, pity and love. Keep hate out of the church, and we differ as dear brethren. Love compels people to treat one another right. It fulfills the law toward our fellow men. All doctrinal differences can eventually be ironed out if all parties have love for each other and love for the truth. But hatred is spiteful, suspicious, and distrustful. It blinds people to all the good in other and magnifies the motes in others' eyes into beams which hate endeavors to remove with the bluntest instruments that it can devise. Hatred rejoices in the mental agony and heartaches which it inflicts upon others. It loves to see its victim wounded, writhing, and bleeding in the dust, being restrained by the civil laws or by the restraints of society, hatred uses the carnal weapons of abuse, slander, and vituperation with which to slay its defenseless objects. Like a buzzard, it preys and feeds upon that which is carnal and distasteful to others. "It rejoices in iniquity." Hatred tries to build itself up by trying to pull others down, while love says there is room at the top for all of us, and, forgetful of self, tries to exalt others, even if it must needs work at the bottom and unnoticed by human eyes.

### MALICE AFORETHOUGHT

Hatred grows into anger and wrath, and these grow into malice. One may be angry without having malice. But when one decides to harm the object of his hatred, he then has malice in his heart. "Malice is the state of mind manifested by an intent to commit an unlawful act." Malice aforethought is a deliberate intention to wrong another. Malice is "enmity of heart; ill will." (Christians are to put off all hatred and malice.) (Eph. 4:31; Col. 3:8.)

### CAUSE OF SLANDER

Hatred is the cause of slander. It is easy to misrepresent and slander those whom one hates and dislikes. Hence, hatred magnifies a mote into false rumors to injure the hated object. Slander is "a false report maliciously uttered and tending to injure the reputation of another." Slander, therefore, comes from hatred and malice. It is one

of the many kinds of persecution, all of which are fathered by the devil and grown in the hotbed of hatred. Even the circulation of the truth about others because of any dislike for them is malice and persecution. Love kindly points out the mistakes of others to befriend them and to help others who are longing to do right. If public reproof is needed, it is administered in the "meekness and gentleness of Christ." (2 Cor. 10:2-3.)

## When A Boy Steals A Car

In sentencing two high-school boys, who had thoughtlessly made a practice of "borrowing" automobiles to go joy riding, a Mid-western district judge made the following remarks. They will be remembered by all who read them. "You come from good homes, both of you. Yet you have been convicted of a felony—a crime for which you might be sent to the penitentiary. I am permitted to give you a parole.

"But even if you never see the inside of a penitentiary or a jail you will not have escaped the penalties of your crime. The record of your conviction will be here as long as the courthouse stands. No amount of good conduct in the future can ever erase it.

"Next year, or ten years from now, or when you are old men, if you are ever called to be a witness in any court of law, some lawyer will point his finger at you and ask: 'Have you ever been convicted of a felony?' You will hang your head and admit that you have, because if you deny it, the record of these proceedings will be brought from the vaults and read to the jury.

"The question will be asked for the sole purpose of casting doubt on your testimony. Convicted felons are not believed as readily as other persons.

"Someday you may have a chance to live and work in one of the expanding countries of South America, and you will apply for a passport. You may not get it. You might enter Canada for a fishing trip, but you would not be allowed to stay. No country will allow you to become a resident. Your world is much smaller than it was.

"Someday you may seek a position in the civil service of your state or nation. On the application blank you will find this question: Have you ever been convicted of a felony?

"Your truthful answer will bar you from appointment. An untruthful answer will be detected because appointments are made only after investigation. The record is here and can be found by anyone interested.

"In a few years you will be 21, and others your age will be a citizen of your state and country, but you will have no choice in public affairs.

"Someday the governor may pardon and restore your right, but it is going to be humiliating to ask him—he will want to know your whole record. It is a bad one, although I am granting you a parole. A parole is in no sense a pardon. You will report to the men who have accepted your parole as long as they ask. Your convenience is not a matter of importance. You will also obey your parents. If your parents send you to bed at nine o'clock, you will go without a complaint. You will perform tasks as are assigned to you. Your parole is a fragile thing. Should the slightest complaint of your conduct reach this court, your parole will be revoked immediately, and you will not be brought back here for questioning or any explanations. You will be picked up and taken to prison without notice to you, without delay."

"The way of transgressors is hard." (Prov. 13:15.)

### "Tarrant Tidings"

Those who demand that we give up modern methods of doing things under generic law, are not going to be taken seriously until they give up their Bible classes, individual communion cups, etc., which are also under generic law.

## "What Doth Hinder Me To Be Baptized?"

FRANK D. YOUNG  
Pulaski, Tenn.

All taught of God should be as anxious to obey God, as was the eunuch of Acts 8. The first time under the influence of the gospel, yet concerned enough, and having learned enough, he was anxious to be baptized when he first came to a suitable place. The desire to be a Christian, the need for forgiveness, a new life to be begun, new learned truth now to be practiced, all entered into the demand of the eunuch. "What doth hinder me to be baptized?" As far as his desire went, he was ready. "If I can't be baptized, why not?" is the man's disposition. He wanted to do what he had learned. In his own sight he was ready! Usually it is because of our refusal that we are hindered from being baptized.

IMPENITENCE keeps one from being baptized. Baptism brings one to a new life in Christ. Rom. 6:3-4 says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This new life comes after we die to sin. One must by penitence forsake sin. And inasmuch as becoming a Christian demands a new life, some are unwilling to for sake their sins. They are not ready to crucify the flesh.

It is demanded of a Christian, as John said to his disciples, "Bring forth therefore fruits meet for repentance." (Matt. 3:8.) Paul says: "If then ye be risen with Christ, seek those things which are above, where Christ is at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3.) Again we're told, "And they that are Christ's have crucified the flesh with the affections and lusts". (Gal. 5:24.) Repentance—forsaking the practice of sin—precedes one's baptism. Peter commanded, "Repent, and be baptized . . ." (Acts 2:38.) Again he said: "Repent and be converted . . ." (Acts 3:19.) Without repentance there is no salvation. Without one's turning from sin there is no pardon. Without a death and crucifixion of the old man, there is no new man. The new life comes after the old dies. Without proper repentance one can't be resurrected into the new life. Refusing to forsake sin hinders many from obeying Christ in baptism.

A LACK OF KNOWLEDGE is a chief hindrance to the failure of some to be baptized. Some, misunderstanding the PURPOSE of baptism refuse to be baptized. Some misunderstand the system of grace, and the plan of faith, and thus refuse to be baptized. One says, "Salvation is by grace", thinking that baptism is excluded. Thus desiring to be saved by grace, he refuses to be baptized. But God's commands and his grace are not opposed to one another. God's grace gave his commands. Paul says: "But after that the kindness and love of God our Savior toward man appeared. 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 Spirit". (Titus 3:4-5.) This passage says we're saved by "mercy"—God's favor unmerited by man—but it also says "by the washing of regeneration". The "regeneration" is the time when we can be regenerated—or born again. The only "washing of regeneration" ever mentioned is in the water of baptism. Man can't be saved by God's grace while he rejects his grace. Only can we be saved by grace as we accept and appropriate his grace. In Eph. 2:8 Paul says: "For by grace are ye saved through faith . . ." The Ephesians had been saved by grace. But the Ephesians had been baptized. Acts 19:5 tells of twelve in Ephesus having been baptized of John's baptism, yet learning more fully the gospel, were "baptized in the name of the Lord Jesus". No one under the gospel was ever said to be saved by grace until after his baptism.

But another prominent misunderstanding is, "Salvation is by faith". Hence one concludes that

baptism is not essential to salvation. Salvation is by faith. But the faith that saves includes baptism. The Ephesians are still a case in point. When Paul went to Ephesus he inquired of them: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.) Notice that Paul mentioned their faith—since ye BELIEVED". But they responded, "We have not so much as heard whether there be any Holy Ghost". Paul then asked, "Unto what then were ye baptized?" Paul knew their faith should include baptism. Finding their faith wrong, their baptism was also wrong.

The faith that saves from sins, includes baptism. In Acts 16:31, the jailor was commanded to "believe on the Lord Jesus Christ and thou shalt be saved . . ." But after being taught the word of God, as V.32 says, the V.33 shows his penitence and says he "was baptized". It is then said in V.34 he "rejoiced, BELIEVING in God . . ." The faith that saved the jailor was a faith which included his baptism. Such is always true.

In Romans 5:1 we're told, "Being therefore justified by faith, we have peace with God, through our Lord Jesus Christ". But these people had already been baptized. He says in Rom. 6:3 "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" And in Romans 6:17 it is said, "Ye have obeyed from the heart that form of doctrine". V.18 says, "Being then made free from sin . . ." Salvation by faith, in their case included obedience to God's will. Jesus promised, "He that believeth and is baptized shall be saved". (Mk. 16:16.) Again Paul says; "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.)

In the New Testament when baptism and salvation appear in the same passage, baptism always precedes salvation. Baptism is necessary for the remission of sins. Peter says: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost". Acts 2:38. Nothing should hinder one's being baptized into Christ. Baptism is an exercise of one's faith. It is obedience to the faith of the gospel. It means trust in Christ. Baptism for the remission of sins is salvation by faith. This act of obedience brings us into His grace.

"What doth hinder me from being baptized?"  
Let nothing hinder your obedience.

## The Meeting At Arlington, Texas

ALAN E. HIGHERS  
(From Bulletin)

From January 29 to February 1 it was my privilege to participate in a meeting between brethren for the purpose of discussing some of the problems which have confronted the church during the last two decades. There were two "teams" that were present to engage in the discussions that transpired. James W. Adams, on behalf of brethren who have opposed cooperative efforts and church support of orphan homes, selected the men on one team; and Reuel Lemmons, editor of the FIRM FOUNDATION, on behalf of those who contend for cooperative efforts and church support of orphan homes, chose the participants on the other team. Norman Starling of San Marcos, Texas, served as the chairman of the meeting, and did not participate in the discussions.

Those who participated, along with Brother Adams, were: Roy E. Cogdill, Franklin Puckett, Dudley Ross Spears, Harry Pickup, Jr., Stanley Lovett, W. L. Wharton, Floyd Thompson, Bryan Vinson, Clinton Hamilton, Melvin Curry, Robert Turner, and Harold Fite. Those who participated, along with Brother Lemmons, were: Gus Nichols, Eldred Stevens, Jimmy Allen, Lewis Hale, Roy Lanier, Buster Dobbs, Hulen Jackson, Bill Humble, J. D. Thomas, Johnny Ramsey, Hardeman Nichols, and the writer. It was clearly understood that each participant spoke only for himself and that even those on the same team were not necessarily in agreement on all points. Only the brethren named, plus a few who assisted in recording the

proceedings, were present; there was no audience to hear the discussions and the meeting was not advertised to the public.

What was the purpose of this meeting? It was designed to focus the precise issues that divide us and to explore the possibilities of healing the breach that separates us. We all recognize that we are living in perilous times. The church is faced with liberalism, modernism, skepticism, atheism, and the new morality. Most denominations today have been captured by liberalism and in their leadership, at least, do not even believe in the inspiration and authority of the scriptures. In the church of the Lord we are faced with the same dangers in ever-increasing intensity. It seems a pity to be divided among ourselves over internal problems when most of us are in agreement on the inspiration of the scriptures and the need of Bible authority. We realize, of course, that we cannot have unity either among ourselves or with others except on scriptural grounds; but this meeting was planned with the idea of studying and discussing whether such scriptural unity among brethren could be attained. Every person who participated in this meeting indicated his belief in the plenary verbal inspiration of the scriptures.

There were five major topics discussed during this meeting. We began at 7:30 each morning and continued until 10:00 each night during the full days we were there, interrupted only by breaks for meals and brief rest periods. The discussion of each topic began with two forty-five minute addresses, one from each team, followed by six fifteen minute addresses, three from each team, which was then followed by a thirty minute open forum wherein any participant might ask a question or speak, limited to five minutes. Following this procedure, we sought to give exhaustive treatment to each theme.

The following topics were discussed: (1) How To Determine Bible Authority, (2) The Difference Between Church Action and Individual Action, (3) What Is the Work of the Church? (4) How Churches May Cooperate, and (5) Who May Be Fellowshiped?

The important question is this: What, if anything, was accomplished by this meeting? Perhaps the simplest and most truthful reply would be to say that we cannot be sure. I will however, list some favorable indications from my observation; others, of course, might make a different list.

(1) Everyone present, as already mentioned, indicated his belief in the plenary verbal inspiration of the Bible. This put us closer together than we would be to the liberals who deny inspiration. It was agreed that the Bible authorizes by direct command or precise statement, by approved examples, and by necessary inference.

(2) Three men on the opposing team publicly disclaimed any belief in the "saints only" position. It was privately indicated by some others that they did not accept that view. Two men on that team publicly espoused the "saints only" idea. It was acknowledged that there is an open disagreement between them on this matter, but it seemed to me that most of those at this meeting would NOT take that position.

(3) One man stated that he did not believe the "two pattern" argument in benovolence and evangelism, although this has been the view usually argued by those on the opposing team.

(4) Another brother stated that he did not intend to refer to us in the future as "liberals," regardless of what we called him, because he felt that term had been improperly used.

(5) Several stated they wished these matters had never become tests of fellowship between us. It was my impression that several felt they or others had gone further with these issues than was warranted. It should be added that, in spite of the differences between us, the attitude manifested throughout the meeting was one of courtesy and

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## The Meeting At Arlington, Texas

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congeniality without a single exception.

In my judgment, the principal issues of the meeting may be reduced to these three questions: (1) What is the proper application of generic and specific authority? (2) When is a New Testament example binding? (3) To what extent may one teach or practice error before fellowship must be scripturally withdrawn? The discussions were recorded for the purpose of publication in book form. Each man stated what he believed to be the truth on the particular subjects he discussed. It is hoped that only good will result from this effort.

### Why Marriages Fail

J. M. POWELL

The divorce rate in America has reached alarming proportions. The very foundation of our social structure is being threatened. The home is the bulwark of civilization. When the home disintegrates, our civilization will fall. The democratic way of life that we so greatly cherish will be no more. A civilization is sound as the homes of that civilization are sound; and a civilization is weak when the homes that make up that civilization are weak. Gibbons, in his monumental work, "The Decline and Fall of the Roman Empire," mentions broken homes as one of the five things that cause the downfall of the Roman Empire. Let us determine, if we can, some of the major causes for the breaking up of the home.

For one thing, loveless marriages is a major cause for broken homes. It might be startling to know how many marriages are entered into in the absence of love. Many marry just for reasons of security. Clothed in purple and fine linen and faring sumptuously every day are poor substitutes for love. Too, marriages that are built only on physical attraction will come to naught. Sex appeal is not sufficient to safeguard a marriage. A shapely figure and a beautiful face may be desirable, but these are not enough. It requires great emotional stability to maintain a happy home. Sometimes a person marries for social reasons. Such a marriage cannot possibly produce abiding happiness. Love is the only solid basis of an enduring marriage and a happy home. (Eph. 5:24-33.)

The absence of emotional and intellectual stability will more often than not end in divorce. Some people spend less time in courting than in buying an automobile. Marriage is a life contract, and should be entered into advisedly, discreetly, reverently, and in the fear of the Lord.

Homes are often broken because of failure to recognize that marriage is a partnership affair. Sometimes the wife fails to recognize this. More often it is the husband. Often the man thinks because he brings in the pay check that his wife has no claim on it. But in marriages that are made in heaven, the wife is an equal partner in the purse. It is just as much hers as it is his. She should not have to beg for every cent she gets; moreover, she should not have to give account for what she spends. Husband and wife should be partners in labor, in parental discipline, and every other phase of the marital relationship. They should walk side by side, hand in hand, heart to heart as they journey through life. They should be frank and truthful with each other. There should be no secrets. They should talk and plan together as true and devoted partners. These are the things that make marriages grow sweeter with the years.

The absence of the Christian religion is a great factor in broken homes. Calvin Coolidge said: "The greatest need of America is religion—the religion that centers in the home." The psalmist said: "Except the Lord build the house, they labour in vain that build it." A home cannot possibly be destroyed if both husband and wife are Christian in heart and life. In such a home much is

made of prayer and Bible reading. Thanks are always given before each meal. In such a home the spirit of Christ reigns supremely. Christ is indeed the head of that home. In such a home it is understood that each member of the family is to go to church on the Lord's day. The question, "Shall we go to church today?" is never asked; it is a foregone conclusion.

Then, too, marriages fail because the contracting parties are not trained for it. We train our children for everything else—for medicine, law, teaching, etc.—but we do not train them for the greatest of all arts: the art of making a home. This training should begin early in life. Children should have home responsibilities, and they should be required to do them. They should be disciplined and taught to share. The modern method of training children as outlined by progressive education is ruinous. This theory advocates that a child follow its impulses. In other words, let him do what he wants to do. The Bible says, "Train up a child in the way he should go," not in the way that he wants to go. Paul urges that children be brought "up in the nurture and admonition of the Lord." Then as children grow older they should be told about the facts of life, as a further preparation for marriage. Young people should be taught the value of purity. Sir Galahad, King Arthur's friend, is made by Tennyson to say: "My strength is the strength of ten men because my heart is pure." A young man who can look into the eyes of his bride and say, "I have kept myself as clean and pure as I believe you to be," is richer and happier than one who can give his bride an immense fortune. Let me tell the story of "The Three Weavers." Once there were three weavers, each of whom had a daughter. To each home a good fairy came, and left a wonderful loom with thread of gold. She said: "A prince will one day seek to wed your daughter. From this golden thread she must weave for him a cloak. If it fits him like the falcon's feathers fit the falcon, they will be married and be forever happy; if it fails to fit, they will not marry, and that day your daughter's heart will break." One father kept the magic loom a secret and never mentioned it to his daughter. The second spoke of it, but treated it as though it were a joke. The third father, when his daughter was old enough, told her of the loom with its thread of gold, and of how she must keep herself worthy of the prince. The daughter of the first father, who had kept the loom a secret, had herself been weaving in secret. She had already woven one garment for a passing troubadour, and another for a country churl. So when she tried to weave a cloak for the prince, it was not big enough for a pigmy. And that day her heart broke. The second girl, whose father had treated the magic loom as a joke, had woven a cloak for a page that had passed her window, and another for a squire, and then one for a knight. So the prince passed her by, and her heart broke. Then the prince came to the third home. When this daughter heard of his coming, she began to weave; and when he put on the cloak, it fitted him as the falcon's feathers fit the falcon. And that day they were married. Her sweetest dream had its realization. And that day she thanked God that she had not sown her favors broadcast, but had held herself in reserve for the crowning moment of her life.

Any true prince when he comes will want for his bride—not one who has cheapened herself by familiarities with every passing man, but one who has kept herself in reserve for his coming.

### Are You A Robber?

G. N.

If each of us were to be asked the question, "Are you a robber?", we would very likely resent the implications and deny the insinuation. Yet, in the light of the Bible, there are actually thieves in the church. Some are, in fact, robbers of the worst type. The prophet Malachi propounded the following question and received the following reply in the days of ancient Israel: "Will a man rob

God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes, and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house and prove me now herewith, sayeth 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." (Mal. 3:8-10.) Of course, it is worse to rob God than to be guilty of robbing some man or even a bank. Who would deny this? There are many ways in which God may be robbed.

#### YES, OF MONEY

According to the foregoing scriptures, God could be robbed of money. When the Jews failed to give a tenth of their income plus free-will offerings over and above that amount, they were charged with robbing God. Oh yes, they denied it, and so do we, but they were guilty and some of us may be guilty of the same spiritual crime. Please read the following scriptures and see whether or not you are robbing God of money that justly belongs to him: Matt. 6:19-21; I Cor. 16:1-3; II Cor. 8:1-5; Acts 20:35. Since we are obligated to give as we are prospered on the first day of each week in the year, are we not guilty of robbing God if we miss giving on some Lord's Day and fail to make it up the next Lord's Day as when out visiting away from home with some other congregation and when only a fraction of our regular contribution is made; We should all recognize the fact that we have obligations at home, and that if our contribution is not made there, the local work is sure to suffer. If we are sick, the expenses of the church continues just as our house rent, light bills, etc. Do we send our contributions to the church when compelled to be absent, or double them the next Lord's Day? Are we robbing God of money that justly belongs to him?

#### OF TIME?

Are we robbing God of that portion of our time which belongs to him; We are taught to redeem the time since the days are evil. (Eph. 5:16). Do we use the time which could be spent in Bible reading and study for the reading of worldly literature, etc? Do we use the time in which we could visit and minister to the needy for worldly pleasures and the lusts of the flesh? Are we robbing God of the Lord's Day? (Rev. 1:10). Are you young people not robbing God when you give Satan the early and best part of your life? Is the sinner not robbing God when he puts off serving him until near the end of life? Are not all backsliders robbing God of time and service which is so justly due him? (Heb. 5:12-14.)

#### OF CHILDREN?

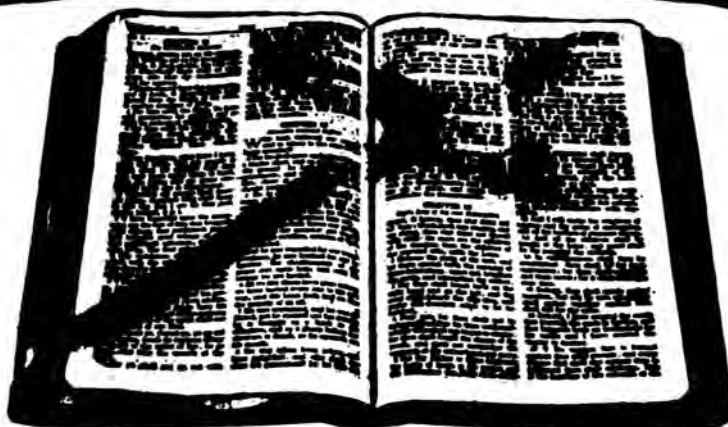
Are not parents robbing God when they fail to give unto him their children? Hannah promised God that if he would give her a boy baby she would lend him unto the Lord all the days of his life. (I Sam. 1). This included the giving up of her son to serve the Lord, and to spend time at the Lord's house. Are we not robbing God of our children when we fail to have them in the Bible school and in the services of every Lord's Day morning? Are we not robbing God of our children if we keep them at home on Sunday nights and away from the church services? Is the same not true of the mid-week service and of all the services of a gospel meeting? Is it not easy for us to rob God of our children and to give them over to the God of the world? The God of sinful pleasure? The God of wealth? The God of mammon? Let us not be guilty of robbing God of that which Jesus wanted so much that he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Matt. 9:14; Mark 10:13.)

#### OF OUR LOVE?

Are not those people robbing God who withhold from him their heart's most faithful affections and tenderest devotions? God requires us to love him with all of our heart, soul, mind, and strength. (Matt. 22:37). After all that God has done for us, it could be nothing less than robbery for people to withhold their affections from God, or to place them upon something else. (I Jn. 2:15.) God wants us to worship him. (Jn. 4:23). Those who fail to do this according to God's will are certainly guilty of the awful sin of robbing 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

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FRIDAY, FEBRUARY 23, 1968

NO. 151

## Scriptural Prayer

No. 2

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. (Mat. 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 you do not believe God could hear you talk to him in prayer, and that he is able to do something about it, you 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 your prayers, he could not hear your 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 forever. If God can hear and CONDEMN in the one case, he can hear and BLESS in the other.

"All things whatsoever ye ask in prayer, believing, ye shall receive." (Mat. 21:22.) 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 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 sound doctrine." (2 Tim. 4:1-5.) He may salve his smarting conscience by praying, but if he is "turning away his ear from hearing the law" 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 a religion 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 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." (Mat. 7:21.)

### HELPING GOD TO ANSWER

We must be willing to help God answer many of our prayers. It would be hypocritical for us to pray for the widow and orphans while we ourselves are unwilling to let God help them THROUGH US. No one can sincerely pray for the salvation of a lost world and not be willing to do all he can for the salvation of all men. (Roms.

10:1). (1 Cor. 1:21). If we pray for peace and harmony in the church, we must not be guilty of sowing discord. (Prov. 6:19). If we pray for the church to grow and prosper, we must be willing to attend all of its services and assume all of the responsibilities of membership in the church. Therefore, the right kind of praying changes things-changes people. Not only does God hear and answer our prayers, but sincere praying puts us to work as laborers together with God.

### Southside Church of Christ

1533 NICHOLASVILLE PIKE  
LEXINGTON, KENTUCKY  
JANUARY 2, 1968

Dear Brother:

The Lord said the ELEVEN men: "Go into all the world and preach the gospel to every creature."

There is much work to be done in adequately evangelizing Eastern Kentucky.

It is difficult to get preachers to come from without our area to help begin the church and to build up the church in all the neglected places of the eastern half of Kentucky. I believe we can do more than we are doing in this great work if we will develop the talent we have in this area. We should not WAIT for others to come from without!

It is conceivable that we can get congregations started in every place where there is none, and have trained, qualified men to go out and preach at least every Lord's Day until we can see preachers move in and work full time in such places.

I believe Churches of Christ have let Christian Colleges make them lazy with reference to developing preachers of the gospel. These colleges serve a great purpose, but we need to do more "grass roots" work within the congregations to develop ministers of the word. Then the colleges will have more to work on too!

### SCHOOL OF THE GREAT COMMISSION -- AT SOUTHSIDE CHURCH OF CHRIST

1. This school will meet at 7:00 P.M.—9:15 P.M. ten Monday evenings.
2. The Monday evenings are as follows: Jan. 8; Jan. 15; Jan. 22; Jan. 29. (We will skip Feb. 5th because of the Freed-Hardeman College Lectureship) Feb. 12; Feb. 19; Feb. 26; March 4; March 11; March 18.
3. We will study:

(1) Principles of preaching;

(Continued On Page 4)

## WORDS of TRUTH

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## The Roman Catholic Church And Religious Freedom

By GUS NICHOLS

Sometime ago some prominent Catholic laymen signed a statement declaring their personal private belief in religious freedom. They also expressed their regrets that religious persecution is practiced anywhere in the world. But these men were only expressing their own private beliefs and feelings and not what the Roman Catholic Church teaches and practices. These men are not free to carry out their own private beliefs, but are themselves slaves to the Pope and the Catholic Hierarchy. They do not quote the Pope as saying what they say.

If they will induce and persuade the Pope and all those in authority in the Catholic Church to say what they are saying, we should cease to fear the Catholic Church in power. Let them persuade the Pope and the officials of the Catholic Church to declare before the world that they are FOR RELIGIOUS FREEDOM OF ALL CITIZENS OF ALL COUNTRIES EVERYWHERE, THEN, AND NOT UNTIL THEN, MAY WE TRUST THEM IN POWER. Let the Pope and all of the Cardinals sign the statement that they believe in and will defend the right of all peoples in all governments to worship God, publicly as well as privately, as they may choose to do so. Those in authority in the Catholic Church DO NOT BELIEVE THAT OTHER RELIGIOUS PEOPLE SHOULD HAVE THE CIVIL RIGHT TO CHOOSE THEIR OWN RELIGION AND TO WORSHIP PUBLICLY AS THEY SEE FIT. Mark my word for it; they will never sign such a statement. They know it would be a repudiation of their well known doctrine that the church and state, or civil government, should be united with Catholics over both. Yes, Catholic laymen are only slaves to the system. Where Catholics are in majority and in control of the government, there is no religious freedom, EXCEPT FOR CATHOLICS, and one is not eligible to seek election for a high Civil office, UNLESS HE BE A CATHOLIC. How can we hear what Catholic laymen say when what those in authority in the Catholic Church say is forever thundering so loudly in our ears?

### WHAT THE POPES AND OTHER SAY

Following are some quotations from the Popes and other high officials in the Catholic Church:

1. POPE LEO XIII (1878-1903): "Whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and so often as occasion requires, must be openly professed. Especially with reference to the so-called 'Liberties' which are so greatly coveted in these days, all must stand by the Apostolic See, and have the same mind." (John A. Ryan and Francis J. Boland, Catholic Principles of Politics, New York; MackMillan, 1940; p. 303.)

2. POPE PIUS IX "It is an error to say that the

church is to be separated from the state and the state from the church." (Syllabus of Errors, No. 55.)

3. POPE PIUS X: "We, in accord with the supreme authority which we hold from God, disprove and condemn the established law which separates the French state from the Church." (Ibid. P.506.)

4. The Catholic Dictionary speaks of a government which will countenance the preachers of heresy as willingly as the preachers of truth," and says, "With such a state the Roman See cannot possibly live on terms of amity . . . The question is whether A GOVERNMENT ought to treat all religions alike—that is, whether it ought to have no religion, and ignore the subject altogether." (P. 774.)

5. DOGMATIC DECREES OF THE COUNCIL OF TRENT: "Wherefore resting on plain testimonies of the Sacred Writings, and adhering to the plain and expressed decrees, both of our predecessors, the Roman Pontiffs, and of the General Councils, we renew the definition of the Occumenical Council of Florence (1439, A.D.), in virtue of which all the faithful of Christ must believe that the Holy Apostolic See and the Roman Pontiffs possess the primacy over the whole world, and the Father and Teacher of all Christians, and that full power was given to him in Blessed Peter to rule, feed, and govern the Universal Church by Jesus Christ Our Lord, as is also contained in the Acts of the General Councils, and in the Sacred Canons. Hence we teach and declare that by the appointment of Our Lord, the Roman Church possesses a superiority of ordinary power over all other churches . . . This is the teaching of Catholic truth from which no one can deviate without loss of faith and of salvation." (TEACHING OF THE CATHOLIC CHURCH, DECREES OF THE COUNCIL OF TRENT, QUOTED IN 143, 144; also in DOGMATIC DECREES OF THE COUNCIL OF TRENT, 159-160.)

6. POPE OVER GOVERNMENTS—TO JUDGE THE LIVING AND DEAD: "In it he appeals to the king to listen to the Vicar of Christ, who is placed over kings and kingdoms, (cf. Jer., i, 10). He is the keeper of the keys, the judge of the living and the dead, and sits on the throne of justice, with power to exipate all iniquity. He is the head of the Church, which is one and stainless, and not a many-headed monster, and has full divine authority to pluck out and tear down, to build up and plant. Let not the king imagine that he has no superior, is not subject to the highest authority in the Church." (CATHOLIC ENCYCLOPEDIA, II, 666.)

7. LISTEN TO THIS: "All men are subject to the jurisdiction of St. Peter and his successors, the Roman Pontiffs." (Short History of the Catholic Church, 102, 103.)

8. THE CATHOLIC CHURCH CLAIMS THE RIGHT TO MAKE LAWS AND TO INFLICT PENALTIES. (CATHOLIC Ency., VIII, 36.)

9. THE CATHOLIC CHURCH USES THE "Secular power at her command" to force obedience to her demands. (CATH. ENCY., VII, 261.)

10. CATHOLIC CHURCH WOULD EXERCISE AUTHORITY OVER THE STATE IF SHE WERE IN AUTHORITY AND IN THE MAJORITY NOW, AS IN THE PAST. (Pope Leo XIII, in Great Encyclical Letters, 158.)

11. ROMAN CHURCH CLAIMS POWER OVER THE STATE AND THE COURTS. (General Legislation on the New Code of Canon Lae, 251, 252.)

12. WHEN AND WHERE ROMAN CATHOLICS ARE IN THE MAJORITY AND IN POWER THEY WOULD NOT PERMIT OTHER RELIGIOUS BODIES TO BUILD MEETING HOUSES NOR TO WORSHIP IN PUBLIC PLACES. (CATHOLIC DICTIONARY, 774.)

13. THEY CLAIM AUTHORITY OVER ALL

SCHOOLS, AND THAT THE CHURCH AND STATE SHOULD BE UNITED, AND THAT NON-CATHOLICS SHOULD NOT BE PERMITTED TO WORSHIP PUBLICLY. (See Syllabus of Errors No.'s 24, 43, 55, 77, 78.)

14. NO WORSHIP PERMITTED EXCEPT CATHOLIC. "The possession of Rome by Charles V or of Louis XIV did not involve the deluging of the city with immoral and infidel publications, or the permission of the public exhibition of every form of heresy and absurdity. It did not mean that 'Little Bethels' and; sectarian chapels and churches were to spring up unchecked or that the streets were to be given over to the grotesque proceedings of a 'Salvation Army.' But all of this is implied and cannot but be implied in the possession of Rome by such a state as Italy, which has ceased to be Christian. Truth and error, good and evil, the beautiful and the unseemly, are matters of indifference to such a government; it will countenance preachers of heresy as willingly as the preachers of amity. It is not a question about reasonable toleration or respect for the rights of conscience. As the Popes have not in the past, so would they not in the future, interfere with any Protestant residing in Rome who might wish to practice their religions in a quiet and unobtrusive manner. The question is whether a government ought to treat all religions alike—that is, whether it ought to have no religion, and ignore the subject altogether." (Catholic Dictionary, 774.)

Here we learn that it is the avowed purpose of the highest authority in the Catholic Church to see to it that other religions in any state where they have control will not be permitted to build meeting houses or what they here call "Little Bethels." They say in so many words that they would not permit "Sectarian Chapels and churches . . . to spring up unchecked." They plainly declare that THEY WOULD NOT ENDORSE A GOVERNMENT which "will countenance the preachers of heresy as willingly as the preachers of truth." They say in so many words "WITH SUCH A STATE, THE ROMAN SEE CANNOT POSSIBLY LIVE ON TERMS OF AMITY." They plainly declare to the world that the Popes will only favor Protestants practicing "THEIR RELIGIONS IN A QUIET AND UNOBTRUSIVE MANNER." They deny in so many words that "A GOVERNMENT OUGHT TO TREAT ALL RELIGIONS ALIKE," and that "IT OUGHT TO HAVE NO RELIGION, AND IGNORE THE SUBJECT ALL TOGETHER." Please read again the foregoing quotation from the Catholic Dictionary, 774. In keeping with the foregoing quotation, the Catholics in Italy only a few years ago chiseled the name, "Church of Christ" OFF THE BUILDINGS WHICH WE HAD ERECTED IN ITALY and tried to prevent our advertising our services. They want other religious people to PRACTICALLY HIDE OUT to worship in Italy.

The highest authority in the Catholic Church claims to be authority to rule OVER THE COURTS AND PUNISH WHAT THEY CALL HERETICS WHICH TO THEM MEANS PROTESTANTS. Note the Following: "The Church established by Christ, as a perfect society, is empowered to make laws and inflict penalties for their violation. Heresy not only violates her law but strikes at her very life, unity of belief, and from the beginning the heretic had incurred all the penalties of the ecclesiastical courts" (Catholic Encyclopedia, VIII, 36.)

Catholics still use the POWER OF THE STATE to quell rebellion. Their highest authority says "TO RESTRAIN AND BRING BACK HER REBELLIOUS SONS THE CHURCH USES BOTH HER OWN SPIRITUAL POWER AND THE SECULAR POWER AT HER COMMAND". (Catholic Encyclopedia, VII, 261.)

Catholics declare that if they were in power, they would not permit religious liberty as it is now  
(Continued On Page 3)

## The Roman Catholic Church And Religious Freedom

(Continued From Page 2)

found in our country. Leo XIII was yearning to regain their lost civil authority when he said, "And although in the extraordinary conditions of these times the Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, SHE WOULD IN HAPPIER TIMES EXERCISE HER OWN LIBERTY." (Pope Leo XIII, in Great Encyclical Letters, 158.)

Catholics have not given up their claim to exercise authority over civil governments. Their Canon Law says, "Ecclesiastical courts have lost much of their importance in modern times; in some countries by mutual agreement between the Holy See and the civil power, their jurisdiction is limited to purely ecclesiastical matters. In other places the same restrictions are placed upon them by the State, but the Church does not renounce her claims. The privilege of the court is of divine right or, as more commonly held, based on divine right and formally established by ecclesiastical authority, so that while it may be modified in its applications and its exercise partially suspended, it cannot be given up altogether." (General Legislation on the New Code of Canon Law, 251, 252.)

Pope Leo XIII claimed that the whole community is obligated to obey the Pope. He says, "But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey." (Great Encyclical Letters of Leo XIII, 384.)

Catholics in authority declare that all men must obey the Pope or be damned. "NOW, THEREFORE, WE DECLARE, SAY, DETERMINE AND PRONOUNCE THAT FOR EVERY HUMAN CREATURE IT IS NECESSARY FOR SALVATION TO BE SUBJECT TO THE AUTHORITY OF THE ROMAN PONTIFF". (Catholic Encyclopedia, XV, 126.)

The Bible teaches that Jesus Christ is our authority in religion and that He is the only Head of the Church and is to be obeyed in all things. (Acts 3:22, 23; Matt. 28:18; Eph. 1:20-23; Col. 1:18; Eph. 5:23; Heb. 5:8-9.) Christ kingdom is separated from the state or civil government. (Jn. 18:36.)

### What of the Thousand Years? GUS NICHOLS

Please get your Bible before you read this article and read the reference as you read the article. Turn first to Rev. 20:1-7. What about the thousand years here spoken of and of the resurrection before and after the thousand years? The statement of the one thousand years reign is only found in the book of Revelation, a book of symbols and signs. (Rev. 1:1.) Much of the book is without doubt hard to be understood. Many things therein found are revealed in figurative language, such as "key", "chain", "serpent", "pot", "seal." etc. No doubt the "Thousand years and the "resurrection" referred to in Rev. 20:1-7. are also figurative expressions.

#### WHAT IS NOT MENTIONED

The passage under study does not mention the things injected into it by many. It does not mention the second coming of Christ, but rather says an "angel" came down from heaven. (Rev. 20:1.) It also says nothing about a resurrection of bodies, but rather John saw "the souls of them that had been beheaded", etc. (Rev. 20:4.) He does not say he saw bodies that had been raised. (See Rev. 6:9-11.) Furthermore "Souls" are not literally raised, for they do not die, when it says "souls of them", etc. (Rev. 20:4; Mat. 10:28.) It was, therefore, a figurative resurrection that John saw, and not a resurrection of bodies from the grave. Also the passage says nothing about a

reign upon the earth. Speculators add this to the passage. Christ is now reigning over his kingdom, which is Spiritual and not literal. (Jn. 18:36; Col. 1:13; Heb. 12:28; Rev. 1:9.) Christ has all power and authority now. (Mat. 28: 18-20; Acts 3:22-23; Eph. 1:20-23.) Christ is reigning now, and faithful Christians are reigning with him—helping him to rule over men by teaching his word and by their influence. We reign with Christ "IN LIFE," right now. (Rom. 5:17.) Those unfaithful SHOULD be reigning with him—would be if they were faithful. (I Cor. 4:8.)

#### THE RESURRECTIONS

A literal resurrection of the bodies of all the dead will take place when Jesus Comes- in the same hour or period of time. (Jn. 5:28-29; Acts 24:15.) The literal resurrection of the saints will not be until "THE LAST DAY." (Jn. 6:39, 40, 44, 54; 11:24-25.) The wicked will also be raised and judged "AT THE LAST DAY". (Jn. 12:48.) Hence, the good and bad will be raised and judged at the same time—when Christ comes. (Mat. 25:31-46.) The people of Nineveh who repented and become righteous will stand in judgment WITH THE WICKED and condemn them. (Mat. 12:41-42.) The wicked men who crucified Jesus will rise from the dead and see Jesus when he comes, together with the righteous. (Rev. 1:7.) Christ will judge the LIVING and the DEAD when he comes. (2 Tim. 4:1.) The wicked will be punished in the fires of perdition in the "END OF THIS WORLD"—age—and not at the end of an age to follow this. (Mat. 13:40-42.) Those who obey not the gospel will be punished "WHEN" Jesus comes and not a thousand years later. (2 Thess. 1:6-10.) The trumpet that will sound to wake up the RIGHTEOUS DEAD is called "THE LAST TRUMP." (I Cor. 15:51-53.) There will be no literal resurrection a thousand years AFTER the resurrection of the saints "at the last trump". (I Cor. 15:51-53.)

#### FIGURATIVE RESURRECTION

It is obvious therefore, that the two resurrections of Rev. 20:1-7 are figurative resurrections, and not resurrections of bodies. Only the martyrs—those who had been beheaded for being Christians—were mentioned as being in the first resurrection of Rev. 20:1-7. It was not a resurrection of all dead saints, but only of those beheaded for Christ's sake. John saw their souls reigning with Christ. He does not mention the bodily resurrection in the passage. It was a figurative resurrection. There are passages in the Bible which speak of a resurrection in a figurative sense. (Isa. 26:19; Ezek. 37:11-15; Heb. 11:17-19; Rom. 11:15; Mal. 4:5 with Mat. 17:12-13.) Souls can be raised figuratively without first dying. (Mat. 10:28.) Souls can live up in heaven without a resurrection of their bodies. (Rev. 6:9-11; 2 Cor. 5:6,8; Phil. 1:20-24; 2 Cor. 12:1-7; Acts 7:55, 59.) The body of the souls in heaven will not be raised until the souls or spirits return when Jesus comes. (I Thess. 3:13; 4:14; Jude 14-17; Jas. 2:26.)

#### WHAT OF THE THOUSAND YEARS?

The "THOUSAND YEARS" is a period of time— (perhaps expressed figuratively)—after the "SOULS OF.. the martyrs had their figurative resurrection, and before the resurrection or revival of the influence of the wicked who would eventually take over and again ruin the world. (Rev. 20:1-7.) This equals the time when Satan would be shut up for a period, and then be loosed a little season. Some think the thousand years started when the restoration was effected. If so, and the thousand years were to prove to be a literal thousand years, time would be only a few more hundred years till the end of the world— till Jesus will come. (2 Pet. 3:1-15.) If the thousand years is figurative we know not how long the period of time signified, nor when it would end. Just remember the two resurrections, with a "thousand years" between, cannot be literal resurrections for the reason that the good and bad will all be raised in a literal resurrection when

Jesus comes. (Jn. 5:28-29.) There will be no other trump after the resurrection of the righteous. (I Cor. 15:51-53.) There will be no more days upon earth after the resurrection of the righteous. (Jn. 6:39-54.) And there will be no earth for anyone of live upon after the coming of Christ. (2 Pet. 3:1-15.) Instead of beginning to reign when he comes, Christ will deliver up the kingdom to the Father. (I Cor. 15:20-26.)

### James A. Horton Circulation Manager

Having been appointed Circulation Manager of the WORDS OF TRUTH, I am responsible for every subscriber receiving each issue of the paper. If you have failed, or if you fail in the future, to receive each issue, please contact me by written in care of the Sixth Avenue Church of Christ, Jasper, Alabama. 35501.

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James A. Horton

### The Bundle

GREENVILLE KLEISER

HE CARRIED A BUNDLE of false beliefs,

Musty and heavy as a lawyer's briefs;  
Prejudice, jealousy, bitterness, strife—  
These were the ware of his troubled life.

HE CARRIED THE BUNDLE wherever he went—  
Anger, suspicion, and selfish intent;  
He saw what he sought—injustice and sin;  
Life was a tempest without and within.

HE MUMBLED AND STUMBLED, the world was  
all wrong;  
His bundle grew heavy as he shuffled  
along—  
Worry, impatience, discord, and doubt—  
These were the things that he dragged  
about.

TIRED OF HIS BUNDLE, he set the load down;  
He prayed long to God, his ace lost its  
frown;  
In his eyes dawned a light by which he  
could see;  
He forsook his old bundle—and walked  
away free.

### The Bridge You'll Never Cross

It's what you think that makes the world  
Seem dull or bright to you.  
Your mind may color all things gray,  
Or make them radiant hue.  
Be glad today, be true and wise,  
Seek truth amid the dross;  
Waste neither time nor thought about  
The bridge you'll never cross.  
There's useful work for you to do  
With hand and brain and heart;  
There's urgent human service, too,  
In which to take your part.  
Make every opportunity  
Worth while, and not a loss;  
The best is yours, so do not fear  
The bridge you'll never cross.  
If life seems drab and difficult,  
Just face it with a will;  
You do not have to walk alone,  
Since God is with you still.  
Press on with courage toward the goal.  
With truth your shield emboss;  
Be strong, look up, and just ignore  
The bridge you'll never cross.

—Greenville Kleiser.

## Southside Church of Christ

(Continued From Page 1)

- (2) Sermon building and delivery;
  - (3) Some sermon outlines;
  - (4) A series of lessons on BAPTISM IN THE EPISTLES;
  - (5) And some young men may preach short sermons.
4. Help all you can by coming to the school and by bringing young men who have an interest in preaching. Who knows but that we will develop some of the greatest preachers ever. We will have to work and make sacrifices of time and effort if the Lord has as many preachers of the gospel as are needed in this wicked world.
  5. Those of us who already preach will be helped and encouraged much I am sure by our being together for these ten sessions.
  6. We will have an intermission with time for "visiting" and "refreshments."
  7. There will be no tuition and no tests or grades. We hope we will have a great school, and we believe your presence will mean much in a great work.

Brotherly,  
Basil Overton

## The Threat of Modernism Today

JAMES O. BAIRD

Today we are threatened with modernism. It works with subtlety and quietness, yet it can make shipwreck of faith. Any person who is a modernist in the true sense of the word has denied the Bible's own claims for itself, and has forsaken many of the fundamental truths which the Bible teaches and upon which Christianity rests. It is obvious, however, that there are many religious errors which deny the Bible and its teaching, and yet which are not regarded as present threats. Wherein, then, rests the threat of modernism?

1. Modernism is a threat because of its indefiniteness. It is possible to walk into a bookstore and buy a copy of a creed or church manual and find there a formal declaration of denominational faith, but not so with modernism. It claims no formal confession. Shailer Mathews, himself a modernist, states that modernists are not members of a group which prescribes doctrinal views; but "Christians who use certain methods of thought are described as modernists." (Shailer Mathews. "The Faith of Modernism," Page 16.) These methods of thought constitute an attitude rather than a definite faith. How much harder it is to change an attitude than a belief! The indefiniteness of modernism is best indicated by the great range of differing beliefs that are herded together in this common fold. Being so indefinite, it is difficult to oppose.

2. Associated with its indefiniteness is modernism's subtlety in using Biblical concepts while giving them a non-Biblical meaning. Thus the modernist can easily be deceptive. Some modernists believe Jesus was only a human being; but ask them if Jesus is divine, and they will nod assent. They mean by this, divine as every person is divine, made in the image of God. Most modernists agree the Bible is inspired, not meaning the Bible is an infallible record of the will of God for man, but a record of valid experiences of men with God; thus their experiences were inspired. Was Jesus raised from the dead? Yes, say most modernists, in the sense that his disciples learned they could have fellowship or a psychological experience with him after he had died. Most modernists agree men should believe in the kingdom of God but they mean by this economic and political reforms for human society.

3. Modernism is a threat in that the number of means by which a person can contact modernism have been increased. This is particularly true of a preacher. Along with the Bible, the average

preacher uses books, many of them, as tools. The number of present-day books in the field of religion with allusions to modernism is probably in the majority, and is constantly increasing. Even many standard reference books have "gone modern." An apt illustration might be "The Westminster Dictionary of the Bible," edited originally in 1898 by John D. Davis, and a long-time favorite as a one-volume Bible dictionary. In 1944 this work was revised by Henry S. Gehman; and though still an admirable work, his revisions have incorporated many of the positions of liberal higher criticism. "The Westminster Study Bible," issued in 1948, received a wide acceptance among the Protestants, and yet its introductory statements given as a preface to each book are openly modernistic.

4. Modernism is a threat because of its educational appeal. Educational standards are being raised in almost every walk of life, and consequently more and more people are attending college. As an individual enrolls in the average college, he simultaneously opens the door for being accosted by modernism. As modernism is an outgrowth of humanism and the exalting of human capabilities, it is natural to expect it in centers of higher learning. As the people to whom they preach often will have an increased amount of education, preachers are also seeking more education. Therefore, young preachers of the church today are enrolled in almost every school of religion in the country. And the majority of such places are modernistic. It takes a great deal to resist the constant innuendos of some learned professor against "really believing the whale swallowed Jonah." It is very easy to unconsciously assume that as many intelligent teachers in such schools are modernistic, the way to be intelligent is to be modernistic.

5. Modernism is a threat because it is spreading where the church is strongest and the church is growing in those places that have long been centers of modernism. Beginning in the 1750's in Germany, it was 1890 before the issues of modernism began to be felt in our country to a great extent, and still another generation before it was publicly and powerfully espoused for the general religious world. In 1924 Fosdick gave the lectures which produced the extremely popular, and extremely modernistic, book, "Modern Use of the Bible." That same year Leighton Parks (Episcopal) wrote "What Is Modernism?" An Episcopal professor, Francis J. Hall, answered Parks by writing "Christianity and Modernism"; and Isaac Halderman, the preacher for the First Baptist Church in New York City, retorted to Fosdick's book in a little volume entitled, "The King's Pen Knife." This flurry of books on modernism, pro and con, in the midtwenties, came from the schools and churches of New York and Chicago, the big urban centers of the North and East. They revealed that modernism was a widely-known religious issue. The South and Southwest have long been known as the nation's "Bible Belt," and have resisted many of the inroads made by modernists—for instance, the famous Scopes trial in Tennessee. But at present of the ten or twelve denominational schools of religion in the South, all but two or three are modernistic. Therefore, more and more denominational preachers in the South, and the members of these denominations, are assuming the modernistic attitude.

6. Modernism is a threat because it seeks to overly emphasize the use of reason in religion. Paul "reasoned" with the Jews of Thessalonica from the Scriptures, and preachers of Bible times understood that man must just his mind to understand clearly the truths of salvation. Consequently, one of the pleas of the Restoration was the cry to denominational people to use reason about the Scriptures rather than emotion as a guide in religion. For people to go back to the Bible and be Christians as people were in Bible times is a plea reinforced by good logic and

common sense. It is a reasonable plea. The very fact that a Christian should use reason in his religion, and has been thus trained, will make him more subject to the modernist's plea of "being reasonable."

7. Perhaps the greatest threat of modernism rests in the fact that it does present an answer to a real challenge. It is a wrong and harmful answer, but an answer nonetheless. Whereas man's basic problems are unchangeable, modern science brings new knowledge and new theories. Not the scientific knowledge, but some of the scientific theories, are anti-Biblical. How shall the two be reconciled? The modernist very frankly says that we can preserve the "permanent" values of the Christian religion by rejecting the infallibility of the Bible and applying all modern science, both facts and theories, to Christianity and the Bible. He absolves the conflict in this way, and thus presents to the inquirer an answer. The Christian, on the other hand, has a task which requires much more effort. He must show that the Bible itself is modern in the sense that it is altogether applicable to the present. He must make it plain that proven scientific facts do not contradict the Bible, and must point out the weakness of those scientific theories which do.

How can the threat of modernism be met and overcome today? How can people be led out of it? The existence and nature of modernism obligate those who contact it to possess a fair knowledge of what it is, to be aware of its present gains, and to be fearful of its consequences. It must be realized that in trying to convert a modernist one is attempting to change a basic point of view about life, not just substitute a false doctrine with a true one. Finally, we must be unequivocally opposed and uncompromising in combating this error which would destroy the faith given to Christians as their greatest heritage.

Where would you rather be in case of your sudden death, or when Jesus comes, than at the worship services of the church? (Heb. 10:25.)

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Could you be bought? How much would the devil have to give for you, in order to have you as his servant? (Mt. 16:26.)

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In every case of conversion in the book of Acts, the preacher was present to preach the word, or gospel, which is God's power to save a lost world. (Rom. 1:16; Mk. 16:15-16; Acts 2; Acts 8; Acts 10 & 11; Acts 16; Acts 22.)

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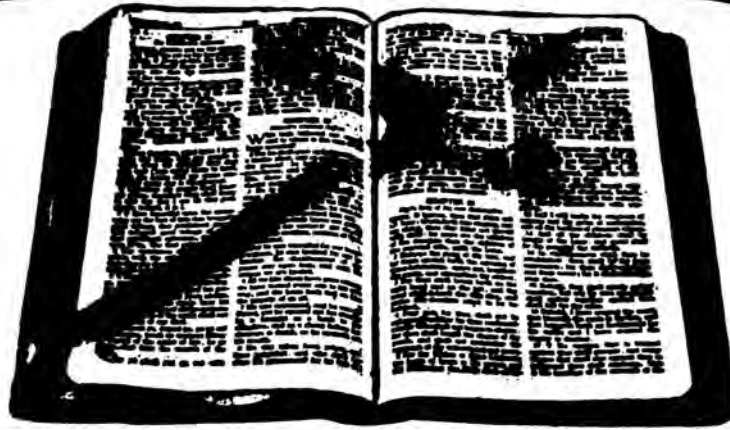
"Haste makes for great waste." This is true, and it does not pay to have running fits. We sing: "Take time to be holy" and start rushing through with the singing and worship in order to go nowhere at 80 miles per hour, and "The hurrier we go in life, the hinderer we get in real living."

Let us slow down and take time for the great things of life and we will meet as many good things coming our way, as we would have overtaken in mad rush, and be all the better, be more efficient, do more good and live longer. Christ took his time, concentrated on one thing at a time, and turned the world up-side-down to the extent that he could get men to "Take time to be holy."

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People are very much like carpet tacks. They are useful and very important, but only when they have good heads and are pointed in the right direction. Since we do not have perfect heads of our own, we should let Christ be the head of the church. (Eph. 1:22-23; 5:23-24.) And since we do not know what direction to go in order to arrive in heaven and immortal glory, we should let Jesus tell us which direction to go, and which way to point our potentials. (Phil. 3:12-15.)

# 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

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## REPENTANCE

PRESTON PORTER

Repentance of sins is a divine command given by the Lord of glory. To some Jews, Jesus said: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3-4.) These people thought others needed to repent more than they for they looked upon others as being sinners above all people. (Luke 13:2-4.) The Lord had to change their thinking concerning the need of who it was that needed to repent of sins, so he said to them, "except ye repent, ye shall all likewise perish." Thus, it can be seen that you and I need to repent of our sins, or else we are going to perish in our sins!

To the people of Athens, Paul said: "And at the time of this ignorance God winked at; but now commandeth all men every where to repent:.. (Acts 17:30.) The "all men" in this verse includes all people in every nation whether religious or non-religious. There are many religious people who need to repent of sins, sins of practicing false doctrine and sins of negligence of duty.

It is further stated by Peter: "The Lord is not slack concerning his promise as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) From all of the foregoing scriptures one can see that God has no desire that any human soul should be placed in the eternal abode of the evil one; rather, God wants all men to be saved. (1 Tim. 2:3-4.)

However, there are many who think they have repented of their sins when really they haven't. They haven't repented because, in the first place, they don't know what repentance is; and in the second place, they haven't changed their lives. They are still doing the same old things, committing the same sins. When one has repented of sins, he will amend his ways to conform to the laws of Jesus Christ. This is shown to us in Matt. 21:29: "He answered and said, I will not; but afterward he repented, and went." The complete Bible, An American Translation says: "He changed his mind and went." Thus, it is very easy for one to see that repentance is the change of mind which results in a change of conduct. All who repent of sins in the way Jesus wants us to repent will change their lives.

There are two kinds of repentance! When Judas Iscariot realized what he had done in betraying Christ, Matthew says that he "repented and went and hanged himself, (Matt. 27: 3-5.) The KIND of repentance Judas had was only horror and remorse at the effect of his anger and covetousness. It was not the kind that God seeks! If Judas had had the

RIGHT kind of repentance he would not have hanged himself. He could have been a mighty pillar in the Jerusalem church after it was established on the day of Pentecost. There are many today who have this kind of repentance; they feel horror and remorse and no more. This kind of repentance never brings a person closer to God. If anything it takes him further from the repentance of God.

The other kind of repentance is shown to us in the life of Peter. This man denied, cursed and swore that he did not know Jesus. After Peter had done this the third time he received a look from the Lord. (Lk. 22:16.) then he went out and wept bitterly, (Matt. 26: 75; Lk. 22:62.) This is the repentance which causes one to amend his ways, for it brings one closer to God. Peter was brought closer to God for the Jesus he had denied he later proclaimed to be the risen Lord. (Acts 2: 22-36.)

John the Baptizer told some who came to his baptism: "To produce fruit that will be consistent with your professed repentance!" (Matt. 3:8.) (The Complete Bible, An American Translation.) When one, therefore, has repented of his sins his life will be changed; his fruit will be consistent

with his repentance. When one says he has repented of his sins and still lives in them we know that he has not repented because his actions speak louder than his words!

The Bible tells us that "the goodness of God leadeth" us to repentance, (Rom. 2:4.) All that God has done for us should cause us to turn to God in repentance. The Bible also tells us that godly sorrow is NOT repentance, rather it "worketh repentance to salvation not to be repented of," (2 Cor. 7:10.) Peter told those people on the day of pentecost to: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) The goodness of God named in Acts 2 lead these people to have Godly sorrow for their sins. This led them to "repent and be baptized." (Acts 2:41.)

Friends, when a gospel preacher asks you to repent of your sins, he means you should change your mind which will produce a change in your life. Have you really, sincerely and truly repented of all your sins? If not, will you do so while you can?

### Many Who Consider Themselves Saved Are Lost

CHARLES L. HOUSER

There is much sadness amid all of the happiness here enjoyed. Possibly one of the saddest of all conditions is the fact that many who consider themselves saved are lost. One group of this class consists of those who are relying altogether upon morality to save them. There are ever so many well-meaning, moral people who are lost, not because they are guilty of immoral practices, but rather because they have not done what the Bible says one must do in order to be saved.

Certainly no one can faithfully live the Christian life without being moral, honorable, and upright; but it is possible to be moral and yet be lost. Make no mistake about it: that person who causes another to have a sense of security, to believe that he is saved, when he has not obeyed our Lord's will, will most assuredly have to answer for it at the judgment.

Where is that preacher who has not quoted over and over again both Matthew 18: 3 and John 3:3, wherein Jesus said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"; and, "Except a man be born again, he cannot see the kingdom of God?" Now, this is the truth, and these words should be preached and emphasized; furthermore, they should be endorsed and upheld

by every Christian. But if there is in your community a person who has made no religious pretensions, who is moral and truthful and honorable and just in all of his dealings with his fellows, when he dies, many religious people will refer to him as having been a good Christian. And some of the very preachers who, in revivals, said, "You must be born again—you must be converted," would say at his funeral service that he was saved.

For one to stress the importance of conversion—to emphasize the necessity of the new birth—and then later at a funeral service to call a man a Christian who never became a Christian, and to say that he was saved when he had not been born again, is the height of inconsistency. Too much cannot be said about the value of moral living, but one can be moral and not be a Christian. Therefore, one can be moral and yet not be saved.

If morality alone were able to save a person, then one could be saved without believing in Jesus Christ as the Son of God, for there are doubtless some who are moral who do not regard our Lord Jesus Christ as the Son of God and the world's Redeemer. Can one be saved who has no faith in Christ? No! for Jesus said: "If ye believe not that I

(Continued On Page 4)

## WORDS of TRUTH

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GUS NICHOLS

Editor

1500 Sixth Ave., Jasper, Ala.

JAMES A. HORTON

Circulation Manager

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## Is Baptism A Mere Bodily Act?

Many people view baptism as a mere external, and bodily act, with no promised blessing in it for any one. Of course, a mere outward act of such formality would be empty and vain. But scriptural baptism is not a mere bodily act. Paul says to the Roman Christians, "But ye have obeyed FROM THE HEART that form of doctrine which was delivered you; being then made free from sin, ye became servants of righteousness." (Rom. 6:17-18.) (1) These people "Were the servants of sin." But (2) "They obeyed from the heart that form of doctrine" which was preached unto them. (3) They were "then made free from sin," and, (4) "Became servants of righteousness." The "Form of doctrine" which they obeyed included baptism. (See verses 3-5.) This "Form of doctrine" was not a mere formality, or outward action, but they obeyed it "FROM THE HEART." Their baptism was an act of the whole man, body, soul and spirit. The inward man was as much involved in baptism as the outward man, or body.

Baptism is an act of faith, and not an act of an unbeliever. All acceptable obedience must be "The obedience OF FAITH." (Rom. 16:26.) Obedience which is prompted and produced by faith in God, Christ and his gospel, IS NOT MERE OUTWARD obedience. Paul says we are buried with Christ "in baptism, wherein also ye are risen with him THROUGH FAITH in the operation of God who raised him from the dead." (Col. 2:12.) Our faith in GOD'S OPERATION, in THE ACT OF RAISING HIS SON, caused us to be buried in baptism, as Christ was, and to be raised in that act to a new life with Christ. (Rom. 6:3-5; 17-18; Col. 2:12.)

But some contend that no bodily act, even if it does involve the heart and soul, can bring any blessing to the inward man, or to the man as a whole. What about the Lord's supper? All know that the act of eating the Lord's supper is not intended to benefit the outward man, or body. The tiny piece of the bread, and little sip of the fruit of the vine, cannot give strength to the body. While eating the Lord's supper is a bodily act, it is INFINITELY MORE to the informed Christian. His heart and soul are involved in this act, which to outsiders and uninformed persons might seem to be nothing but formality and an external thing. The soul of the Christian communes with Christ in the supper, and receives great strength. While visualizing and discerning the Lord's body writhing and dying, agonizing and suffering on the cross, the Christian heart is drawn close to the Lord whom he now recognizes as alive from the dead and anxious to bless his faithful disciples who worship in spirit and in truth. (1 Cor. 11:23-30; Jn. 4:23-24.)

So, scriptural baptism is not to benefit the

body in any direct manner, but is for the salvation of the soul. Peter says, "Eight souls were saved by water" in the ark, when the water lifted them up and delivered them from the flood and brought them safely into a new and purified world, and says, "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.) Here, baptism is not to benefit the body, is not even to cleanse the body, or put away the filth of the flesh, but has to do with the inward man, the conscience, and has to do with the saving of the soul—"Even baptism doth also now save us." The apostle says it does this "By the resurrection of Jesus Christ." In other words, Christ saves one when he is baptized into Christ. (Rom. 6:3; Gal. 3:26-27, 28; Acts 4:11-12.)

The death of Christ on the cross involved a bodily act of obedience to his Father in heaven. He "Became obedient unto death, even the death of the cross." (Phil. 2:5-8.) Now, who would say this bodily act of the Son of God in his death, could not bring salvation to a lost world? However, his death was not a mere outward and external act of obedience on his part, for he gave himself in his death, laid his life down for us, and poured out his soul unto death. (Isa. 53; Mt. 26:53-56; Jn. 10:10-18.) Still, we can say this bodily act, prompted by his whole being, had to do with our salvation from sin. (1 Cor. 15:3-4.) Therefore, it is not true that an external act of the body can have nothing to do with salvation.

The sinner must use his body, his eyes and his ears, in order to see and hear the word of God so as to obtain faith, for "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) It is also by the bodily act of others in writing, and in printing the word of God, that men get faith. "THESE ARE WRITTEN THAT YE MIGHT BELIEVE that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (Jn. 20:30-31.) The bodily act of the apostles in preaching the gospel was necessary to our obtaining faith. Jesus prayed for those "Which shall BELIEVE ON ME THROUGH THEIR WORD." (Jn. 17:20-21.) Paul and Apollos were "Ministers BY WHOM YE BELIEVED"—by whom the Corinthians believed. (1 Cor. 3:5.)

The sinner who refuses to use his body, his eyes and his ears, and will not listen to the word of God cannot be converted and saved. Jesus said, "Their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them," or their sins should be forgiven. (Mt. 13:15; Mk. 4:12.) "The law of the Lord is perfect, converting the soul." (Psa. 19:7.) But how can the "law of the Lord" reach a man—the inner man—except through the body, the outward man?

The doctrine of our day that the body cannot be involved in any act in order to the salvation of the soul, is false doctrine, as the honest reader can easily see.

The confession of one's faith in Christ is also a bodily act, prompted by his faith and love, and is necessary to salvation from past sins. "Every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." (Phil. 2:11.) The "tongue" is as much a part of the body as is the hand or foot. But, again, Paul says the word he preached was, "That if thou shalt confess WITH THY MOUTH th 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.) Of course, the mouth is a part of the body, and is to be used in bringing salvation to the soul. Yes, it is true, that this is all FROM THE HEART, but SO IS BAPTISM OBEDIENCE FROM THE HEART. (Rom. 6:17-18; 3-5.)

Jesus makes it clear that baptism is a condition of salvation from the guilt of sin when he says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) Of course, this baptism is to be "FROM THE HEART"—prompted by faith and love which are internal conditions of heart.

When Peter preached Christ unto the Pentecostians, he called upon them to use their ears and hear what he had to say—to hear the gospel. (Acts 2:14,22.) If they could use their physical ears to hear, so as to believe the gospel, they could use their bodies in confessing the Lord and in being baptized so as to receive remission of sins on these conditions. Peter later 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.) No one who believed the gospel, as Peter preached it, interrupted the apostle and objected that baptism is a bodily and external act and could not be for, or unto the remission of sins, the same as repentance to which baptism was joined by the couplative conjunction "AND" in the apostle's command.

Remember baptism must be "From the heart," or prompted by one's faith and genuine repentance. (Mk. 16:16; Acts 2:38.) A foreigner does not become a citizen of our country the very moment he decides to renounce his country and become a citizen of ours; but he must go on and become naturalized, and take the oath of allegiance to our country to become a citizen of the U. S. A. A young couple might decide that an inward decision to be husband and wife is all that is necessary, but unless they obtain marriage license and HAVE THE CEREMONY SAID, and OUTWARDLY EXPRESS their inward affections and purposes of heart, they are sure to land in the jail, or penitentiary.

Those who refuse to obey the gospel are headed for "Ever lasting destruction from the presence of the Lord, and from the glory of his power" when Jesus comes "Taking vengeance on them that know not God and that obey not the gospel." (2 Thess. 1:7-9.) How do you expect to be a part of the bride of Christ, without becoming married to Christ? (Rom. 7:4; Eph. 5:23-24.) And this ceremony is said in baptism. (Mt. 28:18-19.)

## The "Too-Busy" Christian

One day while a good brother was plowing his field a neighbor came over to talk about insect trouble. The neighbor was very anxious to get his plowing done, but he took time to visit.

After a while the neighbor said, "I hear you are having a good interest at church." "Fair," the brother replied. "You say that the church is the only one mentioned in the Bible," the neighbor asked. "Yes sir, it is," replied the brother proudly. "You must be very happy to belong to such an important church," suggested the neighbor. "Well, yes, I am," the brother replied.

"Sometimes I would like to go with you and learn more about the church," offered the neighbor. "Fine," said the brother, "I'll be glad to take you any time." "Isn't tonight meeting night for you folks?" asked the interested friend. "Yes, it is," was the brother's answer, "but I CAN'T go tonight, I've got too much work to do."

The friend said, "Well, I don't reckon your church is any more important than any other. WE don't think one has to belong to the church or attend its services to be saved, and if YOUR work is more important than that of the church I reckon your church isn't very important either."

As the neighbor walked away the brother started his tractor, jerking it into gear, and muttered something about narrow-mindedness. No he didn't attend the service that night nor has he been able to bring his neighbor with him since. Nor does his neighbor seem interested in talking religion with him any more.

—Selected Via Tarrant Tidings

## Fortify The Whole

R. W. GRAY

Denominational preachers have often accused gospel preachers of over-emphasis upon certain points of doctrine to the exclusion of O T H E R vital issues. While the charge is not entirely true, it has been admitted that things involved in primary obedience, particularly baptism, have been frequently defended in our preaching.

The example of Nehemiah's work in rebuilding the Jerusalem walls has been cited as a reason for our defense of certain truths. Nehemiah deployed soldiers and workers in such fashion as would permit them to fortify the point of attack by the enemy who would prevent their rebuilding the walls. (Neh. 4:18-23.) While defending the point of attack fewer men were left to guard other important positions along the wall. This, we have admitted, was not an ideal situation but a necessary one under the prevailing circumstances. "In this same way," we have urged, "we must come to the defense of the command of God that is under attack." We have assured the complainers that we will give less emphasis to certain matters when they cease to fight against them. We have further promised: "When another fundamental truth is attacked you will find us rising in defense of it."

It makes a lot of good common every day horse sense to stand by these principles. But we must not be too slow in realizing where the battles are being fought. It would be a mistake to insist upon defending only one gate when the entire garrison is under attack. The very foundations of our Christian faith are being challenged today. The need is great for the trumpet to be sounded at all points that the entire army of the Lord may prepare for battle. The armies of atheism, modernism, infidelity and immorality can and must be defeated.

The attack upon morality effects every phase of man's existence but is more keenly felt in the home than in other places. It has always been the purpose of Satan to defeat the strongholds of God. The church and the home, therefore, have long since been his chief targets. Under the guise of "Socialism" or "social betterment" he has successfully infiltrated governments and sold his atheistic communism to the unsuspecting and simple. The result has been a weakening of spirituality, an attack upon the sanctity of marriage, and the abandonment of morals.

In his book, "Your Marriage-Duel or Duet?" Louis Evans says that "in the colonial days there was but one divorce in about 500 marriages. By the year 1812 there was but one divorce to every 110 marriages. The latest figures show one divorce to every 3.7 marriages . . . If this curve keeps up, in seven years there might be one divorce to every 1.52 marriages." So the battle is ranging in democratic America, also. The godless doctrine of so-called "New Morality" and its attendant vices is breaking up the spiritual strongholds within our own nation.

The mealy-mouthed man of the cloth is having a day-day with his sickening advocacy of pre-marital sex, marital infidelity; and with his all-out attacks upon the inspiration of the Bible and the validity of the Christian religion-first century style. We have not armed ourselves to meet these onslaughts with the same vigor and success with which we fought the battles of off-brand religions of a few decades ago. We have equipped ourselves to fight denominationalism, and this must continue to be done, but the hottest battle lies before us.

It is probable that we were simple enough to think that morality was so ingrained into our culture as to preclude the possibility of success on the part of the attackers. This, we have learned, was not the case. Age-old principles and institutions are crumbling while far too many of us view it with relatives indifference. Now is the time

to show the same tenacity we possessed in our fight to restore the gospel plan of salvation. Now is the time to indoctrinate our youth with the God ordained plan for marriage, and to warn them of the sin of divorce and remarriage. Now is the time to wage an all out offensive against immorality and crime. Now is the time to stress modesty and righteousness, purity and holiness.

## The Wrath of God

RUBEL SHELLEY

The thought of the wrath of God is totally unwelcome to the minds of most people in today's "enlightened (?)" world. Determined efforts are therefore being made to orient modern Theology so as to keep such unwelcome doctrines from the popular mind. In a recently conducted poll among various Protestant groups in America, it was found that only 38% of the people interviewed believed that the existence of Satan was "completely true." On the other hand, 43% said that his existence was "probably not or definitely not true." (Glock and Stark, RELIGION AND SOCIETY IN TENSION, p. 98)

Nevertheless God's word remains the same. "The curse of Jehovah is in the house of the wicked . . ." (Prov. 3:33). "And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:15). Regardless of man's unwillingness to face it, God's wrath is surely held in reserve for "them that know not God, and to them that obey not the gospel of our Lord Jesus . . ." (II Thess. 1:8.) We know that sin brings terrible consequences with it and that men suffer even in this life for their transgressions. But the fulness of God's wrath will not be made known until the Lord is revealed from heaven in flaming fire.

### A SUPPOSED DILEMMA

Many people are unable to reconcile the fierceness of God's wrath as described in the Bible with the fact that "God is love" (I John 4:8). But the very fact that sin exists is ample evidence to prove that God's wrath must be a reality. Sin cannot go unpunished, for sin is "the transgression of the law" (I John 3:4 KJV). And any law, whether God's or man's, is absolutely worthless if there is no enforced penalty for its transgression. In fact, criminologists agree that one of the primary reasons why crime is so rampant in the United States is that legally established penalties for breaking the law are not executed. But God's law will be enforced without partiality. And since God's law is the very highest of all laws, it naturally demands that the highest penalty be paid by those who transgress it.

### NATURE OF GOD'S WRATH

The dispensation of God's wrath will surely be a terrible thing. The day of his wrath will be a fearful day in which men will foolishly attempt to flee his presence because "the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16-17.)

The wrath of God is not a vindictive passion without control. This would reduce it to mere human anger. Instead, God's wrath is like his love, i.e. human imperfections do not mar it. God's wrath is the pure wrath of a holy God which is manifested toward all that is evil.

### A RESPONSIBILITY

Although this subject is unpleasant to many people, it must not be neglected in our teaching. We must either teach and preach about the wrath of God or be held accountable for our failure to warn men of its certainty.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18-19, Acts 20:26-27.)

## Take Time To Be Holy

Adapted—D. W. WARREN

The great song, "Take Time To Be Holy" expresses a wonderful thought; however, since we are living stones built into a spiritual house to be a holy priesthood (1 Peter 2:5) we must practice holiness at all times. A holy God could require of man nothing less than holiness.

Peter has also said, "As he who called you is holy, be holy yourselves in all your conduct." (1 Peter 1:15.) The word HOLY means to be separate, set apart, or consecrated. Holiness expresses a relation which consists negatively in separation from common use, and positively in dedication to the service of Jehovah. We must also realize that holiness is not something that is perfected in a day, it is the work of a lifetime.

We must examine ourselves and determine to be better tomorrow than today. Young people especially have many opportunities to influence others by a holy life. Each youth needs to ask, "Am I an example of holiness?" "Am I really separated from the world and set apart to God's service?" One group decided to try an experiment to see if they could see any fundamental differences between themselves and their non-Christian friends. The results were most surprising and provoked much soul searching. They discovered very little difference in their standards of honesty. In their home relationships they seemed to lose their temper just as often, were no more thoughtful and considerate to one another, nor were they any more unselfish. They found they were no more free from prejudice, intolerance, and love of material possessions than their Christ-less friends. They further discovered that they dressed in much the same way, read the same books, attended the same movies, and participated in the same recreational pastimes (with some questionable things involved in the last four) as did others. They concluded that the biggest difference between those who claimed to be Christians and their associates was an attendance at worship on Sunday.

Someone has said, "A holy life is a voice; it speaks when the tongue is silent." It has always been true that actions speak louder than words, and since our lives are on display every day we must always take time to be holy.

## "Stop Kidding Yourself"

When a man says he can't keep awake during a thirty-minute sermon, and stays home with a five hundred column newspaper, who is he kidding?

When a man says Sunday is his day of rest and gets up at 4:30 a.m. to go hunting or drives two hundred miles to visit with some relative, who is he kidding?

When a man says church seats are too hard and the building too cold, then goes the next Saturday night to sit on bleachers for two and one half hours in a cold drizzle watching men push one another back and forth across a muddy field, who is he kidding?

When a man says the services of the church are boring, but gets up in time to go to work by seven o'clock and works eight hours standing in front of a punch press or behind a store counter, or driving nails, or with a paint brush in his hand, who is he kidding?

When a man says he doesn't have time for worship, but works eight hours a day, then goes shopping on Monday, to this place on Tuesday, watches the movie Wednesday, to the club meeting on Thursday, then to visit on Friday, who is he kidding?

When a man says he can't give of his earnings, as he has been prospered, to the Lord, but uses much more in a selfish manner, who is he kidding?

WHY NOT STOP KIDDING YOURSELF?

—Selected

No hour devoted to church work is ever lost, but is time saved up for all eternity. Let us, therefore, redeem the time, for the days are evil. (Eph. 5:16.)

## Many Who Consider Themselves Saved Are Lost

(Continued From Page 1)

am he, ye shall die in your sins." (John 8:24.) Then morality alone will not save.

If morality alone were sufficient to save, then one could be saved without doing an important part of the Lord's will, for there are some people who are moral in their manner of living who have not done the Master's will. Can one be saved without doing the lord's will? No! for 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 heavcn." (Matt. 7:21.) Why, then, should anyone depend upon his morality to save him while refusing to do God's will?

If morality alone were able to save one, then obedience to the gospel of Christ would be wholly unimportant. Certainly there are moral people who have not obeyed the gospel, but can one be saved without obeying the gospel? No! for the Bible says: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17.) A divine answer to this thought provoking question is found in 2 Thess. 1:7-9: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." I sincerely hope that these words of inspiration will reecho in your ears the very next time you hear someone say that obedience is not at all necessary. That man is not worthy of your respect and confidence who tells you that it is not necessary to do what Christ said you must do, who tells you that obedience to the gospel is unimportant. Pay no attention to that person who would cause you to lightly esteem or disregard any commandment that has come from Christ to us.

It is possible that some of you who are now reading this article were unsuspectingly led to believe that one's eternal destiny is assured so long as he is law-abiding, truthful, honest, moral, and charitable. Friend, no such idea is obtained from a sincere reading of the Bible. To be sure, Christians are required to deny "ungodliness and worldly lusts" and to live "soberly, righteously, and godly, in this present world." (Tit. 2:12.) But morality was not sufficient to save Cornelius, and it is not able to save you either. There is nothing that can take the place of one's obedience to the gospel of Christ. (Act. 11-13-14.)

Let that person who insists that morality alone can save explain what the shedding of Christ's blood accomplished, since there were moral people upon the earth before our Lord's crucifixion. Truly, many who consider themselves saved are lost.

## Alcohol...Destroyer of Souls

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1.) How slow men have been to learn this lesson! Because of this sluggishness countless homes, innocent children and precious souls have been destroyed.

### TESTIMONY OF SCRIPTURE

People who believe the Bible to be the inspired Word of God have no trouble in forming an attitude toward the use of alcoholic beverages. "Who hath woe? Who hath sorrow? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine . . . At the last it biteth like a serpent, and stingeth like an adder." (Proverbs 23:29-32.)

It is therefore strange and inconsistent that we

should hear the voices of "Christians" raised to defend the right of individuals to "drink in moderation." It is strange that many Christian people have no vocal opposition to efforts to legalize liquor sales in their county or community. Are we lacking in conviction or are we just lacking in courage to stand up for those convictions?

### TESTIMONY OF EXPERIENCE

Even people who do not have too high a regard for the Bible should be able to see the destructive and damnable fruits of alcohol. According to the recent report on national crime by The President's Commission on Law Enforcement and Administration of Justice, one of every three arrests in America in 1965 was for public drunkenness. In that same year 49,000 people died in automobile accidents in America. Fifty per-cent of those motorist who were killed had been drinking just prior to their accidents.

In his book, *The Cup of Fury*, Upton Sinclair names some of his associates whose lives were wrecked by alcohol—Jack London, Stephen Crane, Sinclair Lewis, F. Scott Fitzgerald, Edna St. Vincent Millay. These people of unusual talent in their respective fields were kept from the heights they might have reached because they were addicted to liquor.

But the most telling testimony of experience against the use of alcohol comes from those people who have had to suffer the immediate burdens imposed by its use. During last year's controversy over liquor-by-the-drink in Memphis, Tennessee, the following letter appeared on the editorial page of *The Commercial Appeal* (April 23, 1967):

To *The Commercial Appeal*:

I have read all your letters for and against selling liquor by the drink. I believe the people who are for it have not experienced the heartbreak and sadness it can bring. They do not have husbands or sons who are hopeless (or so it seems) victims of drinking. Drinking has broken our home. No husband to help with the responsibility of a family. No father for my son or daughter to look up to and share the love only he can give. Being drunk while driving, he took the life of a young man and badly injured another. No, I don't think these people have experienced the effect drinking would have on their families. They would be the first to be against it in any way.

Solomon was right! "At the last it biteth like a serpent, and stingeth like an adder." Liquor never made a better man or drew anyone closer to God. It is a destroyer of souls.

## "Thank You...Especially For Believing Us."

By WAYNE EMMONS

It was Halloween night . . . getting toward the time when I was sure all of the "trick or treaters" had retreated to their warm houses. So I had settled down with my latest *NEWSWEEK* and was reading a very disturbing article entitled "Trouble In Hippieland" searching as I read, for reasons that might motivate as alarming number of young people to leave their families, forsake "normal" life and gravitate to various hippie communities around the country.

Among other things the article described in painful detail the trip of countless parents to "hippieland" in New York City in generally futile searches for their vagabond children . . . how they would search from place to place with anguished faces, insert ads in newspapers proclaiming their love for their offsprings, and make frequent appearances at the precinct house hopefully seeking information about their prodigals. Thousands of children are leaving home every month the article noted.

Why? What went wrong? My thoughts drifted to my two precious girls, asleep only a few feet away. Would the time ever come, I wondered,

when I would plod the streets of an urban ghetto with tearfilled eyes and broken heart searching for them??

Then the doorbell rang. I looked at my watch and it was 9:30 . . . a little late for trick or treaters. At the door stood a "Next door" looking teenage boy and girl. My immediate thought was that they were a little big for this kiddie fun. Then the girl smiled and said that they were tricking or treating for a little girl who had broken her arm and was missing the fun. Well, that warmed my heart. Here are a couple of kids that are hip all right . . . hip to the needs of others. I thought, I'm going to find the kids something. A search of a nearly bare cupboard produced a chocolate moon pie which I gladly deposited in the big brown improvised bag . . . which I noticed was about as bare as the cupboard.

THEN THE THUNDERBOLT HIT! "Thank you," said the girl, with a tear showing, "especially for believing us . . . nobody else has." I replied that it had not occurred to me not to believe them. As they departed, I wondered . . . well, am I just too naive? If so, Lord, please keep me that way . . . keep me naive enough at least to believe that nothing but honorable intentions would bring a couple of kids out at 9:30 in thirty- five degree weather to beg for a few morsels of candy . . . naive enough to believe that they are not all delinquent . . . naive enough to believe that not all . . . not even most . . . smoke pot, guzzle booze, and have barnyard morals.

And then I thought . . . maybe this is one reason thousands of teens are fleeing for the jungles and oblivion of hippieland . . . who believes them, and maybe more important, who believes IN them? Maybe they are so sick of two-faced, pride-protecting, too-busy parents, that they figure anything would be preferable to the status quo. As they disappeared into the darkness, I breathed a prayer that the younger generation would make it . . . in spite of the older generation!

## How Others Are Doing It!

The nation with the lowest crime rate and fewest law enforcement officers per capita in the world is Switzerland. They have practically no juvenile delinquency problem. How would you like to live there?

Children under sixteen are not allowed to attend movies. They insist on rearing their children free from the influence of violence and sex which characterize American movies and TV. They say they do not want to make heroes, gangsters and sex perverts.

Drivers license cannot be obtained by children under eighteen, and tests are so difficult that they rarely ever get them until they are nineteen. Hence there are no car thefts or crimes involving motor vehicles.

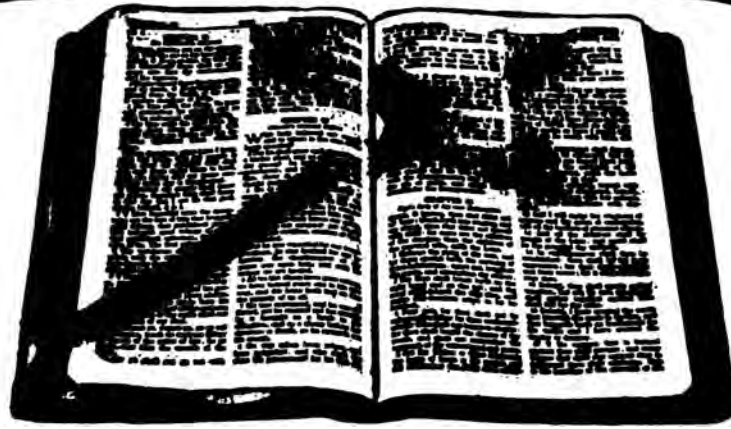
Dignity of labor is emphasized in Switzerland. Youngsters serve compulsory apprenticeship to learn a trade after they are sixteen. They are kept busy with their studies and craftsmanship when many young people in other nations loiter at drive-ins and street corners, or play high speed games of "chicken" on the highways. Jewish parents during Old Testament days were disgraced if their boys grew up without knowing a trade by which they could support a family. Our youth in America think they are smart if they can scheme to get by without doing any work. (Maybe we should say SOME do.)

Dating is not allowed until after the age of sixteen. This is not the ruling of a few prudes; this is the national philosophy. This may be the reason Switzerland has the lowest divorce rate in the world (3.59 per one thousand marriages.)

While youth in the world are enslaved in the cult of violence and crime, people of this tiny land-locked nation have managed to solve the problem of juvenile delinquency by setting a pattern for their children of hard work and meaningful living.



# 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 Word and The Kingdom

L. O. SANDERSON

God, in infinite wisdom, ordained life for the vegetable, animal, and spiritual kingdoms in and through seed. In the beginning all things were miraculously created and full-grown structures; but, since the first each and every form has depended, for its propagation, upon the seed of its species. To destroy the vegetable kingdom, it would be necessary not only to destroy every plant and herb from the face of the earth, but also to kill every life-germinating principle and power in every seed on, in, or about the earth; because, as long as seed is preserved, the plant can be reproduced, and in the image of its kind.

One of the eternal, unchangeable laws of God is that each created form of life shall bring forth after its own kind. Wizards of nature and masters of science may make wonderful improvements in plant appearance and fruit bearing, but none can change the species. Experts may train animals to heights apparently intellectual, but they remain animals—and each of its own class. We must recognize the impossibility of changing laws which owe their origin and function to divine authority, whether in the kingdom of nature or of grace. Efforts to make changes can only end in failure, and, in the spiritual realm, eternal ruin.

Christ said the kingdom was as a "sower that went forth to sow." (Mt. 13.) The sower planted seed. Some seed fell by the wayside, some in stony places, some among thornes, and some on good ground. We are not here concerned with "where," but rather what the sower planted; for "whatsoever a man soweth, that shall he also reap," no matter where or when the harvest. Mark 4:14 reveals that the "sower soweth the word." And Jesus said: "The seed is the word of God." (Luke 8:11.) The Apostle Peter points out that we are born again "of incorruptible" seed, "by the word of God which liveth and abideth for ever." (1 Pet. 1: 22, 23.) Surely this settles the matter that the seed is God's word, and this seed will always produce after its kind. Nor has God ordained any other means by which to propagate his kingdom, or church, upon the earth.

Some religious people contend that the church produced the seed, or word of God. Therefore, they argue, the church which produced the seed has also the right to change the seed. Or, since the church produced the word, the church has authority to alter the word. Can the plant change its seed? Can an apple tree change the seed of its fruit to pumpkin seed? No, a thousand times no! God ordained the law—"after its kind"—and the law forever remains! Plants were first made; since

then, seed are sown. The church began with a miracle; and since then, Christians have been produced by sowing the seed, the word of God. If we change the seed, we will change the plant; but try to change the plant, and still you will have the same seed! God takes care of that!

"God hath set some in the church, first apostles." With that miraculous act came also the confirmation of the word. Adam and Eve were made full grown, but with them came the divine principle—all who enter the world must enter by the natural process of procreation. Since Pentecost, all who are born into the kingdom must be born of "incorruptible seed, by the word of God." The seed produces Christians; Christians are the church. Convert a man with politics, and you make a politician of him. Fill one with medical facts, and you make of him an adherent of medicine. Convert a man with lies, and you make him the son of Satan. Likewise, convert a sincere heart with the pure seed of the kingdom, the word of God, and you make him a child of God.

It matters not in what part of the world the seed are sown, the results will be the same. Plant corn in China, and it produces corn; plant cotton seed in America or across the sea, and it produces cotton. The way to the same harvest in any spot in the world is by the seed. And so it is with the word of God. Sow this seed in Asia, Africa, on the South or North American Continent, and it will produce Christians. The people of America will not have to dictate to the African sower to make it so. "By their fruits ye shall know them." Plant the true seed; hearts are changed; and the faith and obedience of each convert will be exactly like that of every other convert, everywhere and in every age. And if professed Christians are not alike, that is positive proof that the wrong seed has been sown.

The man who plants the seed, tills the crop, prays for success, and waits the harvest is one who believes in the life of the seed, the blessings of environment, God's part in the process, and the certainty of results. To pray that plants grow without seed is a futile, groundless petition. This ignores God's power and unalterable law. It is right to pray, but it is necessary to obey. The man who sows the word of God, exhorts, corrects, and rebukes when necessary, prays to God in harmony with his will, and trusts God for the increase, is following the divine plan. He knows that the gospel is God's power unto salvation. (Rom. 1:16.) He knows that every plant not started in this way shall be rooted up. (Matt. 15:13.) He knows he

must plant and water, but only God can give the increase. (1 Cor. 3:6-7.) He knows he must not add other seed nor pervert the pure seed, else God's condemnation rests upon him. (Gal. 1:8-9.)

Even Satan recognizes this principle of God. He knows that the power of reproduction is in the seed of the kingdom. Hence, as taught in the parable of the sower, Satan takes the word from the hearts of men, lest they be saved. Always he has made his thrusts at the word of God. It was so in dealing with Eve; it was true in the temptation of Christ, and for what other purpose would Satan appear as a wolf in sheep's clothing or an angel of light? The devil knows he must steal the seed! He might make martyrs of some who were produced by the seed, and send some to eternal punishment; but as long as the seed exists and is sown in the hearts of men, followers of the Lord will be born in great numbers. So Satan is concerned first with stealing the seed; secondly, with the power of the word! (Jer. 23.)

Friends, if there were not a Christian on earth today, and had not been for a thousand years; if the word, the seed, is here, and the seed should fall into honest and good hearts, having influence therein, the result would be CHRISTIANS! And Christians are the Lord's church. So it matters not what some people think and believe, nor how far from the way of truth they have gone, as long as the word abides and there are sincere hearts to receive it, there will be a church of the Lord.

You ask us to trace our history back to apostolic days? That is not necessary. When you see corn growing in the field, do you demand that the farmer trace his stock back to the corn of the Old Testament or New? No! And why? Because corn was planted, corn was before your eyes, and you need no further proof that it is corn! Likewise, when we sow the seed of the kingdom, the word of God, and it produces Christians, and Christians only, who make up the Lord's church in any community, do you demand proof that these Christians must trace their existence back to New Testament days? If so, surely you could not demand more than that they prove that the seed sown was the same seed the apostles planted in New Testament times, and that the product of the seed was the same as that produced back then. And that is the exact claim of churches of Christ everywhere!

A church, brought into existence today by the same means of production, would as certainly be an apostolic church as the churches founded by  
(Continued On Page 4)

## WORDS of TRUTH

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## Who Should Be Satisfied?

GUS NICHOLS

Some who have not obeyed the Lord insist that they should be let alone, and not disturbed about religion. They say they are satisfied as they are. This is a very popular attitude toward the word of God. Such people seem to think that they are the ones to be satisfied, rather than God. The proper attitude was expressed by the prophet when he raised the question: "Will the Lord be pleased?" (Mic. 6:7.) Many forget that man may be satisfied and yet not be right with God. When man does his own will, rather than the will of God he is actually doing the will of Satan. Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." (Jn. 8:44.) Again, he 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.)

Christ did not do his own will, nor please himself, but rather he obeyed his heavenly father in all things, even when it cost him his very life to do so. (Phil. 2:5-11.) Paul says, "For even Christ pleased not himself." (Rom. 15:3.) in the garden he prayed saying, "Father, if thou be willing remove this cup from me: nevertheless not my will, but thine, be done." (Lk. 22:42.) Christ did not come to do his own will and follow his own way, but to do the will of the Father. (Jn. 6:38; Heb. 10:6-8.)

### INFIDELS SATISFIED

Unbelievers are usually satisfied in their belief, but this does not make them safe, nor prove them to be right with God. "He that believeth not shall be damned," and this is true whether unbelievers are satisfied or not. (Mk. 16:16; Rev. 21:8.)

### IMPENITENT ARE SATISFIED

Many of those who have not repented are also satisfied in their sins—with cursing and swearing, drinking and adultery, and such like. But this does not prove them to be right with God. They may be satisfied, but God is not satisfied with them. (Lk. 13:3; Acts 2:38; 3:19; 17:30; 2 Pet. 3:9.) Whether satisfied or not, all sinners must repent or perish.

### UNBAPTIZED OFTEN SATISFIED

Many who have not been baptized also want to be let alone for they are satisfied. It seems never to have dawned upon such people that God must be satisfied and his will done in such matters, regardless of the will of men. God calls upon the sinner to forsake his own will and way and return to unto God. (Isa. 55:7.) Christ has commanded all accountable beings in the world to be baptized. (Mat. 28:18-20; Mk. 16:15-16.) Those who refuse to obey God are in wilful rebellion against God, and are lost regardless of whether they are satisfied or not. Paul was not satisfied until after he was baptized into Christ; and to have his sins forgiven. (Acts 22:16; Rom. 6:3-5.) So of the Eunuch who went his way "Rejoicing" after he

was baptized. (Acts 8:35-39.) So of the jailor and his family. (Acts 16:30-34.) Men must obey Christ to be saved. (Heb. 5:8-9.) God is not pleased until we obey him. After Christ was baptized, God, the Father, said, "This is my beloved Son in whom I am well pleased." (Mat. 3:17.) We may be "Pleased" in disobedience to God, but God is not satisfied until we do exactly what he has commanded of us in his word. Why be deceived?

### SATISFIED WITH EFFUSION

Some say they are satisfied with their sprinkling for baptism, but is God satisfied with such a substitute for what he requires? The Bible teaches that in the act of baptism there is both a burial and a resurrection of Christ. (Rom. 6:3-5; 6:17-18; Col. 2:12.) The Eunuch was not sprinkled, but went down into the water to be baptized and after the act came up out of the water. (Acts 8:35-39.)

### SATISFIED WITH ANY IMMERSION

Others who have been immersed are satisfied regardless of their faith, or of the design of their baptism. The twelve at Ephesus had been baptized, but it was not scriptural, and they had to do it over for God to be pleased. (Acts 19:3-7; 18:24-27.) They did not offer the excuse that they had been immersed once and were satisfied, but they corrected the matter. A counterfeit baptism is like counterfeit money—it is of no benefit, in fact it is worse than nothing as it is unlawful to possess it. The baptism of unbelievers is no good. (Mk. 16:16.) The baptism of those who have not repented is no good. (Acts 2:38.) And if one is not being baptized to be saved, or for the remission of sins, he is not believing and trusting the promise of the gospel, and it is not scriptural. (Acts 2:38; Mk. 16:16; Acts 22:16; 1 Pet. 3:20-21.) No one should be satisfied with less than what God requires.

### SATISFIED IN WRONG CHURCH

Misinformation people are often satisfied in some denominational church, and have no interest in the church of the Lord. (Mat. 16:18.) They join man-made churches just as if they were commanded of God to do so. (Ecc. 12:13-14.) Though the Bible is as silent as the tomb about such churches as they are members of, they are satisfied. Others are satisfied if they belong to some fraternal order, or lodge, which like the secular churches, are also gotten up by men. Others are satisfied with false worship, others with ungodly life. But let us satisfy God, obey him, and not our own will.

## Good and Evil

It seems that evil and wickedness are increasing toward the low standards of Noah's day. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5; Matt. 24:37-39.) It cannot be denied that both good and evil are in the world—about us and in us. Satan is behind all the forces of evil. (Jn. 8:44.) God is back of the forces of good. (Gal. 5:22.) All accountable persons have taken their stand either for good or evil. (Ex. 32:26.)

### "LOVE ONE—HATE THE OTHER"

The secret of goodness lies in the most powerful thing in the world—love. It is not difficult to practice that which is good when we, in our hearts, love goodness. Neither is it difficult to abstain from evil if we hate evil. (1 Thes. 5:22.) The prophet said, "Hate the evil and love the good." (Amos 5:15.) Jesus lived a perfect and sinless life because he, "Loved righteous and hated iniquity." (Heb. 1:9.) No one can love sin and live right. "As he thinketh in his heart, so is he." (Prov. 23:7.)

### "HOW TO HATE EVIL"

It makes one hate evil simply to think upon the train of evils running down through the ages of Bible history—evils in the home, in the nation, in government, in the world, in the

church—everywhere. The fruits of evil have always been bitter. Evil is the cause of all human misery and woe. It's cry of suffering and sadness can be heard around the world. The thundering voice of the past warns against evil. All history cries out long, and patiently against it. A right thinking person could no more love and practice evil than he could love disease-germs and willfully take them into his food: hence, Jesus said, "Why think ye evil in your hearts?" (Matt. 9:4.) Paul said, "Abhor that which is evil; cleave to that which is good." (Rom. 12:9.) Only one who hates evil and loves good can obey the injunction to "Eschew (shun) evil and do good." (1 Pet. 3:11.)

### GREATEST CONFLICT

Spanning the ages from Eden unto the present, the greatest conflict has been the battle between truth and error, right and wrong, good and evil. Every human thought, act and deed, has been on one side or the other of this great struggle. The forces of evil are powerful and well entrenched. They occupy the battle-field and are well fortified. The forces of evil are also very popular and occupy the human mind as weeds and grass possess the uncultivated fields. They are called "works of the flesh." (Gal. 5:19-21.) Like noxious weeds and briars, evil does not have to be planted and cultivated in order to take the field. Sin and evil grow wild and are naturally found in the absence of goodness. No one has to plead and lecture, beg and persuade, to get men to do evil, to be selfish, steal, lie, drink, and commit adultery. Like darkness, such evils naturally prevail where there is no light. "Men loved darkness rather than light because their deeds were evil." (Jn. 3:19-21.)

### LIKE BEGETS LIKE

Evil reproduces itself—its kind. Like weeds, it reseeds itself, but goodness, like the farmer's crops, must be planted and cultivated in human hearts. "The sower soweth the word." (Mk. 4:14.) Goodness is the fruit. (Ga. 5:22.) The plants of sin and evil must be weeded out, or we cannot produce good fruit from the soil of our hearts. (Psalms 126:5-6.)

### OVERCOME WITH GOOD

"Be not overcome of evil, but overcome evil with good." (Rom. 12:21.) Goodness is the only thing which can win the victory over evil. To fill up the mind with good thoughts and purposes is to crowd out and destroy evil thoughts and purposes. The good should attack evil and destroy it as the farmer attacks noxious weeds trying to grow in his crops. Good deeds create sentiment in favor of goodness and against evil. Good examples are often more needed than good sermons. (1 Tim. 4:12; Matt. 5:14-16; Matt. 13:33.) "Be not overcome of evil; but overcome evil with good."

Such exhortations prove that evil is out to conquer all men, to overcome and destroy all the good in the world, and proves that we must not be overcome thereby. Rather we must, "over come evil." We must attack it, and make war against it. The triumph of good over evil demands positive action! If the forces for good would win, they must be alert, dynamic, trained, and intelligent, certain that they know their ground, and convinced of the righteousness of their cause.

The good must not wait in the delusion that "might makes right," but must prove through their lives and teaching that **RIGHT MAKES MIGHT**—makes for power. Hence, the noblest impulse that ever dwelt in a human heart is the desire to have a liqeral share in the work with those on the Lord's side who are out to "overcome evil with good." (Rom. 12:21.) The church must depend upon such good people to make it strong and a power for good in the community. The neutrals, the fearful, and fainthearted, are actually lined up on the side of evil. (Matt. 12:30.)

The preacher who preaches the truth in love, in season and out, and practices what he preaches, is not to be blamed for it if he has some enemies. (Lk. 6:26; Mt. 5:8-12.)

## For Trade: One Soul for Husband

Some young ladies have traded their souls for husbands. They fall in love with some boy who does not care a thing about the Lord's church. When one "falls in love," some think that one is thereby entitled to trample under foot everything God ever said—about Christianity, mother, father, morals and all.

In this frame of mind, many often frankly say, "I am in love and will marry him no matter what. Oh, he will obey the Lord after we are married. We are going to be different from the rest of them!"

We are grateful that in many cases such matters have worked out when the companion was honest and serious about salvation. But, oh, what risks are involved! And how many cases there are which have not worked out, but rather have gotten almost unbearable.

It is a young girl's or young boy's personal business, of course, if they want to trade their souls for companions. But it is bad business, if it ever comes to that—and it often does. The sad thing is that the outcome is generally seen too late.

A girl once said to a gospel preacher that she would like his advice concerning her contemplated marriage. She was planning to marry a boy who was a member of a denomination; who was not a Christian. The preacher asked the girl to step up on to a chair, then on a desk. He then said, "Now pull me up where you are." She tried with all her strength to pull him up, but she failed. The preacher then gave her a slight pull and pulled her off the desk. 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."

When one considers the permanence, the length, and the closeness of the marriage ties, he cannot be too careful in taking plenty of time and making a decision free from doubts. Honesty and sincerity should cause a non-Christian to be thoroughly willing to read and study the Bible before marriage to decide whether to obey. One who is not willing to do this is showing a rather clearly-marked flag of prejudice or indifference about his soul, either of which is risky to a happy marriage.

When parents and spiritual leaders voice concern, it is not because they wish to "run your life." It is because they love you and want to help you avoid costly mistakes. **BE CAREFUL ABOUT WHOM YOU MARRY.**

Earnest Clevenger  
West End, Birmingham

## Why I Go To Every Service of the Church

MAC LAYTON

1. I GO TO EVERY SERVICE OF THE CHURCH to prove my love and gratitude. So boundless was the love of Jesus for the church he gave his life for it. If I would be his disciple, I must also prove my love for the church. Since God has given me a multitude of blessings I do not deserve, it is indeed a small sacrifice to return a few hours in public worship to the Great Giver of all hours. One who truly loves God does not ask if he must attend all services. His love and gratitude for God compels him to! If love to God is shown by attendance, lack of love is displayed by absence.

2. I GO TO EVERY SERVICE OF THE CHURCH to obey God. The Bible says forsake not "the assembling of ourselves together." (Heb. 10:25.) The first Christians met weekly and often daily. (Acts 20:7; 2:42; 19:9.) Any service where the Bible is taught, prayer is made, and God is worshiped, is good, and "to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) If it is good to be present for all services, it is bad to be absent from any.

3. I GO TO EVERY SERVICE OF THE CHURCH because Jesus is there. "Where two or three are gathered together in my name, there am I

in the midst of them." (Matt. 18:20.) Jesus has never forsaken an assembly, and I want to be like him.

4. I GO EVERY SERVICE OF THE CHURCH because I am made stronger. Power is given in worship of God to live a nobler life. There one is fortified against falling away. There is the sweetest fellowship on earth. There souls are made fit for heaven. There strength is found to bear burdens of life. Why should I want to miss any service of the church?

5. I GO TO EVERY SERVICE OF THE CHURCH to help the church grow. The church always grows where members put God first in their lives by loyal attendance. Since the church is the saved, the growth of the church means salvation of the lost. Here is a way all can help in the greatest work on earth.

6. I GO TO EVERY SERVICE OF THE CHURCH to set a good example. Many are looking my way and following my steps. Influence is either good or bad—there is no middle ground. Any hour the church meets, my influence is either with or against Christ. If I attend, it is for the Lord. When I neglect a service, my influence is for Satan.

7. I GO TO EVERY SERVICE OF THE CHURCH to put first things first. "Seek ye first his kingdom." (Matt. 6:33.) Jesus says the church must be first to the Christian, even before seeking food, clothing and drink. Nothing could be so important as being a faithful member of the Lord's church!

8. I GO TO EVERY SERVICE OF THE CHURCH because it is safe to do so. All who forsake an assembly wonder if they sin, but I know I am perfectly safe in attending every service. Yes, dangerous risks are taken in forsaking any assembly of the church: Christ may return in that hour, death may come, a life of neglect may begin, and others may be lost by a bad example.

9. I GO TO EVERY SERVICE OF THE CHURCH to abound in the Lord's work. A true Christian wants to do all he can and not as little as he can. Even after doing all possible, I am still an unprofitable servant. (Luke 17:10.) Since the assemblies of the church are vital to the success of it, I must abound in attendance. "Therefore, my brethren, be ye steadfast and unmovable, always abounding in the work of the Lord." (1 Cor. 15:58.)

## In The Still of the Night

JOHN GIPSON

"I remember thee upon my bed, and meditate on thee in the night watches." (Psalm 63:6.)

Are you ever troubled by insomnia? You work all day and then worry all night. The bed looks so inviting. With eagerness you snuggle down under the covers, and then it happens . . . you are as wide awake as an owl. Was it that extra cup of coffee? Well, whatever the cause, you know that it is going to be a long, wakey night.

The parade begins. A thousand cares, like wooden soldiers, march one after another before your wakeful eyes.

Unfinished tasks stare in your face . . .  
Visions of debts dance in your head . . .  
Fear of the future lurks in the shadows . . .  
Broken resolves limp before you . . .  
Unkind remarks linger and leer . . .  
And sleep steals away!

What can be done? One man told me, "When I can't sleep, I just get up and sit in a chair until I bore myself to death. Another reaches for a bottle of sleeping pills while a third chooses to toss and turn and count proverbial sheep.

Such wakefulness does not have to be wretched or wasted. The night has its advantages. Free from the distractions of the day, it is a perfect season for solemn thought. The telephone doses off, the children are in bed, and there are no clients upon which to call.

Now is a perfect time to follow a practice which profits . . . **THINK ON GOD!** Hear the words of David again, "I remember thee upon my bed, and meditate on thee in the night watches." And of Jesus we read, "he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.)

God is awake in the still of the night and will be happy to hear from you. You do not have to save all of your worship for Sunday. Make your bed a station of meditation and your pillow a place of prayer.

## What About The Will of God?

JAMES W. CLARK

This seems to be a question that would not in this age cause many to raise their eyebrows. Most of the people who live, walk and breathe now are not too concerned about it. But Paul was. Jesus was. The apostles were. The early church was. Did they waste their time in this matter? Look at Paul's instruction to the churches of Colosse in the 4th. chapter and 12th verse, "Stand perfect and complete in all the will of God." Now that covers a lot of territory. A lifetime of work is represented in that verse. On one hand is the will of God but most of our trouble grows out of the fact that we also have our wills. **WE WILL** do this or we **WILL** not do the other. We get pretty concerned about our own wills, but it is high time we became concerned about God's will.

We often see a clash of wills. This was true in Matt. 21 with the two sons that were told, "Go work today in my vineyard." One said, "I will go and did not, the other said, I will not and later repented and went. I'd rather be in the company of the last one. He is a better man than the first. I prefer the last one for a neighbor. I'd prefer one like that as my daughter's husband. Here is a will that is in submission to God. But, God help the first one!

1. WE MUST GIVE OURSELVES TO THE STUDY OF HIS WILL.

One cannot very well do what he does not know. He cannot put into practice that which he is not aware of. Is the failure to practice God's will today linked with the failure to study? Look at the average man and woman in the church. Which is the greater problem child? Which will cause the most trouble? Is it the one that gives time and study to the will of God or is it the one that cares not at all for study and in fact does none at all? Who caused Jesus the most trouble? Those that knew or those that did not know?

Paul prayed that these people in the church might be filled with the knowledge of his will in all wisdom and spiritual understanding. Why would a man like Paul pray such a prayer? (Col. 1:5-11.)

Look at his oft repeated statements to the church at Corinth, "I would not have you ignorant." But what kind of problems were they having? You name one and they either had it or one related to it. Is there any connection between what they failed to know and what they were practicing?

2. THE PRACTICE OF GOD'S WILL IS A PLEASURE.

Now you need not tell this to a man in the world, for he will think you are crazy. He could not differ with you more. But he is to be pitied. But you remember that Paul and Epaphras prayed for Christians to stand in the will of God. They would surely not pray for them only to endure a burden.

Jesus did God's will and had a kind of peace that this old world cannot give. Sitting by a well he talked to a woman about her soul and then said in substance that he had rather do such than to eat.

3. TO REJECT HIS WILL IS A PITY.

When doing what God said means so much, it is a pity to see people not doing so. If that is not true then the church ought to shut its doors and never open them again. There should never be another Gospel sermon preached if this is not serious. Demas left Paul and went back. God's will no longer controlled his life. **IS THAT A PITY? IF IT IS TRUE IN HIS CASE WHEN HAS IT BECOME DIFFERENT.**

## The Word and the Kingdom

(Continued From Page 1)

Paul at Corinth, Philippi, or Ephesus. The question, therefore, is not so much, "How old is your church?" but, rather, "What produced the church to which you and I belong?" If you ask, "How old is the church to which you belong?" I would answer, "Nineteen hundred years old!" If you ask, "How old is the church for which you preach?" I would answer, "Less than a year old." "Then, you may question, "is the church for which you preach the same church that Paul established?" The answer is: "No, but it is just like it! We planted the same seed, and the same results were produced." That is God's plan of reproduction!

—Gospel Advocate

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(EDITOR: You can find articles like the foregoing in the "Gospel Advocate" each week for \$6 per year. Why not subscribe for it? Send your subscription to Gospel Advocate Company, Box 150, Nashville, Tennessee.)

### Modern Miracles: Genuine or Counterfeit?

RUBEL SHELLY

A miracle, as the term is used in the Bible, is a supernatural event which involves the setting aside of natural law. For example, a child born as a result of the physical union of a man and woman has been born by the natural law of procreation. But the birth of Christ was a miracle because there was no physical union of a man and woman involved. In this case the natural law of procreation was set aside by a miraculous act of God.

Various other miraculous events are recorded in the Bible—healing the sick (Luke 8: 43-48), claming a storm (Luke 8:22-25), raising the dead (Luke 8:49-56), etc. God has the power to perform miracles and the New Testament record of such events is true.

The issue is not whether such events occurred in Biblical times, but whether or not genuine miracles are being performed today. There are quite a few sects and individuals presently making bold claims to miraculous power. But unless their claims are founded on the Word of God, they are necessarily false claims.

Jesus promised that signs would accompany those that believe (Mark 16:17.) But all believers? And as soon as they believe? No! As Biblical proof of this contention, notice the following narrative from the eighth chapter of Acts. Philip went to Samaria to preach and confirm his preaching with signs. People believed his preaching and were baptized in obedience to it. Did they receive the power to work miracles without further conditions? No. The apostles Peter and John went down to pray for them and lay their hands on them that they might receive this power (Acts 8: 14-17.) Then we read that Simon "saw that thought the laying on of apostles' hands the Holy Spirit was given so as to enable people to perform miracles.

From this we conclude that belief was not the sole condition of receiving the power to perform miracles. This power was not received immediately by all who became children of God. Instead, one must be a believer and also have apostles' hands laid on him for the purpose of imparting miraculous gifts. So when the apostle died, there was no one to give the believer the power to work a miracle. And when the last person on whom the last apostle laid hands had died, there was no one on earth to work a miracle.

Since there are no apostles on earth today with the power to give people the ability to work miracles, we conclude that there is no one on earth today who has the power to work a miracle. Modern "miracles" are therefore counterfeit, i. e., done in imitation of the real thing.

But what about the multitude of testimonies by honest people who have said they have been cured from illness by a miracle? Christian Scientists print many testimonies, and think it strange that we do not accept them. But the Mormons print as great a list which the Christian Scientists will not receive. If each will not receive the other's testimony, why should either expect us to receive his? And the Catholic Church prints as long a list of testimonies as either of the others, and refuses to accept any of the others. Smaller sects make as great claims as either of those already mentioned; but no one of them will accept the testimonies of the other, though one has as good evidence that his work is genuine as does the other. As long as they reject each other, we may with good cause reject them all!

(Portions of this material were taken from Annual Lesson Commentary, 1950, pp. 26-27.)

### "The Part That Is Best"

ELIZABETH BARKER

"While they were on their way Jesus came to a village where a woman named Martha made him welcome in her home. She had a sister, Mary, who seated herself at the Lord's feet and stayed there listening to his words. Now Martha was distracted by her many tasks so she came to him and said, 'Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand.' But the Lord answered, Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away." (Luke 10:38-42. NEB)

Mary and Martha are mentioned only three times in the Bible. Very little is said about Mary; but much can be learned by her teachable and contemplative spirit. In contrast to her active sister, Mary is described in John 11:20 as "sitting" while Martha "ran" to meet Jesus. The fact that a guest was to be fed did not alarm Mary. But Martha was "cumbered about with much serving." (KJV). Cumbered means; 'hindered; burdened; overoccupied; perplexed.'" So we might say that Martha was overoccupied with serving her guest.

Mary's attitude is a far cry from that of many today. Just feeding a gospel preacher for one meal during a series of meetings seems to burden some. Sometimes we become so absorbed in earthly matters that we need our attention directed toward spiritual things. Jesus did not reprimand Martha for carrying out her domestic obligations, but he knew her thoughts just as He knows ours.

One is made to wonder if we don't hide behind the "excuses" of matters pertaining to material things—trying to justify our negligence in spiritual duties. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Mt. 5:6.) Maybe we have fooled ourselves into thinking that on Judgement Day we can say, "Lord, you know how much I had to do. If I had not had so many domestic responsibilities I could have studied the Bible, visited the sick and converted my neighbors." But the Lord may say, "you were fretting and fussing about many things; but one thing was NECESSARY."

"Many things will be so trivial on Judgement Day. But "one thing" will be so important. God has made as ideal plan for woman. But woman sometimes becomes so involved with the tangible things in life that she forgets the intangible. May we ever aspire to choose "THE PART THAT IS BEST." "That good part which shall never be taken away."

### Marriage and Divorce

LAMAR PLUNKET

In Mat. 19:1-9 we find Jesus dealing with one of the problems that has vexed man most in every generation—the problem of marriage and divorce.

JESUS CALLS MEN BACK TO THE BEGINNING. In the beginning God said: "It is not good that the man should be alone; I will make a

help mate for him" (Gen. 2:18.) The home is the fundamental unit of society. Key to any nation is its respect for home and marriage. Just before the downfall of Rome her historians, Suetonius and Tacitus, described Roman society like this: "They were married to be divorced and divorced to be married." Although in the early years when Rome was mighty divorce was almost unheard of, in later years divorce was common. Gibbon gives the dissolution of the home and the breaking down of marital fidelity as one of the five great reasons for the fall of the Roman Empire. It can happen here or anywhere that men despise God's will. The home was founded by God. When God presented to Adam his wife, Adam said: "This is now bone of my bones, and flesh of my flesh" (Gen. 2:23.) There is no closer, no more precious, no more sacred union than this. "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.) All human ties yield to this one. Young people will leave their parents. One day their children will leave them. So, the marriage vow takes precedence over both filial duty and parental responsibility. The two become one flesh so that each is incomplete without the other.

THE TRAGEDY OF DIVORCE. When two people are joined in marriage, the only things that can happen to separate them are tragedies. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (1 Cor. 7:39.) The general rule is that a marriage should end only at the death of one of the parties. Death is a tragedy for the remaining party. There will be an emptiness as long as that one lives if the marriage was a happy one. Jesus says in the passage under consideration: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Mat. 19:9.) This is an exception to the general rule that death alone should end the marriage. Adultery is a tragedy. It means that wedding vows made in all solemnity before witnesses have been broken. Listen to what a serious thing it is for a Christian: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid." (1 Cor. 6:16.) In 6:18 Paul teaches us to "flee fornication?" Immorality destroys the unique relationship reserved for marriage. If a marriage ends without death and without the cause of fornication, this is a tragedy because God's will has been flouted. So divorce is always a tragedy!

### Scriptures

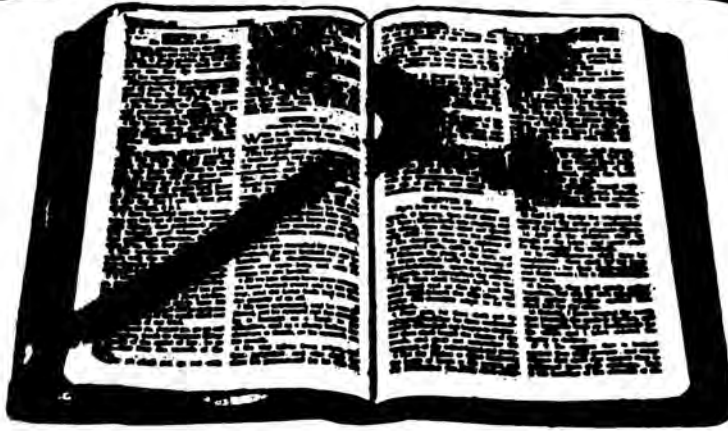
A bright little boy once took the Bible from the center-table of his father's home and turned its dusty pages and said: "Mother, is this God's Book?" "Certainly," was the good mother's reply. "Well, I think we had better send it back to God, for we don't use it here," said the little fellow.

This is a fair picture of many a home and the way the Bible is treated. The CENTER-TABLE-BIBLE is a catch-all. It is a place for relics, poetry and pressed flowers. He has revealed to us words of truth and grace, and like David, we should meditate upon his word by day and by night.

The Scriptures are sufficient to make us wise unto salvation. Christ says, we are sanctified by them. Paul says, we are begotten by them. Peter says, we are born again by them.—(Public Speakers Library.)

There are three kinds of churches, or congregations. (1) Those governed and overseen by elders, or bishops. (Acts 14:23; 20:17-28; 1 Pet. 5:1-4; Phil. 1:1.) (2) Those governed by a majority vote of all the members. (No scripture.) (3) Those who let the few disgruntled run and rule the church by threats, intimidations and boycotts. Etc. (No scripture.) What kind of a congregation is the one of which you are a member?

# 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 Bride of Christ

FRANK D. YOUNG  
Pulaski, Tenn.

Recently I discussed the church as the bride of Christ. I now propose some lessons which such a figure suggests.

Jeremiah said (Jer. 2:32) "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number". None forgets her marriage, nor the jewelry and attire she wore at her wedding. But we forget what the vows meant. Some Christians forget their peculiar relation to God. Some of the people of God forget God. Paul enjoins that we "adorn the doctrine of God our Saviour in all things". (Titus 2:10) Then he says: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world". (Titus 2:11-12.) Christians are to be faithful to their marriage vows. Men can forget God. Israel did!

The Old Testament people forgot GOD'S LAW. Hos. 4:6 says: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children". God's conditional promise, and principle of all ages, is expressed by Azariah to Asa when he said: "Hear me ye, Asa, and all Judah and Benjamin. JEHOVAH IS WITH YOU, WHEN YE ARE WITH HIM; and if ye seek him, he will be found of you; BUT IF YE FORSAKE HIM, HE WILL FORSAKE YOU". (2 Chron. 15:1-2)

Israel forgot GOD'S WORSHIP, and forsook the ANCIENT, AND TRUE PATHS. Jer. 18:15 says: "For my people have forgotten me, they have burned incense to false Gods; and they have been made to stumble in their ways, in the ancient paths, to walk in bypaths, in a way not cast up". Again Jeremiah says: (6:16) "Thus saith Jehovah, "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls"; but they said "We will not walk therein"

Israel seemingly forgot they were married to God. Their vows meant little. Their spiritual purity and chastity was of little concern. They became as a harlot—impure and unrighteous. Jeremiah says: "They say 'if a man put away his wife, and she go away from him, and become another man's, will he return unto her again? Will not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith Jehovah. (Jer. 3:1.) In v. 8,9 he says: "And I saw, when, for this very cause backsliding Israel had committed adultery I had put her away and given her a bill of divorcement, yet treacherous Judah her sister feared not, but she also went and played the harlot. And it came to pass through the

lightness of her whoredom, that the land was polluted, and she committed adultery with stones and with stocks".

Israel departed from God's counsel. They forsook the pure worship. They turned to idols. They rejected the "old paths", both in teaching and in worship. So do some Christians, who are "married to another, even to him who is raised from the dead", (Rom. 7:4) Some of them so conduct themselves as to become "adulteresses" in God's sight. Some Christians break their marriage vows to God. (James 4:4.) We forget our cleansing. Peter says he who fails to add the Christian graces in his life has "forgotten that he was purged from his old sins." (2 Pet. 1:9.)

We too, often forsake our first love. Christians in Ephesus did. Though Paul says of the Ephesians "for by grace are ye saved through faith" and "we are his workmanship, created in Christ Jesus unto good works." (Eph. 2:8-9.)

John later says to them, "thou hast left thy first love. Remember therefore from whence thou art fallen . . .". (Rev. 2:4-5.) Christians saved by faith can depart from the faith. Christians who pledged their love and devotion to Christ, can forget him and leave their "first love".

Though literally a "maid" won't forget her attire" but Christians, married to Christ can become disrobed before God. In God's sight Christians can become "naked" and need to dress in "white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear". (Rev. 3:17-18.) When one becomes joined to Christ he has "put off the old man" and has "put on the new man". He has clothed himself in the white garments of righteousness. In Rev. 19:7 to which we made reference in the former article, and where John says "the marriage of the Lamb is come, and his wife hath made herself ready", he then says in V. 8, "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints". Thus in the illustration of a Christian being married to the Christ, the purity of a Christian is emphasized. Christians become pure and righteous when joined to Christ. In disregarding their obligations to him in life and in doctrine they become unrighteous—they forget their vows—they become unfaithful to God.

Paul says: "For I am jealous over you with a godly jealousy; for I espoused you to one husband, that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ". (2 Cor. 11:2-3.) Paul's jealousy was the result of his love and concern. It came not from envy nor from an evil motive. His sincere concern for their loyalty to the

truth made him jealous for them. He knew the power of the enemy. He knew Satans opposition to truth. He reminds the Corinthians that Eve fell. He thus warns that the same can happen to them. He thus reminds them in the next verse, (1 Cor. 11:4.), that some may come preaching another Jesus, and bringing another gospel. His warning is that departures from the truth make the church impure. Thus his "jealously". Paul's loyalty to truth was his anxiety for them. Both had hope in loyalty to truth. Hope would be gone when they gave up truth. Christians can apostatize. Christians have apostatized when they have turned from the truth.

### THE BRIDE WEARS THE NAME OF THE BRIDEGROOM

The first woman was called by her husband's name. Gen 5:2 says he "called their name Adam". Any good woman married to a man is going to wear his name. The second she becomes his wife, that same instance she takes his name. No man would believe a woman did him honor, should she refuse to wear his name. A name stands for authority. The man doesn't wear the name of the woman. She wears his name. He is her "head". The name of Christ stands for all Christ is. "Neither is there any other name under heaven, that is given among men wherein we must be saved". (Acts 4:12.) "The name of Jehovah is a strong tower; the righteous runneth into it, and is safe". (Prov. 18:10.) We must abide in Christ's authority. We should exalt his name. For "God highly exalted him and gave him the name which is above every name". (Phil. 2:9.) and V. 10 says: "In the name of Jesus every knee should bow, of things in heaven and of 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".

Why should one not wear the name of Christ? Why not rejoice in being called a "Christian". The early "disciples were called Christians". (Acts 11:26.) Peter exhorts us to glorify God in this name. (1 Pet. 4:16.) Wearing the name of a man—be he ever so great—cannot exalt the Christ, nor glorify God. Why would one claiming to be a Christian, want to be a peculiar kind of Christian? Paul says we must wear the name of him who was crucified for us, and into whom we have been baptized. He says, "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? (1 Cor. 1:13.) No New Testament evangelist ever sought to make any special kind of Christian. They promoted no peculiar brand. As Agrippa said to Paul "almost thou persuadest me to be a Christian". (Acts 26:28.) Only a Christian! Just a Christian! Jesus said of the church, "I will build my church". (Matt. 16:18.) By no stretch of one's imagination can he find Christ nor the

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## WORDS of TRUTH

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GUS NICHOLS Editor

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JAMES A. HORTON Circulation Manager

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## Did You Ever Tell A Lie?

GUS NICHOLS

Wait a moment! Don't get offended at the topic for this study! We would not ask you if you ever robbed a bank, committed murder, or adultery. But, honestly, "just between you and me and the gate post," and without expecting an answer in words, "DID YOU EVER TELL A LIE?" Be careful as to the answer you give, for the answer might be a—well, you know what! David said, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." (Psa. 58:3.) Again he said, "I said in my haste, All men are liars." (Psa. 116:11.) He could have taken his time and deliberately said that most people, if not all, commit the sin of lying some time in life. There is so much deception and lying in the world that we hardly know whom to believe all the time. A young lady cheated in her school examination paper. A young man lied unto his parents concerning where he had been when he came in late one night. A business man lied in order to make a deal. A man stretched the truth concerning some of his achievements in order to make it appear that he is some great one. Peter lied and denied that he knew his Lord. (Mat. 26:69-75.) Ananias and Sapphira, his wife, lied about their contribution in the Jerusalem church. (Acts 5:1-14.) God killed them with a lie on the end of their tongues. "All liars shall have their part in the lake"—. (Rev. 21:8.)

### WHAT DOES IT MEAN TO LIE?

According to the dictionary, to lie is to tell or act that which is not true for purpose of deceiving. So, the desire to deceive is back of all lying. While one would be in ERROR if he were to tell what is not true, thinking it to be true, yet he would not be lying. An honest error or mistake is never a lie. Men lie when they knowingly and intentionally pervert the truth, hold back some of the facts, claiming to give them all, or when they knowingly add to the truth, or in any way intentionally change the truth into a lie, or when they try to hide their real reasons and feelings and try to deceive others into thinking they are better than they are, etc.

### DID YOU EVER TELL A LIE?

Honest! Did you? Have you ever repented of lying? Do you lie without any remorse of conscience? Are you in the habit of lying? Is your word good? How much confidence do your acquaintances put in what you say? Do you always repent when you find that you have stretched the truth? Did you ever know of any member who came forward and confessed the sin of lying? (Jas. 5:16; Prov. 28:13.) Is it a fact that no one ever lies? "DID YOU EVER TELL A LIE?" Now, before you get all wrought up about it, just cool off and answer the following questions.

1. Did you ever lie about being sick and unable to "go to church" to worship God? (Heb. 10:25; Jas. 4:17.)

2. Did you ever lie by criticizing the preacher and the church to cover up your lukewarmness and indifference and to try to hide your real reasons for not attending the services of the church regularly?

3. Did you ever lie about your work keeping you tied down so it was impossible for you to attend the services, and then turn right around and go to other places where you wanted to go?

4. Did you ever lie about illness in your family, or use the children as an excuse for not attending the services of the church?

5. Did you ever lie about the church being unfriendly, saying no one would speak to you "at church," when in fact you did not offer to speak to any one, did not try to be friendly, and in fact, left the building as quickly as possible? (Prov. 18:24.)

6. Did you ever lie by using the weather as an excuse for not attending the services of the church? It was too cold, or too hot, rain hindered, etc.? And then you went out where ever you wished to go during the week? Did you ever do that?

7. Did you ever use your clothes as an excuse for not attending the services, claiming your clothes were not fit to wear out in public, and then go to town, to the political meetings, bug stores, etc.? Have you ever claimed that some member of the church criticized your clothes, just to get an excuse to stay away?

8. Did you ever lie about the contribution? Did you? Ananias and his wife did, and were killed for doing so. (Acts 5.) They claimed to have given more than they actually gave. Did you ever commit that sort of a sin? Does your attitude toward the support of the church and its work make you feel that you are the poorest person in the world when the collection plate is passing? Do you sit there and think of all the things that you could buy with that \$5 bill? or that \$10, or \$20? etc? Do you give grudgingly and covetously? Do you want others to bear all the burdens in making the church a success? Do you put no real value upon spiritual things, but think of temporal and material things only? Do you begrudge what you give to the church and then spend \$5 or \$10 per week, or more, for things not essential to life and human welfare, such as for tobacco, pleasures, etc.? What do you say?

9. Do you offer excuses for not giving more time to the study of the Bible? Do you claim that you do not have time for reading and studying the Bible? You know there are 168 hours in a week, and one hour per day would be only 7 hours per week. Could you not give one hour per day to prayer, Bible study and devotion? This would leave you nearly all the week—161 hours out of the 168. Do you really and honestly try to learn more and more of God and his will that you might be more completely under the power of his word—that you might live more like Jesus?

10. Are you a genuinely, earnest, praying and godly Christian, or are you a pretender, a hypocrite? Are you lying and pretending about the whole matter of following Jesus.

(Remember, your answer will appear in the judgment.)

## What Can A Child Expect of His Parents?

JAMES W. JORDON

Parenthood can be thought of as a responsibility or a duty; but when the thousands of married couples who desire children, but have them not, are taken into consideration, parenthood then becomes a privilege—a sacred opportunity. Therefore, instead of enquiring as to the duties of parents, let us ask this question: What can a child, who did not ask to be brought into the world rightfully expect of his parents?

### PHYSICAL SUPPORT

The child certainly has the right to expect adequate and wholesome physical support. Paul, in 1 Tim. 5:8, says: "If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." This physical support would include food, raiment, shelter, and all material needs.

Certainly the quality of food, the quality of shelter, etc., are going to vary according to one's income; but Boys should prepare themselves so as to be able to provide adequately for their families when they become fathers. In this country of educational opportunity there is little excuse for one not preparing. Girls should prepare themselves

to use to the best advantage the income furnished by their future husbands.

The lack of adequate and wholesome physical support is certainly a contributing factor in our high rate of juvenile delinquency. Physically undernourished children cannot be contented children. The police of a large Southern city one afternoon picked up a ten-year-old boy for stealing toys, etc., out of department stores. When asked where he lived, he replied: "The Triangle." The Triangle was a section of few blocks hemmed in by a busy highway on one side, a locomotive switchyard on the second, and high factory fences on the third side. The blocks were cluttered with disintegrating apartment houses, shacks, and garbage. When asked the question, "What is your home?" the boy replied, "My home is a three-legged stove, an iron bedstead, a kerosene lamp, and a phonograph that was stopped by my old man's cane." Later investigation showed the boy's words to be no understatement of the actual conditions. Where are you going to place the blame in this case? One the boy or the parents?

### EMOTIONAL NOURISHMENT

Scientific studies shown that most, well over ninety percent of children are born normal and are largely molded into the men and women that they grow up to be BY THEIR CHILDHOOD EMOTIONAL ENVIRONMENT. Solomon realized this childhood plasticity when he 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.) Emotional nourishment is even more important than physical nourishment, because it deals with the mind rather than the body.

Solomon said in Prov. 15:16-17: "Better is little, with the fear of Jehovah, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Love in the home provides the child with emotional security, a feeling of being wanted, while discord, divorce, and quarreling make the child feel insecure and unwanted. These feelings lead to serious antisocial attitudes and, of course, delinquency. How many examples of this might be given? One will have to suffice. The Chief of the Police's Crime Prevention Bureau went into an upstairs, dimly-lit night spot in the heart of the city. He found a thirteen-year-old girl drunk. Upon inquiry it was discovered that she had been on a drinking spree for six days, and had been with a different man each evening. Before you criticize the child, look at her home, if such it could be called. HER FATHER WAS A DRUNKARD. After years of marital strife, he disappeared, and the mother, working in the daytime and going out with men each night, had no time for the child. The child, unloved and unwanted, turned to anyone or anything that might offer her a temporary feeling of security. If Jeremiah could say that "it is not in man that walketh to direct his steps," what shall we say of a little child? A child has the right to expect love from his parents—love expressed in word and deed!

Fairness within the family is another element of emotional nourishment that the child has the right to expect from his parents. Partiality has long been a cause of family strife and complexes of inferiority or superiority in children that warp and ruin their lives. Why give uninspired examples of

this when the case of Jacob and Esau and Joseph and his brethren stand as eternal examples of the inevitable strife generated by parental partiality? Each soul that parents bring into the world is worthy of the best possible care.

Discipline is still another element of emotional nourishment that the child has the right to expect from his parents. Children may not appreciate discipline when it is applied: but when they are older, they will thank their parents for teaching them respect for authority. If parents do not teach this to their children when they are young, society will, and in a much severer way—possibly by the electric chair. A prominent peace officer made a statement that "crime prevention should begin in the high chair." Solomon said: "He who spares his rod hates his son; but he who loves him seeks to discipline him." (Prov. 13:24, American Translation.) "For whom the Lord loves he corrects, even as a father the son in whom he

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## What Can A Child Expect

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delights." (Prov. 3:12, American Translation.)

Discipline can be misapplied. It should never be administered in anger or for revenge. Severe, harsh, resentment-producing punishment is not intelligent discipline nor Christian. Paul says: "Fathers, provoke not your children to wrath." (Eph. 6:4.) Discipline should be corrective in purpose and administered in love.

## 'Why Was John Called The Baptist'?

(B. A. N.)

"Why was John called 'the Baptist'?" (Mat. 3:1-3.) He preached that "the Kingdom of heaven is at hand". (Mat. 3:2.) "At hand" means "come nigh." (Isa. 13:6.) (Deut 32:35; Joel 1:15; 2 Tim. 4:6.) The kingdom was still future when Jesus began to preach. (Mat. 4:17; Mk. 1:15.) It was still future and only "at hand" when the apostles were sent out under the limited commission. (Mat. 10:7.) Also, it had only "come nigh" when Jesus sent out the seventy. (Lk. 10:9-11.) After John's death, Jesus said, "I will build my church". (Mat. 16:18.) The kingdom was to come with power. (Mk. 9:1.) The power was to come with the Holy Spirit. (Lk. 24:49; Acts 1:8.) The power and the spirit came to Pentecost. (Acts 2:1-4.) This is called "The Beginning". (Acts 11:15.) After Pentecost, Christians were said to have received the kingdom. (Heb. 12:28.) They were the kingdom. (Col. 1:13; Rev. 1:9.) John the Baptist died in Mat. 14 before Christ promised to build his church in Mat. 16:18. John died during the personal ministry of Christ before the Church of Christ was built. Therefore, John was not called "Baptist" because of being a member of the New Testament Church. The least in the kingdom was greater than he. Therefore, he was not in the kingdom or Church of Christ.

### THE CHURCH OF CHRIST

The church belongs to Christ and not unto John the Baptist. (Mat. 16:18.) Christ purchased the church with his blood, and it belongs to him. (Acts 20:28.) Paul speaks of "the churches of Christ" in referring to congregations of it. (Rom. 16:16.) They had no demonations in the days of the apostles. The disciples then were simply "Christians". (Acts 11:26.) (1 Pet. 4:16.) Man made churches are all contrary to the Lord's prayer for unity. (Jn. 17:20, 22.)

### THE NAME BAPTIST

The name "Baptist" was never applied to but one man in the Bible, and he died before Christ established his church. (Mat. 14:1-12; Mat. 16:18.) His name was simply John at his birth. (Lk. 1:13; 60-63.) When he began to baptize great numbers of people, he became a baptizer or "Baptist". Necessarily, this name was to decrease when other men by the name of John would begin to baptize, else confusion would prevail. The surname Baptist ceased with John the Baptist and was never afterward applied to anyone else in the New Testament. John was never called "a" Baptist, as though he were one Baptist among many, but he was rather called "the" Baptist. Though he baptized many people, none of them were ever called Baptists, even though some of them also baptized.

### MEANING OF THE WORD "BAPTIST"

In giving the primary meaning of the word "Baptist", Webster says it means "One who administers baptism; specifically applied to John, the forerunner of Christ." Having given the primary and scriptural meaning of the word, he then gives the modern meaning and applies it to a "denomination". The modern meaning of words is not always the Bible meaning. The modern meaning of baptism is "sprinkling or pouring". But the New Testament meaning involves the idea of a burial and resurrection. (Rom. 6:3,4; Col. 2:12; Acts 8:38,39.) The word "Baptist" is from the Greek Baptistes and means "A baptizer; one who administers the rite of baptism; the surname of John, the forerunner of Christ". -Thayer's Greek-English Lexicon. Liddell and Scott's Greek-English Lexicon says this Greek word means "One that dips; a baptizer; the baptist". Bagster's

Greek-English Lexicon defines the word as "one who baptizes, a baptist, Mk. 3:1; 11:11,12". The name is the "Surname" of John, the forerunner of Christ" -Thayer. Instead of being a denominational name, the word Baptist was only a "surname." In a letter to C. W. Landers, W. H. Davis, associate professor of New Testament interpretation, in the Southern Baptist Theological Seminary, Louisville, Kentucky, says: "My dear sir: The term can correctly translated John the Immerser." So the word Baptist only means an "IMMERSER." In Bible times, it did not refer to disciples generally. In the latter part of the nineteenth century, the Baptist denomination made a new translation of the New Testament which does not contain the word "Baptist." This translation says: "In those days come John the immerser" etc. Mat. 3:1.—Bible Union Translation. Anderson's Translation also translates it, "John the immerser," (Mat. 3:1.) So do Macknight's and Wilson's translations.

### BIBLE MEANING OF WORDS

It is a matter of common fairness when using the words of another to use them in the same sense in which the speaker used them. To use the name Baptist as a denominational name is to misapply the word of God. The word had no such meaning in the New Testament, and the Bible means exactly now what it did when it was first written by inspired men. Its meaning was then as unchangeably fixed as the text itself. Demonationalism is wrong. Religious division is contrary to the Lord's prayer for unity. All should simply obey the gospel, live and worship as Christians only, with no denominational membership. Each Christian should determine in his heart to be a member of a congregation which is scriptural in origin, name, faith, doctrine and practice.

## For College Students

(By special request, the following list compiled by Jack Wilhelm for a college friend is printed below. A Christian who succeeds in college is worth more to the Cause of Christ, if his success is properly directed.)

I. Remember your long-range goals. Keep yourself convinced that personal sacrifices now will be well-repaid later.

II. Have a regular time and set a place for study, free from distractions.

III. Establish a daily routine in advance and stick with it. Write down a list of things you want to do today and mark them off as achieved. Read this list daily for the first two weeks! IV. Keep full written notes in each class. Re-read the previous days' notes while waiting for a new session to begin.

V. Get at least 8 hours sleep each night. Do not allow yourself to sleep later than the time you need to get up.

VI. Concentrate on daily achievement. Do not wait until next weeks' exams; Keep up with homework and assignments daily as due.

VII. Choose your associates carefully. Avoid those who encourage you to break study habits or moral codes. Seek friendships with some who have their goals in life clearly defined and inspire each other. Share this list with others.

VIII. Be aware of people who believe in you and who will be disappointed if you "goof off" or let them down. Somebody else you love and who loves you will be hurt if you do less than your best.

IX. Think ahead. As you leave your room or go to class, ask whether you have all of the materials you need. Plan in advance by thinking in advance.

X. Do not let college activities—even study—interfere with your spiritual life. You can attend every worship service of the local congregation and every devotional of a local Christian student center and still succeed if you do the rest of the things listed above also! Practice Christianity yourself.

—Sherrad Avenue Bulletin—

WHAT IF the Lord were to start again to striking dead every member of the church who lies about his liberality in his giving as He did Ananias and Sapphira? (Acts 5:1-14.) You know they pretended to be giving more than they really were. (Do you remember what Prov. 29:1 says? Read it again, and think of Ananias and Sapphira

## Good News

WAYNE EMMONS

Tired of bad news? I don't blame you! Every day the radio, television, and newspapers bring bushels of it . . . wars and rumors of wars, murder, arson, vice, juvenile delinquency, slaughter on the ghways, etc. No wonder people are yearning for good news.

Well, here it is! Did you know that the word GOSPEL literally means GOOD NEWS? Thus, the gospel of Christ is the good news of Christ. Do you know what the gospel of Christ is? Do you share the joy of others who have discovered the blessings and the beauty of the good news of Christ?

All men need the gospel. Sin has separated all men from God, (Isa. 59:2.) . . . this is bad news. But through the gospel of Christ all men can be reconciled to God, (2 Cor. 5:18-19.) . . . this is good news! All men have need of the gospel because all have been separated by sin. Man is not a perfect being (Rom. 3:23.) Could any person doubt for a moment that the greatest news man has ever received is the separation from God need not be a permanent condition! Man can be reconciled to God through the gospel of Christ (1 Cor. 15:1-2.)

The gospel is the good news of the death, burial, and resurrection of Christ (1 Cor. 15:1-4.) Without the blood shed in the death of Christ there would be no hope of salvation (1 John 1:7; Heb. 9:22; 1 Pet. 1:18-19; Eph. 1:7; Mt. 26:28.) The penalty of sin is death . . . we could not pay it ourselves and live so a substitute had to be found for us. Jesus Christ took our place, became our sin-offering, offering himself without spot unto God. He was the one who bore our sins in his own body on the cross (Heb. 9:14; 1 Pet. 2:24; 2 Cor. 5:21; Rom 5:6-11.)

The gospel is thus the good news of salvation offered to all men (1 Tim. 2:3-4; 2 Pet. 3:9; Acts 10:34-35.) But not all men accept God's grace. The fact that a gift is offered is no assurance that all are willing to accept it through obedience to the one offering it. Paul teaches positively that not all will obey the gospel (Rom. 10:16.), and just as plainly teaches that to reject the gospel and obedience to it is to assure one of "everlasting destruction" (2 Thess. 1:7-9.) Thus, the grace of God is extended to all men (Titus 2:11.), but not all will be saved (Matt. 7:13-14) because many will refuse to obey the gospel and salvation is only to the obedient. (Heb. 5:9.)

The book of Acts shows the application of this principle. Before Christ ascended into heaven he commissioned his apostles to "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned." (Mk. 16:16.) They went, they preached. Some obeyed the gospel and were saved such as the murders of Christ (Acts 2), Simon the Sorcerer (Acts 8:9-13.), the blasphemous Saul of Tarsus (Acts 22:1-16.), the devout Ethiopian nobleman (Acts 8:26-40.) were "almost persuaded" but because of disobedience to the gospel message will be lost. (2 Thess. 1:7-9.)

Those who accepted the gospel were converted, or changed, from the kingdom of Satan to the Kingdom of God. If you will study each case carefully you will notice that the same changes took place. (1) A change of heart through faith in Jesus Christ (Acts 15:9; John 3:16; Heb. 11:6.) (2) A change of life through repentance (Acts 17:30-31; Lk. 13:3.) (3) A change of relationship through immersion. In every example in the book of Acts baptism precedes salvation. Christ taught it was necessary (Mk. 16:16.) So did the inspired apostles. (Acts 2:38; 1 Pet. 3:21.) It is baptism that puts one into Christ, thus changing his relationship to Christ. (Gal. 3:26-27; Rom. 6:3-4.)

We must all give an account unto God. (Rom. 14:12.) Have you obeyed the gospel of Christ? Study carefully these scriptures in this lesson and learn about the good news of Christ. Perhaps we can help you. If so we are willing.

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May God have mercy upon a church which has lost its love for the truth, and has exchanged the preaching of the word for lectures and fables in order to tickle the ears of a worldly membership. (2 Tim. 4:2; Mk. 16:15.)

## The Bible of Christ

(Continued from page 1)

apostles endorsing divisive names. Neither can one think of a bride wearing the name of another man, while she claims to be married to one whose name she doesn't wear.

### THE UNITY OF THE CHURCH

The husband is the head of the wife. "For the husband is the head of the wife, as Christ also is the head of the church . . ." (Eph. 5:23.) "The church is subject to Christ." (Eph. 5:24.) "Head" means ruler. "Head" implies authority. The church must be governed by Christ's will. As surely as the church is Christ's bride, just so is it so joined to Christ that he and it are one. Christ is the head of the church. "THE church" suggests one. One head; one body. Christ was not (nor is he) a polygamist. Division can never be right. Paul says: "There is ONE BODY" (Eph. 4:4.) The body can't be parceled out to human leaders. It cannot be torn into sects. It is essentially one. It must be one. There is one head. There can be only one body.

Demoninational divisions do not properly represent Christ and his church. One supporting heresies is not loyal to God's truth. Worship, unauthorized in the New Testament is divisive. Anything by men is sinful, when contrary to Christ's will. Loyalty to Christ will lead all to be one. Christians must desire to be united. One source of authority must be recognized. The Bible—and the Bible alone will make one acceptable to God. God's will is not revealed elsewhere. God speaks to man no other way.

The Bible in all principles of obedience to God is understandable and can easily be followed by all. The common man—the humble person wanting to do right and go to heaven needs to begin reading the Bible to find his simple duty to God. Finding that, believing and doing that, will lead him to have confidence in all teaching of the Bible, though he finds more difficult passages, and truths and facts which have nothing directly to do with obedience. For example, a Christian learning the simple truths of the gospel and seeing the beauty of them, as he comes to know the divine will, will also see the beauty in the truths of the creation, though he may not fully understand the HOW of all things involved.

Truth is harmonious and believable. One truly wanting the divine will must divest himself of human opinions and study the word of God. Then and only then will he be united. The church is Christ's bride. He is its head. To him it is "subject." When thus all bow to Christ's will, unadulterated by men's opinions, all will come to be pure and faithful as a bride to her husband. "Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number", saith God in Jer. 2:32. But he also says: "Return, O backsliding Children, saith Jehovah, for I am a husband unto you . . ." (Jer. 3:14.)

## The Real Issue Involved In Dancing

JAMES H. HARWELL

Any discussion of dancing will be useless unless young and old alike are willing to admit, as did Jeremiah, that it is not in man that walketh to direct his own steps. It must be admitted by all that God in his infinite wisdom knows the pitfalls of human life, and, knowing such, has placed a restraint upon mankind with reference to certain practices.

It is not to be denied that preachers have often been unreasonable in their ranting and raving about the evils of dancing. Many absurd charges have been hurled from the pulpit, and ridiculous accusations have followed. Undoubtedly, young people have oftentimes turned away in disgust after hearing dancing upbraided, because they knew they had not heard a fair and representative discussion of the question. But young people are entitled to an intelligent and sane explanation as to the impropriety of dancing with members of the opposite sex. They are, above all things, entitled to know why dancing is frowned upon as a questionable and evil practice.

### DOES DANCING INVOLVE SIN?

The answer to that question is: Yes, it does. But why is it that sin is involved in dancing? It is

in the answer to this question that the real issue is brought to the surface. Sin is involved in dancing. True, the people of this generation are so naive as to ignore this fundamental truth; but, nevertheless, dancing is primarily sexual in nature. Oddly enough, the people of other countries freely admit the sexual nature of dancing, and they make no "bones" about it. But not so -n the United States We refuse to be frank about it. Dancing is just a sociable act! It is merely a mild form of exercise! It is desirable to make one graceful!

Mothers and fathers who refuse to recognize the basic sexual character of modern dancing, and therefore allow their sons and daughters to dance, should do a little research on the question. Shocking as it might be to them, they would find that dancing is universally recognized as being basically sexual in nature, and that apart from sex, dancing becomes practically meaningless. Take not my word for it, but investigate and see what the scientists has to say on the subject.

Now, the fact that dancing is essentially sexual does not mean that every boy and girl who dances will inevitably become an adulterer or adulteress. But it does mean that sexual desires are likely to be stimulated through dancing, whether consciously or unconsciously; and thus the possibilities of adultery are greatly enhanced. And wherever the possibility of adultery exists, so does the possibility of sin; for to commit adultery is to commit sin.

This, then, brings us face to face with a highly important matter—the problem of preserving chastity in young men and women until they are married. This problem is, oddly enough, peculiar to the human race. Animals have no such problem. Whenever animals mature sexually, they are free immediately to mate with other animals, and they do so promiscuously. Animals are not restrained by moral laws.

Not so with human beings. Young boys and girls mature sexually between the ages of eleven and fourteen years, but they are not free at sexual maturity to mate with others. Marriage at such an early age is frowned upon, and is restrained by law. This creates, then, a problem very much peculiar to human beings. There is a period of several years when young people are mature sexually, but are not free to indulge. To do so is sinful. The problem, therefore, of preserving chastity in boys and girls from the time they do reach this maturity until they are ready for marriage becomes a very difficult one.

That is where dancing and other practices so common among young people must be scrutinized carefully; for anything that has a tendency to contribute toward sexual delinquency during this period between sexual maturity and marriage must be looked upon as dangerous. And undoubtedly one great reason why so much sexual delinquency exists among young people (and it does, make no mistake about that) is because they have been told that fire burns, but have been allowed to go right ahead playing with the fire nevertheless.

Or, to put it plainer, young men and women have been told that they must not engage in sexual relations until they are married, but have been allowed to practice things that stimulate sexual desires to such an extent that it becomes practically impossible for them to live up to what they have been taught. And parents who teach their sons and daughters to be chaste, but nevertheless permit them to dance and pet, are like the jailer who told his prisoner that under no circumstances could he leave the prison cell, but went off and left the cell door wide open.

### DOES THE BIBLE TEACH THIS?

It most assuredly does. God condemns, and always has, adultery and fornication. About this there should be no debate. And because adultery and fornication are condemned, those things that lead to adultery are condemned also. Such things would include lasciviousness, lust, reveling, and suchlike. (Gal. 5:19; Matt. 5:27, 28; James 1:13-15.)

Christ was never satisfied to condemn that overt act. He went deeper and got at the cause. Thus not only those things which were sinful were condemned by him, but also those things which contributed to sin.

It is upon that basis that dancing, and similar activity, is condemned. It is a contributing factor

in sexual delinquency.

Gospel Advocate 1949

(Note: Subscribe for the Gospel Advocate — \$6 per year and well worth every cent of it. 1113 8th Ave. South. Nashville, Tenn.—EDITOR.)

## The Greatest Institution

### On Earth

By JOHN D. COX

Deceased

Many fail to understand the greatness of the church of our Lord. It is the greatest institution on earth. If those who are out of the church understand fully the nature of this institution, it is difficult to see why they are not interested in becoming members of it. Many who are members would surely be more interested in working for the building up of the church if they but fully appreciated its greatness.

THE CHURCH OF THE LORD IS THE GREATEST INSTITUTION ON EARTH BECAUSE IT IS THE HOUSE OF GOD' (1 Tim. 3:15.) It is God's family. Those in it are the children of God. (1 Jno. 3:1-2.) To fail to become a member of the Lord's church is to fail to become a member of the greatest institution on earth. It is to fail to become a child of God. One deprives himself of all the blessings that the Father in Heaven offers his children if he remains out of His family—the church.

2. THE CHURCH IS THE GREATEST INSTITUTION ON EARTH BECAUSE IT IS A SPIRITUAL HOME. (1 Pet. 2:5.) It is not a material building as many appear to think. It is not a fraternal order founded by man. It is a divine institution. It is made up of "living stones," the souls of men. In it we are to offer up "spiritual sacrifices."

3. IT IS THE GREATEST INSTITUTION BECAUSE IT IS GOD'S HABITATION. (Eph. 2:19-22.) God dwells within the church. It is through the church that his will is done upon the earth in saving men. Since the church is God's habitation, every member of the church should keep himself as pure as possible for, as a member of the church, he helps to make up God's habitation on earth.

4. IT IS THE GREATEST INSTITUTION BECAUSE CHRIST BUILT IT. (Matt. 16:18.) Therefore, it offers blessings that are eternal in their nature. The organizations and institutions which are founded by man are limited to man's feeble ability to extend benefits. Through the church that he built, Christ offers all that man needs for his eternal welfare.

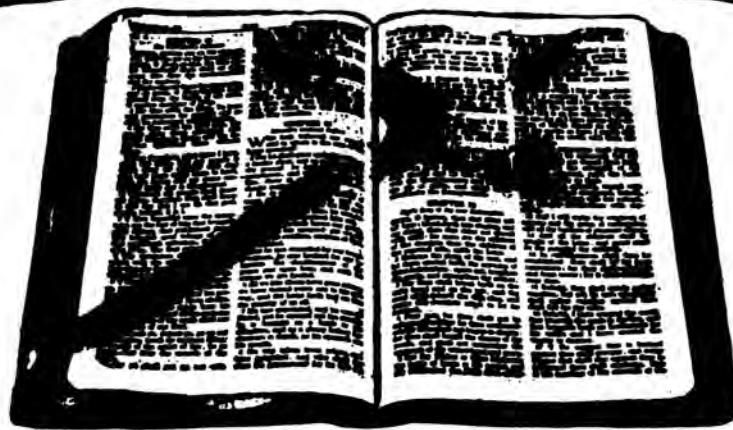
5. THE GREATNESS OF THE CHURCH MAY BE SEEN FROM THE PRICE THAT WAS PAID FOR IT. (Acts 20:28; Eph. 5:25.) Christ purchased it with his own blood. He gave himself for it. What solemn obligation this places upon all who are members of this blood-bought institution. This obligation cannot be met with "lip-service"—saying that we love him while by our lives we deny him. Nor can we assure the full responsibility of church membership with a half-hearted service. The fact that Jesus gave "himself" for the church should challenge the best that is in us. We should be filled with a fervent desire to make every contribution that we can do to the work of the Lord in time, talents, money, and influence.

6. THE CHURCH OF THE LORD IS THE GREATEST INSTITUTION BECAUSE CHRIST IS ITS HEAD; IT IS THE BODY OF CHRIST. (Eph. 1:22; Col. 1:18.) The church is to be in complete subjection to Christ, its head. He alone has the right to dictate the terms of entrance into the church. He alone has the authority to legislate laws regulating the lives of those in the church. In all things, he is to have the preeminence. (Col. 1:18.)

7. IT IS THE GREATEST INSTITUTION BECAUSE IN IT MEN ARE SAVED. There is no salvation out of Christ (Acts 4:12; II Cor. 5:17); but, the church is the body of Christ; therefore, there is no salvation out of the church. Again, there is no salvation without the blood of Christ (Heb. 9:22; Matt. 26:28; I Jno. 1:7); but, the blood was used to purchase the church (Acts 20:28); therefore to be saved by the blood of Christ, one must be in the church that was purchased with the blood.



# 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. 3

FRIDAY, APRIL 19, 1968

NO. 158

## Do You Attend The Night Services? (NO. 2)

(NO. 2)

FLAVIL H. NICHOLS,  
Winchester, Tenn.

### A MAN IN THE BIBLE WHO MISSED THE SUNDAY NIGHT MEETING

"Christ died for our sins according to the Scriptures." (1 Cor. 15:3) But on the third day he was "declared to be the Son of God . . . by the resurrection from the dead." (Rom. 1:4.) He was raised "early the first day of the week." (Mk. 16:9.) That very night his disciples assembled—and Jesus appeared to them while they were assembled! But one of the apostles was absent from that Sunday night meeting! Do you suppose he is happy that this was recorded of him? or, that he is glad it happened? or that he would miss that assembly if he could roll back the time and do it over again? Which apostle was it? The story is told in John 20:19-29. Read it.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, *Peace be unto you.*

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, *Peace be unto you: as my Father hath sent me, even so send I you.*

22 And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost:*

23 *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.*

27 Then saith he to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.*

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.*

#### THOMAS WAS ABSENT

"But Thomas, one of the twelve . . . was not with them when Jesus came." (Jn. 20:24.) Of the

gospel writers, John alone records any deed of Thomas. He tells us Thomas was called "Didymus," which means "Twin." (Jn. 11:16.) After the Jews at Jerusalem "sought to stone" Jesus (Jn. 11:8), he would not be deterred from returning to Judea after Lazarus' death; it was Thomas who said: "Let us also go, that we may die with him." (v. 16.) Notwithstanding his ardent love for Jesus, Thomas looked on the dark and gloomy side of life, it seems, and he apparently had no hope that they would escape. Yet he was determined to share Christ's peril. This reminds us of another who said: "Though he slay me, yet will I trust him." (Job 13:15.) Looking at the difficulties, and with the same pessimistic gloom, the night before the crucifixion, Thomas said: "Lord, we know not whither thou goest; and how can we know the way?" (Jn. 14:5.) This is the apostle who was absent from the Sunday night meeting. The unreasonableness of his disbelief will be noted in our text. (Jn. 20:25.)

#### WHY WAS THOMAS ABSENT?

The Bible records no 'excuses' offered by Thomas. Did it look like rain? Had guests dropped in for a visit? Were his clothes not nice enough for him to attend the meeting? Is it possible that his 'feelings' had been 'hurt' by another apostle? Had he been 'offended' at Judas who betrayed Christ? Was Thomas too 'good' (?) to forgive Peter for

cursing and denying Christ? Could he have lost interest in assembling, because their regular 'Preacher' (Christ) was not in the City? Did Thomas choose that particular hour to visit and comfort the grieved family of Judas Iscariot after he committed suicide? How very like many excuses often offered today! But the Bible mentions none of these to justify the absence of Thomas that Sunday night.

Have I forgotten, or did I know,

That man's excuses with God don't go?

Unlike Judas Iscariot, Thomas did not sell the Lord. Nor did he, like Peter, deny Christ, and confirm (?) it with cursing. But Jesus accused Thomas of being "faithless." (Jn. 20:27.) Christ had promised, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) If Thomas had truly BELIEVED this, he would have been present—not absent—that night!

Do YOU believe this verse? Is it 'good' scripture on Sunday morning? How much do you believe it at the hour for worship on Sunday NIGHT? Have you any faith in it on Wednesday night? If Christ were to speak to you about your absence from the night services of the church, would he call you "faithless" like he did Thomas?

(Next: What Thomas Missed That Sunday Night.)

### Which Church Did Christ Build

W. A. BRADFIELD

That there are several hundred religious bodies each claiming to be the church of Christ, or a denomination of the church of Christ, is a fact too plain to be denied. That these religious bodies disagree with each other in doctrine and practice is also plain to anyone that wants to see. Did Christ establish all these bodies? If so, why do they disagree, seeing they all have the same Bible? Did he establish any of them? If so, which one? If more than one, how many? "It makes no difference which church you join," say many. If this be true, does it make any difference how many churches you join? Men join lodges—Masons, Odd Fellows, etc.—to get the benefit of all of them. If it makes no difference which church you join, what valid reason can you give for not joining several churches, so as to get the benefits of several?

How many churches did Christ establish? What

does the Bible say? Did Christ and his apostles mean what they said, or were they simply joking? Christ said that whatsoever the apostles bound on earth should be bound in heaven. See Matt. 16:19; John 20:23. Paul says: "There is one body" (Eph. 4:4). "But now are they many members yet one body." (1 Cor. 12:20.) What is this body? It is the church. "And gave him to be the head over all things to the church which is his body" (Eph. 1:22, 23.) "for his (Christ's) body's sake which is the church." (Col. 1:24.) The body is the church. Paul says: "but one body," hence but one church. "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23.) "Therefore, as the church is subject unto Christ" (v. 24. See also verses 25, 27, 29, 32.) Paul does not say "churches," but "the church." As Christ established but one church it makes a difference which one you become a member of, if you wish to be united with Christ, for he is head of the one church.

Can any one show that it is right for four different men to teach and practice different things religiously, and at the same time it be wrong

Continued on page 4

## WORDS of TRUTH

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## Small and Large Congregations

GUS NICHOLS

Some members of the church say they want to be members of a very small congregation "Where members are spiritually strong". Some times we also hear it said, "We may not be growing in numbers, but we are growing in spirit". There is no special blessing in a congregation remaining small. Usually when there are many people living in the community where there is a church of the Lord, it is the fault of the church if it does not grow. The Lord intended that congregations grow. The Jerusalem church had 3,000 members by the close of the first day of its existence. (Acts 2:38-41, 47). Then they had daily additions until we read of the "Multitude of the disciples". Some have estimated that this congregation finally had about 20,000 members. It seems that they grew spiritually as well as numerically, and that in an extra large congregation.

Large congregations have some advantages over small ones. Their overhead expenses for operation do not take up all their contributions. They have money for mission work in other fields. Most small congregations do well to merely "Keep house for the Lord", as they often say. Of course, if this is the best they can do, then they should be content to do their best. But all congregations properly located, whether large or small, will grow "Spiritually" and "Numerically" if the members are really converted and are zealous for good works. (Acts 3:19; Titus 2:11-14.) Lukewarmness and a leaving of first love can ruin a church regardless of its size. (Rev. 2:4-5; 3:14-19.) It is not the size of the church so much as it is the calibre of its members that counts in God's sight.

When I was a child we had small schools in a single room in every community, with a "Third grade teacher" and with seventy five or more students ranging in ages from 7 years to twenty five. We think it was an improvement when schools began to consolidate in areas of greater population. The little one teacher schools served a good purpose in the days of the muddy, dusty roads, and of the horse and buggy. But instead of the larger and better graded schools being a curse, they have proved to be a blessing. Children have better teachers and better facilities for obtaining an education. We know cases where some small congregations should consolidate in these days of automobiles, busses and paved roads.

God has not told us in his work what size a congregation should be before it swarms. But there should never be another congregation started in the same community, unless there is some good reasons for so doing. We are no longer in the "Horse and buggy days". Every congregation should want to become as large as possible, and as soon as it can, provided there is no letting down of the bars for the world to come in just for the sake of numbers. However, each additional "Number" represents a soul worth more

than all the world. (Matt. 16:26). Jesus had numbers in mind when he gave the great commission. (Mk. 16:15,20). He had numbers in mind when he died for every man. (Heb. 2:9). Every congregation should seek to grow and expand to its potential limit. And there should be no envy and rivalry between large and small congregations. Neither should there be any "Stealing of sheep" or proselyting members from one congregation of faithful Christians to another. Peter said, "Love the brotherhood". (1Pet. 2:17). Where it is desired, and there is an opportunity to do it without interfering with local church autonomy, churches large and small should aid each other in the work of the Lord. No true church of the Lord will sever itself from all other congregations and treat them as if they were temples of idolatry.

For all the larger congregations in the brotherhood to break up into little congregations in these modern times would not only be foolish and unscriptural but weaken us all over the nation. There is no advantage in a farmer being a "One horse farmer", and being "Anti" big farmers. His whole philosophy is wrong. He himself needs to aspire to become to be a big farmer, if he can, and as soon as possible.

There is plenty of work and opportunity for growth in either a large or small congregation for all who want to really serve the Lord. The Lord's vineyard does not have to be either large or small to afford work for all. (Mat. 20: 1-16). But to oppose growth and all progress is the thing which often keeps a congregation small. It is disturbing to hear, otherwise well informed, men, praising a congregation just because it is small, or another just because it is large. It is sickening to hear one condemn a church because it is small and another because it is large. The same is true of meeting houses. The meeting house is somewhat like the houses in which various members live. You can't identify a Christian by looking at his house, neither can you judge that men are sinners just because they live in nice homes. There is no special virtue in living in a "Shack", such as I have lived in at times in my life; neither is there any demerit in living in a "nice house." The same is true of "Church-houses". It is the church that counts, in the sight of God, and not the house. However, a sorry house may not indicate anything in some cases other than covetousness and a dead church, just as is true with some individuals living in a "Shack" in the slums. In one case it may mean misfortune, while in another it may mean indolence and lack of diligence.

This writer preached in a meeting in one small city where there was a large congregation made up largely of "Mill Village" people and the rest of fairly well-to-do members. I found an ugly Spirit in the congregation. These two groups often spoke against each other. The poorer members spoke against the "fine clothers" of the more fortunate class, and they seemed to look down upon the "Mill Village" folks as being inferior. I preached against this spirit, and used James 2:1-4 as my text. On both sides they were clamoring for a divided church so the mill folks could have a church to themselves and the others wanted to be to themselves. I wondered if they thought heaven would be partitioned up for such factions.

Brethren, let us get down to the business of being Christians and of carrying the gospel to the whole world in our day, if possible. Let us be done with the idea that there is special merit in mediocrity and failure. Let us not be satisfied with less than out best for the Lord. Let not a single church among us, whether large or small, be satisfied with doing a little "Wheelbarrow business" for the Lord when it is capable of doing "A freight train business". Paul told the church at Corinth to "Abound" in the work of the Lord. (1 Cor. 15:58).

## Man's Real Needs

HAROLD HAZELIP

A common tendency is to think we need a multitude of material things which, while often helpful are not necessities. A catastrophe might leave a man without shelter, adequate clothing, or much food but he could still survive. We are so accustomed to luxuries that we often forget our

real necessities! Man has three basic needs in this life:

**PHYSICAL NEEDS:** The scriptures usually sum these up as "food and raiment." "And having food and raiment let us be therewith content." (1 Tim. 6:8). God anticipated these needs long before man experienced them and provided wonderfully for them through the plant and animal creations. Men want too much, strive too hard to satisfy their wants, and this forms the background of almost every sin we commit. We crowd out the truly important things of life in our quest for unnecessary things, yet we do have certain physical needs.

**REDEMPTION:** God's crowning creation became contaminated with sin. Man's deepest need is to be restored to divine favor. Again, God anticipated this need before man experienced it and provided the Lamb "slain before the foundation of the world." (1 Pet. 1:19-20). Christless, Godless, hopeless aliens and strangers are made nigh to God by Christ's blood. (Eph. 2: 12-13.) Like the 5,000 who wanted loaves and fishes but no spiritual food, or the Samaritan woman who wanted well water more than living water, we accept God's physical provisions greedily and His spiritual provisions reluctantly. Man needs redemption!

**GUIDANCE:** The redeemed one must be taught to "observe all things commanded." The way of the redeemed is not in himself: he does not direct his own steps. Christ's exemplary life is the pattern for Christian conduct. His life was saturated with good and separated from evil. We obtain guidance from His life, from His Word. To seek this guidance, man needs to study daily, pray daily, and attend every service of the saints.

The world changes but the basic needs of men do not. There will never be a man whose basic needs are different from these. Many a man has a healthy body and a shriveled soul because he has not been properly attending to all of his basic needs—few as they are.

## These Are The Times!

May I commend to you these words of General Omar N. Bradley, which have recently received a rather wide circulation: "WE HAVE TOO MANY MEN OF SCIENCE, TOO FEW MEN OF GOD. WE HAVE GRASPED THE MYSTERY OF THE ATOM, AND REJECTED THE SERMON ON THE MOUNT. THE WORLD HAS ACHIEVED BRILLIANCE WITHOUT WISDOM, POWER WITHOUT CONSCIENCE. OURS IS A WORLD OF NUCLEAR GIANTS AND ETHICAL INFANTS. WE KNOW MORE ABOUT WAR THAN WE DO ABOUT PEACE, MORE ABOUT KILLING THAN WE DO ABOUT LIVING."

What a commentary on our times! It is not that there is real antagonism between science and faith. It is that many have placed their faith in science, or rather 'scientism', instead of in God. Man's morality has not kept pace with his knowledge of facts. The mind of man and the things of this world have been given precedence over the mind of God and the things he has revealed. Man's knowledge can be a wonderful servant, but its mastery is the worst of tyranny.

It is time that modern man paused to consider the words of God: "For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to nought." "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1:19-21).

Despite his wonderful intellectual accomplishments, man has not, will not, cannot comprehend the mind of God nor do His will, APART FROM GOD'S REVELATION OF HIMSELF IN CHRIST AND IN THE BIBLE If mankind is to benefit from the knowledge of science, nuclear power and the myriad of other wonderful discoveries, he must listen to God's counsel on living. HE MUST LEARN HOW TO LIVE, AND THAT FROM HIM WHO IS LIFE (John 14:6). He must learn to live at peace, with men of good will, and that from Him who is Prince of Peace. (Is. 9:6,7.)

## "Where The Bible Speaks"

R. W. GRAY

Recognizing that words are signs of ideas the business world has long stressed the need for salesmen to communicate intelligently. The need for clarity is likewise appreciated by teachers, politicians, and officers. Uncertain sounds, wrote Paul, will confuse rather than instruct. (I Cor. 14:7-12).

The gospel has been communicated to us by words. (Jno. 17:17; 15:1-3; Rom. 1:14-17). The mind of God is transmitted to the mind of men by the Holy Spirit through the medium of words (I Cor. 2:7-13; Eph. 3:1-5). Inspired writers, as well as the restoration pioneers, stated a recognized need when they insisted upon the "form of sound words." (2 Tim. 1:13). The Restorers knew that to speak the wrong word is to convey the wrong idea; hence, the motto, "Where the Bible Speaks, we Speak."

This motto, designed to effect unity, has been used as a wedge to divide in a great many cases. The difficulty arising from the declaration is due to man's irresistible urge to interpret. The motto is not ambiguous. There was no uncertainty about it. It pledges to speak as the oracles of God. (1 Pet. 4:11). To wrangle over the motto, therefore, is to create a serious threat to the unity it was designed to effect.

Today's religious climate is such that the restoration plea should be realizing its greatest thrust, but, except for baptizing our children, we are making relatively little progress toward a wholesale return to the Bible. A chief contributor to this lag is our family problem. With the people of God bickering, backbiting and dividing among themselves little hope remains in converting our neighbors. Some who have respected us now pity us. We desperately need to get back to our plea, recognize its simple yet profound rule for spiritual life, and adhere to its principles.

### NOT A HUMAN CREED

Restorers did not expect their rule to be embraced as a human edict, as a creed of men, differing only in content from all other human creeds. They were explicit in explaining that they intended just what Peter instructs, "If any man speak, let him speak as the oracles of God; . . ." (1 Pet. 4:11) They meant what Isaiah meant when he wrote, "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). The purpose of the pledge, therefore, is to rid all men, and especially ourselves, of the fetters of human creeds; to make man free before God, answerable only to Him.

### MORE THAN LUTHER'S RULE

Luther said, "We will do nothing the Bible condemns." This does not state the issue with sufficient clarity; hence, the pioneers said, "And remain silent where the Bible is silent." By this they underscore the fact that divine law is both "inclusive" and "exclusive." Including, of course, all that inhere in things commanded of the Lord and excluding all that would oppose or alter the things commanded.

Recognizing that a command may be either "generic" or "specific" those formulating a Biblical plea saw the need to enlarge upon their explanation, "We speak where the Bible speaks," and hence they added, "In matters of faith; unity. In matters of opinion; liberty; in all things; charity." For example: The command "Go, preach the gospel!" (Mk. 16:15) is "specific" regarding the things to be preached, but the manner of going and the method of preaching is "generic" in that no methods are specified. Opinions may and do differ regarding the best procedures in obeying this commandment. Liberty and charity in such matters should be carefully guarded and cherished.

### AN INCONSISTENCY

It is at this point of granting liberty and extending charity that we have failed. While we demand liberty for ourselves we often rob our brother of the same. The "anti-literature" brother will circulate "literature" to prove that "literature" is unscriptural. He may conduct a singing school while he condemns his brother's Bible school. Still another who claims liberty in

teaching the Bible in classes with no specific command to SO teach seeks to take the liberty from others to engage a "located preacher" under the pretext, "There is no scripture for it."

Still others—who claim all the liberties heretofore mentioned will drive their wedge at another point. The command to "visit the fatherless" is as generic as the command to "Go," "preach!" but brethren who agree upon METHODS of preaching and teaching will fight over the METHOD of caring for orphans in "private homes" embraces "ANOTHER institution," the thing he says he opposes in the "institutional" METHOD, he is heard to say, "Well, I can see a difference in aid to a private home and in aiding an institutional home." Note the "I!" It is an admission of creed binding. Yes, we all see the difference in the two methods. It is the difference between twiddledee and twiddledum. The man who practices the former and condemns the latter is like the man who distributes "literature" in an effort to show that "literature" is sinful.

Then, there is the problem of those who take all the above mentioned liberties and go too far in their application. While we have every right to demand every liberty God grants we have no right to exclude a brother from our fellowship SIMPLY because he may differ from us in the methods chosen.

Here, I believe, a great many of the so-called "loyal brethren" have erred. We should seek to make it abundantly clear to our "anti" brethren that it is neither their practice nor their fellowship we detest. It is their tenacity in creed binding in areas of opinion that has closed the door of full and unrestricted fellowship. We need to manifest a much greater degree of charity for the sincere among them than has characterized us in the past. Then we can hold our heads up when we say, "In all things, charity."

### THE NEGATIVE SIDE

By the very nature of the case we should understand that the phrase, "Where the Bible Speaks we Speak," does not infer that every thing we say or do in matters religious is spelled out in precise language in the King James Version of the Bible. The oracles of God do not contain, for example, the word—BIBLE. But the idea of the scriptures formulating "The Book" is in "The Book." (2 Tim. 3:16-17).

The meaning of the pledge, therefore, is that we are to study the word, determine it's meaning, then impose this and this alone upon the religious world. (2 Tim. 2:15). The obvious difference in this approach and that of the segments following human creeds is that we seek to understand and teach the Bible while they seek to understand and teach their creeds. This pledge sends us again and again to search the Bible's sacred contents. It gives liberty in changing practices and doctrines found to be out of harmony with inspired Scripture. Human creeds permit alterations only after long, tedious, century long, history making changes.

The errors found in the creeds may never be altered. In the meantime the communicants of the sect must be content with the error until the church machinery decides upon a date of change and/or correction. Present day creed makers are quick to admit that they are making changes because "the social climate is changing." Those determined to follow the Bible as the only rule of faith and practice have no such inclinations. Their standard will not change with the changing times. It is, therefore, both sure and steadfast. Men will see and appreciate this when we begin to show sincerity in practicing it. We must rededicate ourselves to "Speak Where The Bible Speaks."

### CHIMNEY CORNER SCRIPTURE

While a thing is not anti-scriptural simply because it is often found in human creeds and denominational sermons; many words, innocent in themselves, are used by such men to propagate their religion. Unqualified usage of such language is unnecessary and often misleading. Such should be avoided if we would maintain a form of sound words. But even worse is to quote "chimney corner" (non-existent) scripture. Some axioms are not found in the Bible per-se, and some man made proverbs are quoted with such frequency that

society comes to think of them as inspired scripture.

The Restorers sought to expose the chimney corner scripture and denominational jargon for truth's sake. But we now observe the resurrection of some of these among those pledged to speak where the Bible speaks. Some are referring to these trite denominational phrases as "a fresh approach to the restoration plea." The "still small voice" that is supposed to "speak to the meditating heart" was so described recently by a Texas preacher. But those of us brought up in donominationalism know there is nothing "fresh" about the direct influences and impulses that are supposed to come apart from the word of God. This is what denominational preachers mean by the phrase. There is no reason to resort to denominational jargon in an effort to teach truth. Biblical ideas can be expressed in unquestionable fashion without resorting to such, and we lessen the chance of being misunderstood when we use sound words.

A conscious effort should be made to rid our prayers, sermons and conversations of statements that lend encouragement to non-biblical ideas. This is not said to discourage any conservative approach that is called fresh or new. Nor is it to infer that we must say Bible Study and not Sunday School. But it is to say that if we employ denominational jargon we should be careful to make our definition clear; else risk promoting error through the use of their vernacular. Our audiences are not likely to make the distinction between our slant and the slant of denominationalists when we use the same phraseology they use. This is certainly no time to show lack of respect for the pledge to speak as the oracles of God. It is a time when honest men are searching for the light. May we forsake the language of Ashdod and familiarize ourselves with the Bible and it's language. Then let us use these words in reproving, rebuking and exhorting those we have opportunity to enlighten.

WHAT IF the Lord were to begin this very day to make all the members of the church as desperately poor and insecure as they feel that they are when the collection plate is being passed on Lord's day? What if God were to make all such unhappy members as miserable the rest of their lives as this part of the worship makes them? Instead of counting their blessings and thanking God for the opportunity and way of laying up treasures in heaven, (Mat. 6:19-21), many pity themselves and it is like having an eye tooth extracted to give as the purposed that they would. (2 Cor. 9:7.) Yes, "The Lord loveth a cheerful giver."

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WHAT IF you keep on trifling with your conscience and hardening your heart until you "Cannot cease from sin"? (2 Pet. 2:14; Heb. 3:7-11; 1 Tim. 4:1-3.) Yes, what if you very soon reach the point where you will laugh at gospel preachers and brethren who try so earnestly and hard to get you to be a true Christian? What if you slip and slide back a little at a time until you are fully fallen away? Then you never can be restored. (Heb. 6:4-6.) Why not come back while you can? Why not come forward next Lord's day confessing that you have sinned in quitting the church—for a month, or a year or whatever time you have taken out from being a Christian. You can't follow Jesus and NOT FOLLOW HIM! He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Mat. 16:24.) What if death should come and find you back in the world?

OPTOMISTS: "All things work together for good to them that love God," (Rom. 8:28.) "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.)

## Which Church did Christ Build

*Continued from page 1*

for one man to teach and practice all of them? To illustrate. Suppose it be right and pleasing to God for A to preach "once in grace always in grace." B to preach "you can fall from grace," C to preach the "immersion only is baptism," and D to preach that "sprinkling or pouring will do as well." Would it also be right for A to preach all these doctrines? If not, why not? If four men preach four different doctrines, the people say God is pleased: if one man should preach them all, they would say the preacher was insane. Consistency, did you say? If four men preach these doctrines, people say they are preaching the Bible; if one man should preach them all, they would call him a simpleton. It is no wonder we have infidels.

Can two or more be right when they disagree? If one school teacher says 2 and 2 are 4, another 2 and 2 are 5, another 2 and 2 are 6, another 2 and 2 are 7, would you say all are right? How long would it take the directors to dismiss three of them? Are all of them correct? One church says do one thing; another says do something else. Are they both right? Not unless 2 and 2 are 4, 5, 6, and 7. If God accepts all denominations, and they disagree on what to do to be saved, then God is as well pleased with falsehoods as with truth. Christ says the truth makes free. See John 8:32.)

Are denominations branches of the church? Paul says God has set the members in, and tempered the body together "that there should be no schism in the body." (1 Cor. 12:18, 24, 25.) Is there schism or division among denominations? Certainly. Then they are not pleasing to God. "God set the members every one of them in the body as it has pleased him." (v. 18.) Did God set the various denominations in? If so, he failed to tell us about it. The Bible does not once name them. If God set in such churches, it is strange that he never said anything about them. If he did mention them, will some one tell us where?

Can a man be saved and go to heaven out of Christ's church? If so, what is the church good for? Can a man be saved and go to heaven out of the various denominations? They say he can. Can he be saved and go to heaven without believing and obeying the gospel? No, for it is God's power unto salvation (Rom. 1:16.) Then, denominationalism is not the gospel or any part of it, for God's power (gospel) gives us all things that pertain to "life and godliness"; in fact, they were never heard of for hundreds of years after the church was established and the gospel revealed.

But some one inquires if Christ did not speak of the vine and its branches. Certainly he did, but who is the vine and who are the branches? Christ says: "I am the vine" (John 15:1.) As Christ is the vine, who then can be the branches? Denominations? Let Christ answer: "I am the vine and ye are the branches." (V. 5.) Ye, who? "He that abideth in me, and I in him." Do we speak of denominations as "he"? No, "If a man abide not in me, he is cast forth as a branch." (v. 6.) This is the key; men, individuals, are the branches. Denominations are not hinted at in the passage.

Which is the church Christ established, and who compose it? It is called the "church of God." (Acts 20:28.) Christ says, "my church." (Matt. 16:18.) Paul calls congregations "Churches of Christ." (Rom. 16:16.) What about the expression, "Christian Church"? The Bible does not use it; the Bible speaks of God's church. The church is composed of Christians, but it does not belong to them, they belong to it. Are men Christians outside of this church? No more than men are Masons outside of the Masonic Lodge. Reconciliation is in the one body which is the church. (Eph. 2:16; 1:22,23.)

(Note: Order this lesson in tract from W. A. Bradfield, Henderson, Tenn.—Editor.)

## Did Christ Come to Build Schools?

GUS NICHOLS

Sometime ago I heard a radio preacher try to

create prejudice against the Bible colleges among us. Yet he once attended one of these schools in which the Bible is taught, and would likely be ready to commend their negative school in Florida. He argued that Christ did not come to "BUILD SCHOOLS, OR HOSPITALS," but to save souls. His argument stated logically would run about as follows: (1) All that Christ did not come to build is unimportant sinful and wrong. (2) Christ did not come to build "schools". (3) Therefore, schools are unimportant, sinful and wrong.

But let us examine this sort of argument and logic. The first premise is not true. All that Christ did not come to "build" is not necessarily unimportant, sinful and wrong. If everything that Christ did not come to build is sinful, then the anti "Florida College" is sinful, for the speaker admitted that Christ did not come to build schools.

But that is not all. Christ did not come to start the religious paper called the "Gospel Guardian", published by an organization which is incorporated for the purpose of teaching the work of God. If it is scriptural to teach the word of God through this man-made and incorporated institution, it would be scriptural to teach the work of God in a like institution called a "College" which is incorporated for the same purpose. If not, why not?

Christ did not come to start a family, as most all of us have done. Is a family unimportant, sinful and wrong, just because Christ did not come to get married and start a family? Christ also did not come to build meeting houses as places for worship, with their rest rooms, class rooms and office rooms, etc. Are such buildings, therefore, wrong?

Christ did not come to build a baptistery. Is it therefore wrong to have such? Christ did not build a Lord's table with individual communion cups, but does this fact make it sinful to have these things? Of course, not.

Authority for teaching the Bible in a school is found in the fact that Christians are to teach the people of all nations, preach the gospel to every creature in all the world, until all are taught of God. (Mat. 28:18-20; Mk. 16:15; Jn. 6:44-45). This is as much authority for Christians to teach the work of God in a school like "ALABAMA CHRISTIAN COLLEGE" as it is to teach the same work through the "Gospel Guardian" paper started and put out by individuals.

The authority for the church to buy a lot, get a building permit, build a meeting house, etc. is in the general command to assemble, which is no way regulates the place for the assembly. (Heb. 10:25; 1 Cor. 14:23.)

Authority for individual communion cups is found in the fact that Christ told his disciples to divide the fruit of the vine among themselves, and did not tell them how to divide the fruit of the vine among themselves, and did not tell them how to divide it. (Lk. 22: 17-19). This general command may be obeyed by the use of individual cups the same as in using only one cup. The use of a plate for the bread is by the same general authority.

Christ did not come to build a song book, with its notes, flats and sharps, lines and spaces, with the four parts; soprano, alto, tenor and bass. But the general command is to "sing", leaving all these human devices and aids to human judgment, so long as we simply do the thing commanded—"sing".

Furthermore, Christ did not come to divide the audience on Lord's morning into various classes for a Bible school, sometimes called the "Sunday School" But this fact does not prove such a "school" is wrong and sinful. The anti "Sunday School Brethren" used to argue, forty years ago, that the Lord did not come to set up and build a "Sunday School", but to build the church, and therefore the "Sunday School" is wrong, so they argued. Is it not strange that men among us now will borrow their thunder and try to divide the church today over such illogical and unreasonable a doctrine?

A generation ago Brother Daniel Somer, disturbed and divided the churches in the North over the question of individuals operating,

attending and supporting Bible colleges, until that whole section of our country largely became a mission field.

Christians do not have to divide into classes for Bible study, use individual cups in communion, build meeting houses to be owned by the church, use baptisteries, song books, and the like, but they do have to obey God and really and effectively get the work done which He has ordained for them to do, whether or not they use such expedients.

A Christian does not have to use the same methods and expedients used by all other Christians in order to be united with them. To make a law against the use of such expedients by others is to legislate for God and to add to His word the anti commandments of men. As the old pioneers taught, we are to be united and uniform in matters of faith, matters of revelation, or in obeying the commandments of the Lord; but give and exercise Liberty in matters of opinion, or of expediency. This is still the true basis of Christian unity.

## Gods Plan for Our Homes

The home is the basic unit of society. The church, the community and the nation can be no stronger than the homes which compose them.

**ORGANIZATION OF THE HOME.** No institution can be strong without proper organization- the home included. God has therefore devised sufficient and proper organization for its successful operation. He has made the husband the head of the family unit. Wives are to be in subjection to their husbands, and children are to honor their parents (Eph. 5: 22-32).

**ROLES OF FAMILY MEMBERS.** Each member of the family has specific responsibilities which he must fulfill for the proper functioning of the home unit. Fathers are to provide the material needs of the family, i.e. food, housing, clothing, etc. Wives are to be keepers at home, making a home for the husband and children. Paul assigns the wife the task of "ruling the household" ( 1 Tim. 5:14 ASV). This role is to be understood in the light of the teaching that the husband is the head of the wife. But since the husband is out of the house much of the time, the ruling of the household falls largely upon the wife.

**PURPOSE OF THE HOME** The home was designed and established by God. It is therefore correct to to God for the purposes which we should strive to achieve in our homes. First, the family unit provides for the bearing and rearing of children. To conceive and bear children out of wedlock is sin. But in the home the bearing of children is a glory to both God and the parents. The home can then provide the type atmosphere which will mold the child into the image of Jesus Christ.

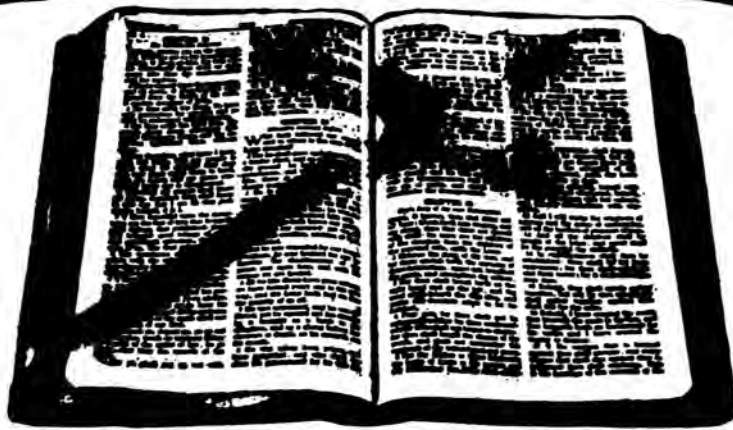
**NEXT, THE HOME IS FOR THE HAPPINESS** and welfare of both parents and children. A man and woman find their greatest happiness and usefulness in producing a noble home. Children also depend on the home for their happiness and well-being. Since they are so helpless when they come into the world, and so dependent upon others for their physical, moral and spiritual growth, the wisdom of God is obvious in providing the home to meet these needs.

**BUT TO MERELY HAVE A FAMILY IS NOT ENOUGH.** It should be a Christian family. No family can be what it should be without Christ enthroned as its King and ultimate example in life. The family is definitely crippled in its work if any member is not a Christian.

God's plan for the family must be acknowledged and followed. May we all dedicate ourselves to the end that we may have Christian homes.

**PESSIMEST:** "One day when I was alone, worried and felt that I was without a friend and the whole world had gone wrong and against me, a still small voice seemed to come to me out of the gloom which said, 'Cheer up, old fellow, everything could be much worse.' So, I cheered up, and sure enough, everything got a lot worse."

# 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. 3

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NO. 159

## Nichols-Holder Debate

### Second Night

#### PROPOSITION I

"The Scriptures teach that all for whom Christ died will be saved, or receive remission of sins, without the preached or written word, or any condition on their part."

Affirmative—J.D. Holder

Negative—Gus Nichols

#### NICHOLS' FIRST NEGATIVE

Mr. Moderators, Worthy Opponent, Ladies and Gentlemen: It affords me great pleasure to reply to the speech of my friend, and try to assist you in understanding the plain and simple truth as presented in the Bible. He is affirming that "The Scripture teach that all for whom Christ died will be saved, or receive remission of sins without the preached or written word, or any condition on their part."

I showed last night that one could be lost for whom Christ died. "Destroy not him with thy meat, for whom Christ died." (Rom. 14:15.) According to my opponent, that is impossible!—He says, "All for whom Christ died will be saved," and that without the word, "or any condition on their part." I contend that Christ died for all men, for all sinners alike, and that he offers them salvation in the gospel of Christ, upon terms which He himself (as mediator) has stipulated.

I now answer his questions, given me in writing last night:

1. "Does the term 'sheep' and 'goats' in Matt. 25:33, embrace all the race of Adam?" It embraces all the lost and saved. Jesus said the 'sheep' had "DONE" good, and were not people who had done nothing. (Verses 35-40.) The 'goats', he said, "DID IT NOT". Jesus was not there addressing little innocent babies.

2. "Does the term 'sheep' embrace all who will inherit the kingdom at the second coming of Christ?" It includes all such as has done good—"Done it unto one of the least of these my brethren." (v. 40) They make up the 'sheep.'

3. "Does the term 'sheep' embrace only those who obey the gospel?" It embraces only such as "HEAR" and "FOLLOW" Christ. He said, "My sheep HEAR MY VOICE, and I know them, AND THEY FOLLOW ME." (Jn. 10:27.) He was not addressing irresponsible infants. Children are not lost; they need no remission of sins—they are safe already.

4. "Is prayer heard of God when offered by faith?" Not if not offered by faith IN GOD. Now, back there when the gospel was first being revealed, He heard Cornelius. But he believed IN GOD, and needed faith in Christ to be saved. But my opponent denies that one must have any faith to be saved.

He challenged me last night to show where WATER BAPTISM is said to be "into Christ." Mr. Holder has a good forgetter: he not only forgets my arguments, but his own writings also. I hold in

my hand his little booklet called "unsound Positions Of..." (what he vulgarly called) "Campbellism." On page 50, Mr. Holder says, "Those who are baptized into Christ should put on Christ in the picture or likeness of his death, burial and resurrection, BY BEING BAPTIZED IN WATER, Gal. 3:26-27." (End of quotation.) Here he gives "Gal. 3:26-27 as "WATER BAPTISM", which, according to these verses, puts us "INTO CHRIST"; and Mr. Holder says, "BAPTIZED IN WATER, Gal. 3:26-27." He forgets his own booklet, as he does my speeches!

1 Cor. 12:13, "By one Spirit are we all baptized into onebody." I showed last night that "by one Spirit" means by his direction, instruction and leadership. And I proved it by many Scriptures; but my opponent has paid no attention to them. He let these arguments stand, to go down in the book that is to be published, with no reply from him whatsoever.

When I played his speeches back, I think I discovered that I had misunderstood his position. Instead of contending that HOLY GHOST baptism puts one into the body, if I understand him now, he has taken the position that one is baptized "INTO CHRIST" by some sort of a MYSTERIOUS BAPTISM, in Christ as the element. I want to ask him if that is his position? (The speaker had lost sight of Mr. Holder in the crowd about the table). Where is Mr. Holder? I see him now. Is that your position? Will you nod for me?

(Holder: did not nod.)

Nichols: Oh, he is afraid to say; he dodges. An honest teacher of the word wants to give light and aid in the study of any Bible subject. My friend is dodging; he wants to hide his position. But I will bring him out—"Where he leads me, I will follow!"

He is now saying one is baptized IN CHRIST as the element. But the Bible says the baptism that puts us "INTO" Christ has a RESURRECTION in it, "Like as Christ was raised up from the dead." (Rom. 6:3-4.) We were raised out of that in which we were "buried;" and if we were buried in Christ as an "element," then we WERE RAISED OUT OF CHRIST—no longer in Christ after baptism! No man is in Christ, then, except while being baptized! Paul said, "Buried with Him in baptism, wherein also ye are risen." (Col. 2:12.) "Like as Christ was raised." (Rom. 6:4.) One is not baptized both INTO, and OUT OF, Christ like that—with Christ as the element. We are baptized "IN" one body, but "INTO ONE BODY." (1 Cor 12:13.) We are not baptized "IN" Christ, but "INTO JESUS CHRIST." (Rom. 6:3-4.) The Baptism—BOTH THE BURIAL AND RESURRECTION—is "INTO" Christ. A couple may be married "IN" the house, but it is "INTO" wedlock. They were not married "INTO" the house, though the wedding took place "IN" the house. Baptism is not "INTO" the element—water;

one is already "IN" the water before the act of baptism is performed "INTO" Christ. The marriage ceremony is not "INTO" the house; they were already "IN" the house—but it is "INTO" the married life. We are not baptized "IN" Christ, but "INTO JESUS CHRIST" (Rom. 6:3-4.) as a result of it.

He took up the word "world" last night, and said Webster illustrates its meaning by speaking of "the world before the flood." Well, that "world" included all the wicked, did it not? Peter says, "The world that then was, being overflowed with water, perished." (Pet. 3:6) Does my opponent think that was just a little handful of the wicked—just the "elect" that perished back there? 'Elect' drowned in the flood? Why, his position is that the 'elect' were in the ark! Furthermore, were there any 'non-elect' babies at the time of the flood? If so, did any of them die in infancy? If so, did they go to hell? If he says there were 'non-elect' infants drowned then, and they went to heaven, then he has some of the 'non-elect' up in heaven! But if all the infants back there were of the 'elect', why did God destroy them? Why destroy the world to purge it? If he had just let the babies get grown, he would have had a good world—a world full of 'elect.'

Jn. 3:16, "For God so love WORLD, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." My friend asked "What 'World'?" "The bread that I will give is my flesh, which I will give FOR THE LIFE OF THE WORLD." (Jn. 6:51.) My friend says, "What 'world'?" "He is the propitiation for our sins; and NOT FOR OURS ONLY, but ALSO for the sins of the WHOLE WORLD." (1 Jn 2:2.) My opponent wants to know, "what 'world'?"

Well, I am ready to tell him: It is the 'world' in sin! "He is the propitiation for OUR SINS... also for the SINS OF THE WHOLE WORLD." (1 Jn. 2:2.) It was for all who had sins. "THE WHOLE WORLD lieth in wickedness." (1 Jn. 5:19.) So, he died for the "WHOLE WORLD", and the "WHOLE WORLD lieth in wickedness." Again, "God sent not his son into the world to condemn the world; but that the WORLD through him might be saved." Not the "created world" that he found in Webster—but the lost 'world'. Jesus said, I came not to judge the 'world, but to save the WORLD" (Jn. 12:47.) "What 'world'?" It says it is the 'world' that is to later be judged. "I came not to JUDGE THE WORLD, but to SAVE THE WORLD," thus to save the 'world' that is to be judged later. And that is all the sinful race, of course. Again, "what 'world'?" Why, the 'world' without life: "The bread that I will give is my flesh, which I will give for the LIFE OF THE WORLD." (Jn. 6:51.) The 'world' that is spiritually dead, and not all "created things."

(Continued on page 4)

## WORDS of TRUTH

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## Are You A "Chicken"?

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 youths 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) When people today dare to openly stand up against communism and threaten to bring irreparable damage to this Godless philosophy, the Communist conspiracy immediately tries to assassinate their character and to label all their followers with a dirty label. Examples of this would be "McCarthyite" and "Bircher." This is not to imply that the writer agreed with all of the steps of procedure taken by the late Senator Joseph McCarthy or by all of those now being taken by the John Birch Society in their fight against communism, although I am in perfect sympathy with their objective of stamping out the menace of Communism. The above is merely to illustrate the point that one of the weapons Satan uses in his fight to win the souls of mankind is to distastefully, improperly, and untruthfully label all those who, by their lives, are fighting against him.

It is a gross misnomer to label children 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 it rather a sign of cowardice to follow the crowds down 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 preserved even in the face of more than 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 with people who could not stant 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"?

WOT These Are Scriptural Quarterlies for junior and senior high school students dt

The author of this series began studying the Bible under the direction of W. A. Black and Gus Nichols, and he has studied under other fine Bible teachers in four of our Christian Colleges. He had studied and memorized scripture for fully one third of a century before writing the quarterlies. Tens of thousands of these quarterlies have been in use for approximately four years. Thus far, no one has called attention to a doctrinal error in either of the twenty form quarterlies.

In the junior High, the first quarterly is entitled "On The First Day of The Week." The others are 'Developing Right Attitudes'; 'Renewing Your Mind'; 'Forming Right Understanding'; 'Growing Up In Christ'; 'Why The Church of Christ?'; 'Why We Obey'; 'Why We Avoid Evil Things'; 'The Way of Believing The Bible'; 'What Is Your Life?'; 'Grace For The Trials'; 'A More Excellent Way'.

The first and eighth quarterlies in Senior High are entitled "Things Right With The Church of Christ". Others are 'Perils of Youth'; 'There Is No Escape'; 'Strength For Today'; 'Victorious Youth'; 'Tragedies of Prodigals'; 'Jesus Christ, The Son of God'; 'God's Book to Mankind'; 'Initiating Action'; 'Wise Steps in Soul Winning'; 'But Seek Ye First'.

Hoyt Bailey prepared each of the three hundred twelve lessons in the Bread of Life Bible Study Series.

These are available at your Favorite Book Store, or From College Book Store, Alabama Christian College, Atlanta Highway, Montgomery, Alabama. They are 50 cents each.

## Speak Not Evil One of Another, Brethren

James 4:11  
FRANKLIN CAMP

The Epistle of James is practical. He discusses what seems to be too many little things. But after reading what he has to say we can see that these things are not as small as they seem to be. One of the things that James calls attention to is the tongue. There is no sin that Christians commit, while thinking little about it, that is as serious as speaking evil one of another. This sin needs careful attention that it might be avoided. This is especially true when there are differences that are being discussed.

This sin is dangerous because it is easy to deceive ourselves about it by claiming that we are standing for the truth. The Bible teaches that error is to be condemned and the truth upheld. But there is a great deal of difference in condemning error and doing what James condemns. The danger is that we will commit that sin that James condemns while hiding under the guise of defending the truth. I fear that this is what is happening in the church today.

The word that James uses that is translated "to speak evil of," means to speak evil of someone else in that person's absence, to criticize, to insult, to slander someone when he is not there to defend himself. The psalmist said that the wicked, "Sittest and speakest evil against thy brother; thou slanderest thine own mother's son." (Psa. 50:20). God says, "Whoso privily slandereth his neighbor, him will I cut off." (Psa. 101:5). The noun form of the word is translated backbiting. The very word backbiting carries the idea of doing something behind ones back. It is also suggestive that in Romans 1:30 and Second Corinthians 12:20 that backbiting and whisperings are listed together. This implies whispering campaigns and speaking evil of brethren are twins. The two words together give the picture of little groups in huddles off to the side, whispering information designed to destroy the reputation and good name of someone.

While it is necessary to defend the truth we are not to forget that the law of love is included in the truth. We have a perverted idea of truth when we violate one truth while claiming to be upholding another truth. The love of others, will make us deeply concerned about their welfare. If I am interested in a person's welfare I will speak to him and not about him. The fact that I have part in some whispering campaign, which can only hurt someone and do nothing to help him, is evidence that I am not really interested in his good. Paul talked to Peter face to face, not behind his back. He wanted to help Peter as well as defend the truth. Think of the damage Paul could have done to Peter and the church by starting a whispering campaign against him. In this instance Peter was in error. (Gal. 2: 11-16.) In many instances today the charges that are made against others are trumped up charges designed to hurt their influence.

Those who are guilty of speaking evil one of another join hands with satan. In Revelation 12:10 he is called the "accuser of our brethren." His accusations against Job are an example of how he works. The very essence of evil speaking indicates a sinister motive. The charges are commonly uttered, not to the person that is blamed, but to others, who will thereby be prejudiced against him. If the charge should be made directly to the person it is done with the object of inflicting pain, rather than encouraging amendment if life. It is not speaking the truth in love, (Eph. 4:15) but reckless talk without any care as to whether it is truth. It is poisoning the wells out of which respect and affection for our fellow-men flow. The bitterness and misery which are caused by the love of evil speaking is incalculable. Much of the suffering of men is inevitable. It cannot be escaped or remedied. But suffering that is caused by evil speaking should not have to be endured.

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A righteous man is one who proposes to do right about everything, and let the Bible be the standard of what is right.

## Do You Attend the Night Services NO.2

FLAVIL H. NICHOLS  
Winchester, Tenn.  
WHAT THOMAS MISSED  
THAT SUNDAY NIGHT

We have learned that our Lord's disciples assembled at night (Jn. 20: 19-20) the "evening" subsequent to his resurrection. (Mk. 16:9.) With the crucifixion scenes fresh in their minds, how they WANTED to assemble! (The crucifixion is fixed firmly in our minds each Lord's day by the Lord's supper!) Christ's disciples met that Sunday night despite the fear of the Jews, which fears caused them to "lock" the doors! (Jn. 20:19, Goodspeed.) How many of us would attended meetings under such circumstances?

### THOMAS WAS ABSENT

John (20:24) records that "Thomas . . . was not with them" that night. We do not know where he WAS, but we know where he was NOT! Two disciples discovered that the 'stranger' who had journeyed with them to Emmaus (Lk. 24:13-18) was the risen Christ. (v. 19-32.) They immediately returned (about 7½ miles) back to Jerusalem, and "found the eleven gathered together." (v. 33-35.) This suggests that Thomas COULD HAVE KNOWN the time and place of this meeting! (If they knew it, why could not one of the apostles have known???) His absence deprived Thomas of many advantages and blessings. Consider some things he missed by being absent.

### MISSED FELLOWSHIP OF OTHER DISCIPLES

Disciples of Christ that day had but few friends. The Jews were openly hostile. Having crucified the leader of these believers, when would they arrest and kill the apostles? "For fear of the Jews" the doors of their meeting placed were "bolted." (Jn. 20:19, Williams.) Like Moses of old, these disciples preferred to "suffer affliction with the people of God" (Heb. 11:24-26), rather than to be deprived of fellowship with one another! Peter later directed: "Love the brotherhood" (1 Pet. 2:17)—not merely a small circle of acquaintances in the church, nor merely your own local congregation.

Disciples of Christ come from differing backgrounds, with varied training, and from different walks of life. Yet, love for Christ is a common bond which binds our hearts together, so that if "one member suffer, all the members suffer with it." (1 Cor. 12-6.) Our mutual love of God (Matt. 22:37) makes us delight in one another's company. "Fellowship one with another" (1 Jn. 1:8) is worth much. The saints at Jerusalem "continued steadfastly in . . . the fellowship" and made a practice of "breaking bread from house to house." (Acts 2:42, 46-47.) Although it does not take a 'picnic' to get Christians together, social intercourse does have its place. After failure to restore an erring brother, we must refuse to "eat" with him". (1 Cor. 5:11.) This necessarily implies (does it not?) that so long as he is in "fellowship" with the church, we may and should "eat with" him.

But Thomas missed the fellowship (joint or mutual participation) with the other disciples by being absent that Sunday night. How much fellowship do you have with the church, when you are absent from the night services?

### MISSED TESTIMONY OF WITNESSES

Imagine that YOU were present that night: Mary tells how she first saw the Lord after his resurrection! (Mk. 16:9) Then all the women relate how he appeared to them! (Lk. 24:1-11.) Two disciples return from Emmaus and tell (Mk. 16:12-13) about his appearance to them! Peter and John talk excitedly about their race to the tomb, avering that they found it empty! (Lk. 24:12; Jn. 20:1-10.) How thrilling this meeting must have been! But Thomas was absent! This testimony of witnesses (whom Thomas knew to be reliable) was not heard by him!

### MISSED PRESENCE OF CHRIST

This seems to have been the fifth appearance of Christ after his resurrection; but it was the first

time he appeared to the apostles as a group. Because he was absent, Thomas missed seeing Him who "abolished death, and hath brought life and immortality to light." (2 Tim. 1:10.) One vision of HIM demonstrated the certainty of life after death! It was enough to change their sobbing into singing, and change their night into marvelous day. However, John records that Thomas "was not with them when Jesus came." (Jn. 20:24.) He missed being with Jesus!

According to his unfailing promise, Christ is in OUR assemblies today. He said, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) Later he promised, "Lo, I am with you all ways," (literally: all the days"). (Matt. 28:19-20.) Of course, we cannot see him with our physical eyes; but in religion "we walk by faith, not by sight." (2 Cor. 5:7.)

### MISSED THE "PEACE" CHRIST GAVE

Restlessness was characteristic of the apostles after Christ was slain, and "fear of the Jews" (Jn. 20:19) possessed them. Thomas was 'gone' somewhere, and Peter soon said, "I go a fishing." (Jn. 21:3.) Appearing in their locked room, Jesus said, "Peace be unto you." (Jn. 20:19, 21; Lk. 24:36.) John further tells us, "Then were the disciples glad when they saw the Lord." (v. 21.) Thomas needed this "peace" which made theirs no sad, dull meeting of lament and delusions! But he was not with them, and missed this joy and peace!

### MISSED EVIDENCE JESUS GAVE

In this Sunday night assembly, Jesus "showed unto them his hands and his side" (Jn. 20:20), dispelling any doubt in their minds about his resurrection. They were not seeing a 'ghost,' and this was no apparition! The same body which was crucified, is now alive again!

Although to Mary Jesus said, "I am not yet ascended to my Father" (Jn. 20:17), and his body was not yet 'glorified' (Phil. 3:21), it did have powers of extraordinary locomotion, even through closed doors (Jn. 20:19), and could become visible and invisible. (Lk. 24:31.) Meanwhile it retained characteristics of humanity: it could take food in the ordinary way (Lk. 24:41-43), and still had prints of the nails in his hands, and of the spear in his side. The "same Jesus" who was crucified, now lives again! (Acts 2:36) But being absent, Thomas missed the convincing evidence (Acts 1:1-3) of Christ's resurrection.

For a whole week the other disciples believed that Jesus was raised, while Thomas did not believe this great fundamental truth. Why? He had forsaken that Sunday night meeting, with its opportunities to learn! Today many are slow in Christian activities because they willfully are absent from the Sunday night services, which afford such excellence opportunities to "grow in . . . the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18.)

Probably Thomas (and all the other apostles) had believed like Peter, who confessed: "Thou art the Christ, the Son of the living God." (Matt. 16:16.) But now is Thomas "faithless." (Jn. 20:27.)

### MISSED FIRST STATEMENT OF THE GREAT COMMISSION

At this Sunday night assembly Jesus gave the first statement of the great commission— but Thomas missed this, too! That very night Jesus said, "As my Father hath sent me, even so send I you . . . Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Jn. 20:21, 23.)

Jesus did not want them to go yet; so during the ensuing forty days he said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." (Lk. 24:49.) Doubtless Thomas was with him when Jesus gave the great commission on the mountain in Galilee, as recorded in Matt. 28:18-20. But he missed the first statement of it! (Jn. 20:21-23.)

### THOMAS NEEDED TEACHING

Just how useful was Thomas during the week following that Sunday night assembly? Instead of teaching others to believe in the risen Lord, he himself had to be taught! (Heb. 5:12-14.) The other disciples had to gather him up and teach him what he should have been present to see, hear, and

learn first-hand!—but even then, Thomas steadfastly refused to believe these ten apostles, whom he knew to be reliable men!

### WHAT YOU MISS ON SUNDAY NIGHTS

Yes, like Thomas, those who stay away from services on Sunday nights miss much in our day! (1) They miss the fellowship of other disciples. (2) Sermons by preachers familiar with the recorded testimony of the witnesses, who "preach the word" (2 Tim. 4:2) are not heard by the absentees! (3) They miss Christ, who promised: "Where two or three are gathered together in my name, there am I in their midst." (Matt. 18:20.) (4) They deprive themselves of the joy and peace that comes from worshipping God. (5) They miss sermons on evidences of the resurrection of Christ and other Bible truths, and (6) sermons about the great commission, with other lessons to convert sinners and help saints mature in Christian graces (2 Pet. 1:5-11).

Can you afford to miss so much?

(Next: What Thomas' Absence Did.)

## Scriptural Quarterlies For Junior and Senior High School Students

It was eleven years ago that I was baptized into the Church of our Lord, during a meeting being held by Brother Gus Nichols. I have known Brother Nichols all of my life and as each year passes I grow to love and appreciate him more. I think many times of how we stand back and wait until men have passed on to a greater reward, before we really let it be known how much we appreciate them. May I suggest that we tell Brother Nichols and the other great preachers of our Lord's Church, how dear they are to us. May we pay them the tribute they deserve while they are still with us, although they will receive a greater tribute than men can give them, when they go to be with God.

My wife, Judy, our daughter Tameron, and I are presently in Abilene, Texas, where I am attending Abilene Christian College. I will be a junior at the end of this term and am really enjoying school and the wonderful Christian spirit that is present. We attend the Minter Lane congregation where I am assisting the Personal work director so I might get some first hand experience.

I hope and pray that in some small way, I can thank Brother Nichols for the life he has lived and that I may accomplish a portion of the great good he has accomplished for the Lord.

Brother Nichols, may God bless your life and give you many more years to live for him.

In Christian Love,  
Wayne E. Harvell

## Think on These Things

The American Cancer Society estimates that 59,000 Americans will develop lung cancer in 1968. Of these some 52,000 will die. Seventy per cent (70%) of these deaths could be prevented if there was no cigarette smoking. In other words over 36,000 Americans will die of lung cancer this year because they smoke cigarettes. These are preventable deaths.

Teenagers are spending an average of 10 million dollars per week on cigarettes according to the latest Rand Youth Poll. The number of 16-19 year old smokers increased from 49% to 53% in the last two years.

Ten million dollars per week sales is a lot of money! The cigarette people will fight hard to hold this business! Especially since most of these young customers will keep on smoking through the next few decades until heart trouble or lung cancer or emphysema will make them good customers no longer.

More money is spent to advertise cigarets on television than any other product. One hundred ninety-five million dollars was spent in 1967 for television cigarette commercials. The next highest amount was to advertise automobiles—128 million dollars.

The READER'S DIGEST now has the largest circulation of any magazine in the world. The  
(Continued on page 4)

## Nichols-Holder Debate

(Continued from page 1)

"What 'world'?" If it means the 'elect' only, then: "He is the propitiation for our sins"—Christians' sins. (my opponent emphasized the "We," "us," etc., in Rom. 5: 8-10, and thought that "we" alone there had an atonement!) But John says, "He is the propitiation for OUR SINS: and not for OURS ONLY, but ALSO for the sins of the WHOLE WORLD." (1 Jn. 2:2.) Mr. Holder argues that it is for Christians only—just for the 'elect'; but it says, "Not for ours only, but also for the sins of the whole world." My opponent thinks that is just the 'elect'—he is contending that Christ died only for the 'elect' or only for 'us'—"our sins" only. He says it was only for a favored few whom he foreordained and predestinated before the world to save without hearing the word of God, without faith, or without any condition—even without the gospel.

But let us examine 1 Jn. 5:19 again. It says, "The whole world lieth in wickedness." If "whole world" means only the 'elect,' then here we have only the 'elect' in wickedness! Then it would mean "The whole world lieth in wickedness!—that is, the 'WHOLE' 'elect' lieth in wickedness! Nobody in wickedness but the 'elect,' according to his logic!

"What 'world'?" "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.) If "WORLD" here means only the 'elect,' then it means God gave his Son for the 'elect,' that "whosoever" (of them, the 'elect') would believe should not perish; the rest would perish, hence some of the 'elect' be lost, according to that idea! So, it means the "whole world"—all needing a Saviour.

## Think on These Things

(Continued from page 3)

latest figures show that starting January 1, 1967, the DIGEST had a circulation of 16½ million copies, and this magazine carries no tobacco or alcoholic beverage advertising as do LIDW, LOOK, SATURDAY EVENING POST and many other magazines.

Have you remembered lately to thank the READER'S DIGEST for not carrying any liquor or cigarette advertising in its American editions. If not, why not write them a letter of appreciation today? Just address it to Reader's Digest, Pleasantville, New York.

## Announcement

"A Christian Educational survey is being made in Walker County, Alabama, and especially near Jasper, to determine the interest and support which might be given in behalf of a Private Christian School to be established in Walker County. No one individual could possibly start this good work by himself, but thousands of us working together can, by cooperating with each other, build a worthy Christian school in our county. This is the way many are thinking and talking. What do you think? What do you say? Do you agree that our children need to be educated under the influence of Bible teaching, apart from the teaching of evolution "as a science", or any other false doctrine which contradicts the Bible, and denies that it is the inspired word of God. This teaching should be done under the influence of godly men and women who live the truth, as well as teach it.

Are you interested in such a school? It would have to be supported by those interested in it. Does your child and children of your friends deserve to have a Christian Education? Is it not time that we do our utmost to get our nation back to the Bible and sound principles of good citizenship? We are never more than one generation from the possibility of national disaster and ruin.

Will you please lend your effort and influence to this worthy undertaking? It is of the utmost importance that you cooperate with other individuals, as Christians and citizens of our fine community in this effort, by filling out and returning the survey letter to P. O. Box 190, Jasper, Alabama.

If we fail to contact you, will you not write for

information to the address here given. Your prayers and influence are solicited and will be appreciated in this great and forward step in Walker County.

Let us pray that God will help us to accept the challenge of the hour, a challenge to good and unselfish people to begin now to plan for and properly train the next generation.

We have looked backward long enough to discover our shortcomings and lack of good works. Now, let us LOOK AHEAD! If you are for such a good work, don't let the noble impulse in your very soul die out for a lack of expression, but make known your interest unto others, and tell them to in turn stir up others till our people are on fire in Walker County for a Christian School.

## Exclusiveness In The Lords's Church

J. D. THOMAS

"You think you and your little bunch are the only ones . . ." The above expression says much, but is what it says good or bad? Nobody likes to be excluded. We do not admire the Jews who count non-Jews as "dogs and outcasts." We did not admire Hitler's Aryan philosophy, nor can we feel kindly toward the "election" theology of Calvinists. So, it is quite understandable why non-members of the church of Christ do not appreciate our teaching of only one Church.

Exclusiveness is justifiable in some cases. In the Old Testament days, God required the Jews to be separate. The early Christians were required to be quite exclusive. They refused to worship the emperor or pagan gods. Young people today who refuse to walk in paths of sin with worldly friends are exclusive. A belief in monotheism is highly exclusive as it condemns all the world's present great religions except that of Jews and Moslems. To believe that Jesus Christ is Savior automatically condemns Jews and those who make a religion out of their lodge or groups which depend only on human merit. Yes, exclusiveness is both justifiable and necessary. If you take a stand for anything, you can't keep from excluding somebody.

When is exclusiveness justifiable? The answer to this is: "When the idea which is believed and which leads to this attitude is the truth." The Jews of the Old Testament were required by God to be exclusive; likewise, the early Christians. Their beliefs were true. People today who refuse to join their associates in sin must so refuse in order to be well-pleasing to God. We must believe in monotheism and in the person of Jesus Christ, even though these doctrines automatically exclude many people from the realm of salvation. Exclusiveness is not justifiable, however, if the doctrines that lead to it are not true, the real need, therefore, is to examine beliefs for their truthfulness. If the Bible teaches "many churches", then we are wrong in arguing for only one; but if it teaches only one church as acceptable, then we must face reality and we should do so without any animosity toward the one who teaches us the truth.

A good reply to those who argue. "You and your little bunch . . ." is simply to say that we believe that if we and our brethren believe and obey God's will, we will be saved; and that if anybody else believes and obeys God, he will be saved, too. However, if any of us do not do our best to believe and obey, we will run a risk of losing our souls. God will surely save all obedient believers everywhere, but He has left no promise for the unbeliever or those who are disobedient to His will.

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Yes, team work is essential to the accomplishment of the purposes of any group; but it will also take "steam" work to succeed. Team work may not include anything more than planning, and drawing up blueprints. Mere "team work" may build and equip a great ship, but it will take "Steam work" to make it go up stream and land its cargo safely. Unity in planning is not enough. There must be unity in executing well arranged plans. Let us have more people in the church who are anxious to get into the smaller circle who make up the "Steam" work without which the church cannot go forward. (Neh. 4:6.)

## The Name

GREER E. HENDON

The father and the mother of their new born child have the right to name their child. In Isaiah 62:2, "And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of Jehovah shall name." Isa. 65:15, "And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name." Here we see the Lord is going to name his children. In Acts 11: 26 we read where this prophecy was fulfilled when the Gentiles saw his glory. "and the disciples were called Christians first at Antioch."

Peter said in 1 Peter 4:16, "If any man suffer as a Christian, let him not be ashamed: but let him glorify God in his name." Why did he not say, "If any man suffer as a Catholic, Mormon, Lutheran, Methodist, Baptist, Holiness, etc. let him not be ashamed. We ought to be ashamed to wear human names in religion.

People usually ask, "do you mean to say you are the only Christians?" No, we are simply wearing the name that rightfully belongs to us. If we are God's children, we have a right to wear that name, and should wear it. If you wear another, you dishonor your father. I wear my Father's name to honor my father. If Paul in 1 Corinthians condemns the wearing of names of inspired men like Paul, Wpoulos and Cephas, is it not a sin to wear the name Luther, Wesley, Calvin, or even John the Baptist.

Two men were in conversation one day. One man was interested in what "church" the other attended. He asked: "Are you a Presbyterian?" "Yes, I am, but I am not a member of any church of that kind." "How can you be a Presbyterian and not a member of the church?" Reply: "Presbyterian means elder; I am an elder of the church, individually and personally I am a Presbyterian." Are you a Methodist?" he asked. "Yes sir, but I do not belong to any church of that kind." "How can you be a Methodist and not belong to the church?" "A Methodist is one who believes in method in religion, and I believe in that, and am therefore individually and personally a Methodist." "Then are you a Baptist?" "Yes sir, but I do not belong to any church by that name." "How is that?" he asked. A Baptist (baptizer) is one who baptizes when a man confesses faith in Jesus Christ, I baptize him; therefore I am personally and individually a Baptist, but not a member of the Baptist Church." John was just John until he began to baptize or immerse. "Then what are you?" he asked. "I am simply a Christian, a member of the Church of Christ, and when I am that I am the whole thing, for that carries with it everything that is essential."

Men will say, "There is nothing in a name. Suppose we baptize a person in the name of Abraham, Issac, and Jacob. Is he scripturally baptized?" No sir, a preacher one time in a revival, clapped his hands and shouted, "Thank God, there is nothing in a name! nothing in a name! "A woman in the audience that had been scripturally taught, jumped to her feet, clapped her hands and shouted, "Glory to Beelzebub, the prince of devils!" The preacher and the congregation were shocked, and he immediately rebuked her for giving glory to Beelzebub. She replied, "You say there is nothing in a name. Glory to Beelzebub, the prince of devils!" The preacher could say nothing. Could your preacher have said anything when he is telling you to wear a name not found in God's word?"

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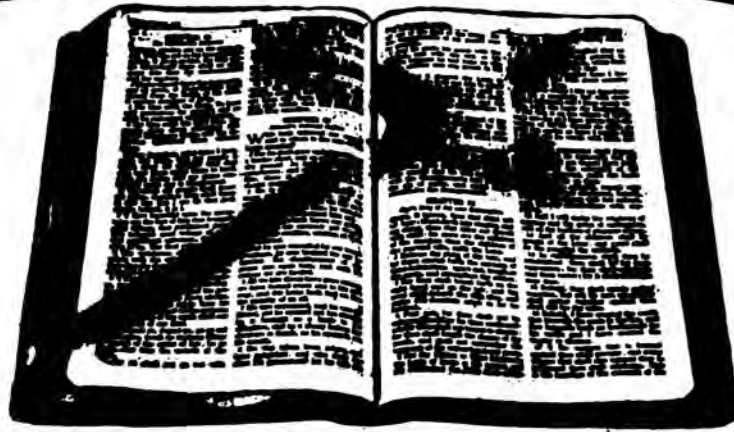
Somebody said, "Money talks." Of course, it does, but one man said all his ever said was, "Good bye." We all know what he meant. But what about church members talkings? Men are saved to tell others about Jesus and his wonderful way of life. But about all some of them say concerning that matter, is "Good bye" and "Let George do it."

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"Them that sin, rebuke before all, that others also may fear." (LTim. 5:20.)



# 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. 3

FRIDAY, MAY 3, 1968

NO. 160

## Do You Attend the Night Services (IV)

FLAVIL H. NICHOLS,  
Winchester, Tenn.

### WHAT THOMAS' ABSENCE DID

In former studies we have seen that the apostles assembled the very night after Christ's resurrection. (Jn. 20:19-29.) But "Thomas . . . was not with them." (v. 24.) Let us consider what his absence did.

### PLACED HIM WITH ENEMIES

By being absent, Thomas—one of Christ's twelve APOSTLES!—aligned himself with the enemies of Jesus! None of the priests, nor the scribes, nor members of the mob (Mk. 14:43) which 'arrested' Jesus, came to that meeting! The Jewish Sanhedrin was not represented in that assembly. Neither did Herod the tetrarch (Lk. 23:6-16) come. Governor Pilate, who signed the 'death warrant' for Jesus (Matt. 27:15-26; Jn. 19:1-16), did not assemble with the disciples that night. Thomas was in bad company!

When Nikita Khrushchev visited the U. S. A., he did not assemble with Christians on Sunday nights! We did not expect the atheistic Communist Premier to be present! And when members of the church are by choice absent from such night services, they have strange 'bed-fellows!' Like Thomas, they are in bad company! Atheists, skeptics, agnostics, and heathen folk do not attend either!

### HURT HIS OWN INFLUENCE?

Since "no man liveth to himself" (Rom. 14:7), Thomas probably hurt his own influence by his absence. Did his neighbors notice that he—an apostle!—did not attend that meeting? What impression of his faith (?) in Christ do you suppose they received? "God is no respecter of persons" (Acts 10:43); so if it were right for Thomas to stay away, all other disciples had that same right (?)! What if all disciples had stayed away???

During World War II many shops posted slogans which read: "You are working for Hitler when you are absent." This same principle is true in religion: Absenteeism aids the enemy! Satan does not demand that members renounce the church, blaspheme it, nor scoff at it. Simply let all members stay away from its meetings, and the church will die!

As evidence that one today hurts his influence by deserting even the night services of the church, consider this: If your congregation is selecting elders, would you choose one who willfully stays away from night services? Bishops must "watch for your souls, as they that must give account." (Heb. 13:17.) They have the "oversight" of the flock. (1 Pet. 5:1-3.) Are absentees from the night meetings more spiritual, and better qualified to serve as bishops (elders), or as deacons, than those who attend regularly all services? If absenteeism hurts THEIR influence, can it do otherwise to

### YOURS???

### WEAKENED THOMAS' OWN FAITH

Doubtless all the apostles, including Thomas, believed like Peter when he confessed, "Thou art the Christ, the Son of the living God." (Matt. 16:16.) However, after he was crucified, they were "slow of heart to believe" he arose. (Lk. 24:25.) "Unbelief and hardness of heart" was characteristic of all the apostles, "because they believed not them which had seen him after he was risen." (Mk. 16:14.) Jesus appeared at that Sunday night meeting, and showed them his hands and his side. Those present "were glad, when they saw the Lord." (Jn. 20:20.) But Thomas was not present! He continued to disbelieve the resurrection.

Having missed seeing Jesus, Thomas became obstinate in his unbelief. His disbelief actually was unreasonable, for he refused to believe the testimony of TEN men—whom he personally knew to be reliable, and who had no earthly motive to deceive him. (Jn. 20:24-27.) He even demanded his own terms of believing: "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." (v. 25.) The next Sunday night Jesus appeared, and called Thomas "faithless" (v. 27), urging him to believe.

Absence from night meetings (or any others) where the word of God is presented, weakens one's faith today. "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Faith is produced by the word (Jn. 20:30-31.), and it is strengthened by the word. (Acts 20:32.) Is it not hazardous to follow a course which may weaken and destroy faith—without which we cannot please God? (Heb. 11:6.) It is folly to deliberately miss the night services of the church!

### HIS ABSENCE DISCOURAGED OTHERS

One apostle turned traitor, deserted the disciples, and committed suicide. Christ, their leader, had been crucified. Another apostle (Thomas) was absent from their first Sunday night meeting after the cross. Imagine how discouraging his absence must have been to the remaining members of the little band! Every Christian has the duty to "edify one another." (Rom. 14:19.) Each of us is our "brother's keeper"—Cain to the contrary notwithstanding! Every congregation needs some method of checking the absentees.

One's absence proclaims: "This service is not important enough to merit my efforts to attend." How discouraging this can be to the faithful few! Resolve right now that you will never discourage others by another 'avoidable' absence from (even) the NIGHT services!

### WAS KNOWN BY JESUS

Doubtless all present realized that Thomas was not in the meeting. His absence was specifically noted by John. (Jn. 20:24.) Perhaps more

significant is the fact that Jesus came to that assembly, and noticed that Thomas was missing! At the next Sunday night meeting, Jesus taught Thomas the truth which he had taught the others a week earlier!

He who "walketh in the midst of the seven golden candlesticks" or churches (Rev. 1:13-2:1), could write to each of them: "I know thy works." (Chapters 2 & 3.) He is, according to his promise, "in the midst" of our assemblies (Matt. 18:20.) he knows today who is not present!

Jesus knows who the "absentees" are! Would you be proud for him on Judgment Day to announce that your record shows you never attended the night services? He who records who gives "a cup of cold water" (Matt. 10:43), can also know who attends all meetings of the church!

Let all members work to achieve and maintain attendance of 100% of our members at 100% of the services. After all, where else would a true Christian really rather be???

(Next: THOMAS LATER ATTENDED ON SUNDAY NIGHT!)

## The Gus Nichols Library Building

The month of May is the month in which I am to raise \$2,000 dollars, for the Gus Nichols Library Building at Alabama Christian College, Montgomery, Alabama. The erection of this new building is scheduled to begin right after June the first of this year. I am asking every friend that I have to contribute something toward the construction of this building. I have willed and therefore donated my library which is worth \$10,000 dollars to this worthy undertaking.

Brother Elzie Guraganus of Mobile has given \$100.00 and some anonymous brother at Piedmont, Ala. sent a check for \$10.00. All contributions will be reported in this paper Words of Truth. I am asking some elder in each congregation throughout this part of the South to contact friends during the Month of May and help us raise as much money as possible on this building. We must not lose the \$217,000.00 already donated to the school for this building which is to be matched by individual contributions, I know you will not forget that May is the month and now is the time for us to make a concentrated effort especially in North Alabama.

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. (Mat. 5.) . . .

## WORDS of TRUTH

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GUS NICHOLS Editor  
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JAMES A. HORTON Circulation Manager

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## Second Night The Nichols-Holder Debate

### PROPOSITION 1

"The scriptures teach that all for whom Christ died will be saved, or receive remission of sins, without the preached or written word, or any condition on their part."

(Affirmative, J. D. Holder

Rest Of Gus Nichols' First Negative)

Again, "God sent not his son into the world to condemn the world; but that the world through him might be saved." (Jn. 3:17). His idea is, that God sent not his son "into the world"—among the 'elect'—"to condemn the world—the 'elect'—but "that the world"—the 'elect'—"through him might be saved." Then Jesus said, "For I came not to judge the world BUT TO SAVE THE WORLD." (Jn. 12:47.) My friend thinks that means Christ came not to judge the 'ELECT', but to save the 'elect!' Then again, Jesus promised the disciples to send the Spirit of truth, 'whom the world cannot receive.' (Jn. 14:17.) Hence the "world"—'elect'—could not receive the Spirit, according to my friend. "What world?" "He is the propitiation for our sins; and not for ours only, but also for the WHOLE WORLD." (1 Jn. 2:2.) "Not for ours only"—'elect' only, but also for the "whole world." Christ said of his disciples, "They are not of the world, even as I am not of the world." (Jn. 17:16.) According to Mr. Holder, it means, "They are not of the world, that is, the 'elect'! The disciples were not of the 'elect'! That is his doctrine, if "world" means the 'elect'. Christ also said, "even as I am not of the world." Christ was not of the "world". But if the word "world" means 'elect', then Christ was not of the 'elect'!"

Jesus said he would give the Spirit to the disciples. "And when he is come, he will reprove the world of sin." (Jn. 16:8.) My friend thinks this means he would reprove the "world" that is, the 'elect'—of sin. If it does not mean the 'elect', it means the whole world of mankind. If the Spirit reproves only the elect, then why do the 'elect' resist the Spirit? "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7: 51.) Do the 'elect' resist the Spirit? Or, does he strive with the 'non-elect'? Does the Spirit know as much about the non-elect as my opponent? Does he know that they could never be saved? That Christ made no atonement for them?

Yes, he can do a lot of crowing, and boasting, and complaining, because I do not say what he wants me to, and all that; but he is not answering my arguments! I leave you to judge.

Jesus says of the world, "The world cannot hate you; but me it hateth . . ." (Jn. 7:7). If "world" means the 'elect', then the 'elect' hated Jesus! Then Jesus said, "I have overcome the world." (Jn. 16:33.) Does this mean he had overcome the 'elect'? . . . (His idea is absurd!) Christ said, "I pray not for the world." (Jn. 17:9.) The "world" here was those NOT given to Jesus—the lost—the world for which he died. He did not pray for the 'world' (that is one crowd),

but "for those whom thou hast given me." My friend thinks Christ died for all those whom God had given him: so there is Jesus praying for the "world"—the crowd that he did not give him, according to my friend. 'But he is not taking notes on these things, and he won't remember either! He can't meet the arguments!'

The "world" hated the Lord and his disciples. Was it the 'elect' hating the disciples? "If the world hate you, ye know that it hated me before it hated you." (Jn. 15:18.) There is the "world" hating the disciples;—was it the 'elect' hating the disciples? Then "world" does not mean only the 'elect' when he died for the "world". (Jn. 17:6). Here the disciples are not of the "world". If the word "world" means the 'elect', then Jesus is saying his disciples were not of the 'elect', even as he was not of the 'elect'.

Then, he quoted, "That we should not be condemned with the world." (1 Cor. 11:32.) I suppose he thinks it means "condemned" with the 'elect'! "Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4). I suppose he thinks one is an enemy of God if he is a friend to the 'elect'—if "world" means 'elect'.

"What 'world'?" Since the word "world" in these passages cannot mean 'elect' only, then Christ died for the world of the lost. "He is the propitiation for our sins; and not for ours only, BUT ALSO FOR THE SINS OF THE WHOLE WORLD." (1 Jn. 2:2). We must die and meet God in judgment, and, my friends, you can't afford to be misled. God has loved you, Christ died for you, and wants you to be saved. My friend tells you there is not a thing you can do about it, and that if you are not one of the favored few (or 'elect'), it was all forordained and decreed of God before you were ever born into the world, that you should go to hell, and there is nothing that you can do about it—and he knows this is his doctrine! You were born one of the 'elect', or else one of the 'non-elect'. and it was already fixed before the world was—so he thinks!

I showed that some of those for whom Christ died could be destroyed—for not meeting the conditions. "Destroy not him with thy meat, for whom Christ died." (Rom. 14:15.) "And through thy knowledge shall the weak brother perish, for whom Christ died." (1 Cor. 8:11.) First, Christ died for this "brother". Second, if he is an 'elect' brother, then he might be "destroyed" or "perish"—and the possibility of apostasy is established. Third, but if he be 'non-elect', then Christ died for the 'non-elect', and he could have been saved! Let him deal with this!

He said Christ was anointed for the remission of sins. I deny it, and demand the proof. Christ shed his blood for the remission of sins. (Mat. 26:28) Not one Scripture has he quoted to prove that Christ was anointed for the remission of sins. He talks about the word "Christ" meaning "anointed" in Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ." "Christ" here means the Son of God, the Saviour of the world, the Messiah.

He quoted from Berry.\* And I want to show you how he misquoted it! Berry's Lexicon says: "Christos, from Chiro, anointed; as A PROPER NAME, the Messiah, the Christ." That is what Berry says. He puts 'verbal adj.' in parenthesis. Berry says it means "a proper name." and "the Messiah," and "the Christ." (Page 108). I read all Berry said, except the references given after the definition. Yes, right here; pass it on to him, I have it marked. (Nichols passes book to Mr. Holder.) That is how little you can trust him with books.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mk. 1:4.) Here repentance and baptism are said to be "for the remission of sins" where the word "Christ" is not found for him to play with it, as in Acts 2:38. Neither is the word "Christ" in Luke 3:3 "And he came into all the country about Jordan, Neither is the word "Christ" in Luke 3:3 "And he came into all the country about Jordan,

Again, Mr. Holder says in his little booklet (page 13) that the word "Christ" is an "appellative" in Acts 2:38. Well, Mr. Webster says, in defining an "appellative": "2. An appellation or title; a descriptive name." (Unabridged Dictionary.) 'Repent, and be baptized every one of

you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) The word "Christ" here is a "descriptive name." Then, the "Twentieth Century Translation" gives this: "You must repent, Peter answered, and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins." (Acts 2:38). (Emphasis mine, G.N.) My friend is not even taking references; he does not intend to reply to these things! Again: Acts 16:18, "I command thee in the name of Jesus Christ to come out of her." If the word "Christ" here means "anointed", then Jesus was "anointed to come out of her"—instead of the evil spirit. That is the way he deals with it in Acts 2:38, where Peter told them to repent and be baptized "in the name of Jesus Christ for the remission of sins." That is the way he perverts Scripture.

He said "for" in Acts 2:38 is from the Greek word "eis" and is found 79 times in the New Testament meaning "in order to," as in Acts 2:38. Well, I have shown that the word "Christ" is the descriptive name of Jesus; hence repentance and baptism are in the name of "Jesus Christ" and are "for the remission of sins." It is repentance and baptism that are for the remission of sins. It is ridiculous for him to say Jesus was anointed for the remission of sins. If so, he was anointed back at his baptism, and that left no sins for him to shed his blood for later at the cross!

He denies that Thayer\* says "Christos" means "a proper noun." I read it right, "Proper name," not "noun." Everyone knows that "noun" means "name" anyway, if Thayer had said "noun."

Heb. 2:9. "That he by the grace of God should taste death for every man." Yes, he tasted death "for every man," and then those who obey the gospel and follow him, he will bring as "sons" to "glory"—to heaven. Those who obey, become his children: "Behold I and the children which God hath given me." (v. 13.) But they are not "children" without faith: "Ye are all the children of God BY FAITH in Christ Jesus." (Gal. 3:26-27.)

"Repentance and remission of sins should be preached in his name among all nations." (Lk. 24:47.) But how did they preach it "in his name"? "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:43.) Not, "whosoever doeth nothing!"

Yes, I baptized those dead to sin, and while they are dead; and they rise to walk a new life. (Rom. 6: 2-4). Does my friend bury in baptism those who are alive? Does he wait till they are alive, and "bury" them alive? He will get in jail if he tries that literally—burying (baptizing) those alive is out of order.

He referred to the church before Pentecost. But back there Christ said, "I will build my church." (Matt. 16:18.) He thinks he had already built it.

The angel said, 'I bring you good tidings of great joy, which shall be to all people.' (Lk. 2:10.) My friend said this is about like "I will pour out of my spirit upon all flesh." (Acts 2:17.) "All flesh" means all nations—Jewish nation and Gentile nations—Jews and Gentiles alike. He thinks they would receive the Spirit without any condition on their part. But, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. 1: 13.) He wants the Spirit to come before they believe, or do anything!

Gal. 3: 8. My friend says the heathen here is said to be justified by faith, "before the gospel." Why, it does not say it! Nothing of the sort! You perverted it! "The Scripture, foreseeing that God would justify (future tense) the heathen through faith, preached before—before he did it—the gospel unto Abraham, saying, "In thee shall all nations be blessed." Acts 3: 25 says, "All the kindreds of the earth," and verse 26 says God sent Jesus "to bless you, in turning away every one of you from his iniquities." He will not save you in your iniquities.

Acts 2:40, "Save yourselves from this untoward generation." My opponent said this did not say, "Save yourselves from hell." Well, Peter was speaking of a whole "generation" of people. He said, "Save yourselves from this untoward

(Continued On Page 3)

## Second Night Nichols-Holder Debate

(Continued From Page 2).

generation." Was this "untoward generation" saved, or lost? If that generation was lost, then Peter meant, "Save yourselves from their fate—punishment due them."

The 'sheep' again. Isa. 53: 6, "All we like sheep have gone astray." There is no proof that the word 'sheep' always and in all places means saved people. The Jews were lost, "gone astray." All of us have done the same. Paul says, "They are all gone out of the way." (Rom. 3:11.)

Heb. 9:12, "Having obtained eternal redemption for us." Yes, but WE MUST OBTAIN IT FROM HIM. I have proved that Christ died for the sins of the "WHOLE WORLD," and we must get into Christ to obtain redemption from him. (He is not answering my arguments.) Col. 1:14, "In whom we have redemption." We must get into him, where it is. "Baptized into Jesus Christ" this makes it conditional. He has it up there on his chart, "Created in Christ Jesus." (Eph. 2:10.) But we are baptized into Christ, — then created in him, made new creatures. "If any man be in Christ, he is a new creature." (2 Cor. 5:17.)

Rev. 5:9, "Redeemed us to God by the blood out of every kindred, and tongue, and people, and nation." That is the children of God up in heaven saying that; and remember: "He gave himself a ransom for all." (1 Tim. 2:6.) My friend says, "According to Nichols, Jesus did as much on the cross for the damned in hell as he did for the saved in heaven." Right that time!

He says our faith is not in God, but in "faith, repentance, confession, and baptism," etc. Not true! It is our faith in the Lord and his promise that causes us to "Repent and be baptized... for the remission of sins." (Acts 2:38.) But my friend denies that you must have any trust in the Lord. According to my friend, you are saved while trusting in the devil and in the flesh! You do not have to trust the Lord, nor even want to be saved, according to him.

1 Jn. 4:5, "The world heareth them," Yes, but "them" who? Verse 1 says, "Many false prophets are gone out into the world." "The world heareth them." They claimed to be inspired— to be prophets of God. And John said the test was, if they were "of God"—sent and inspired of God—they would hear the apostles; otherwise, they were false teachers.

Rom. 5:1-2, "Justified by faith," and "have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." He wants to know if alien sinners stand in "grace," "rejoice" in hope, etc? No, but by the time the alien sinner is "justified by faith," and has access by faith into this grace—he is then saved, and "stands in grace" and "rejoices in hope" as a Christian! But, he was "justified By faith"—not without it, Sir!

He asserted that no man "out of Christ"—unsaved man— has faith. Oh, yes, "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, 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." (Jn. 8:30-32.) This insulted those believers, and Jesus said, "Ye are of your father, the devil." (Verse 44.) "They believed on him" (Verses 30-32.) They had nothing but faith—would not obey, and had not done what the Lord says do.

## Is The Bible Compatible With True Science?

WADE ISSAAC  
JOHNSON

We are living in an age of skepticism equal to or surpassing that of any other age. Many people today firmly believe that rational man will eventually determine the key to his existence apart from the Biblical account. Many today feel that it is the mark of intellectuality to deny the Bible, while it is the mark of ignorance to affirm the Bible. Many have come to believe that the Bible is

out of harmony with true science rampant in the world, our consideration of the title question is warranted.

Modern day skepticism has its roots in the 16th. century with the seeds of empiricism or that type of science that can be demonstrated in the laboratory, through the telescope, etc. As opposed to rationalism, this is the type of science that we have no other alternative than to accept because we can see the proof with the naked eye, or at least bear witness to its validity with one of our five senses. Empiricism is the theory that sensory-experience is the only source of knowledge. It is contended that since miracles, angels, spirits, etc. cannot be contacted by one of the five senses that they cannot exist. This idea has just recently been set forth by Gherman Titov, a Russian cosmonaut visiting this country.

He made the statement that in his seventeen orbits around the earth he did not see God, Jesus Christ, or any angels. Therefore, he concluded that the supernatural does not exist. On its surface this may sound like sufficient reason for denying the existence of God, however, an examination of this statement fails to prove that God does not exist for the following reasons:

1. Titov's conclusion is based on the assumption that God is sitting on a throne within a distance of about 200 miles of the earth. The Bible nowhere supports such an idea. According to prophecy, Jesus was to reign on the throne of David. David records that this throne is in heaven. (Ps. 11: 4; 98:36-37). Therefore, since Jesus is now sitting on David's throne (Acts 2:30-33), cosmonaut Titov would had to have seen heaven in order to have seen either Jesus Christ or God. (Jn. 1:18; 4:24.)

Salvation is to be given on the basis of the faith of the individual, and what is seen is not of faith. (2 Cor. 5:7). If we had living persons on this earth, who had seen heaven, encouraging us to obey the gospel in order to be saved, then we would not be expressing much faith by obeying the gospel. However, when we now obey the gospel, we express our faith in the Bible which is our written account of all the basic tenets of the Christian system. The Bible is our complete account of the Christian system. It indicates that there will be no further revelation to man. Titov's seeing God while orbiting the earth would have constituted further revelation; denying that there now exists a perfect law of liberty (Jas. 1:25).

2. To say that one did not see God while circling the earth is to equate oneself with God with respect to the ability to see everything at once. Of God it is said, "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). Even if God could be seen apart from heaven, which is doubtful for reasons before given, the fact that a human being did not see Him while orbiting the earth would not constitute proof for the nonexistence of God, for God could have been in the one place where he did not look. Pride is evident there, as is the case with so many of the religious skeptics of all ages.

When Galileo began to observe the heavenly bodies through his telescope, he noticed an operational example of the copernican theory, as he observed that the planet Jupiter had moons revolving about it. He then concluded that the Copernician Theory, which stated that the earth and other planets were revolving about the sun, was correct. However, in drawing this conclusion, he was disagreeing with the Aristotelian World Picture, which stated that the earth was fixed and that the sun and the other planets revolved about it.

This false idea had been embraced as being correct by the Roman Catholic Church, and many people thought that his discovery proved the Bible wrong rather than merely proving that the Roman Catholic Pope was fallible in agreeing with Aristotle that the earth was the center of the universe. This gave rise to skepticism. The Bible, however, seems to indicate that the earth is not a stationary body in Job. 38:14 when it says that the earth turns as clay to the seal. Galileo also disproved the Aristotelian World Picture regarding the number of stars in the heavens. Aristotle had arrived at an exact number with regard to the

number of stars in the heavens; but as Galileo observed the heavens through his telescope, he observed stars that one could not observe with the naked eye. He therefore concluded that there were stars in existence which Aristotle had not seen. This also had been embraced by the Catholic Church. Skeptics thought that the Bible had been proven wrong by science, when, in actuality, only the Pope in Rome had been proven wrong. In Gen. 15:5 we get the idea that it is impossible to number the stars of the sky. The Bible thus stands in harmony with true science on this point as it does on other points.

## "My Night To Bowl"

CLEON LYLES

Recently I was in a meeting that was not going too well. One morning I was talking with a member who had not attended the night before. Without any feeling of shame she told me, "Last night was my night to bowl." That seemed to settle the matter. It did not matter that the gospel was being preached and souls needed to be saved. God must understand that it was her night to bowl. Something else was more important than a gospel meeting.

I have heard people say, when they wanted to attend something else, "This was planned before I knew about the meeting." Suppose it was. Will God accept such an excuse as that? It is not our duty to set aside some less important things, even if they were planned first? Certainly they were not planned before Jesus said, "Go and preach the gospel to every creature."

Jesus said, "Seek ye first the kingdom of God." Surely we do not misunderstand what the Lord was talking about. He had just mentioned food and clothing. I am sure food and clothing are more important than bowling or attending a lodge or club meeting. Yet Jesus said we must place the kingdom of God above those necessary things.

Please tell me why people are willing to learn and obey some of the teachings of Christ, but stubbornly refuse to learn and obey more. Why go any of the way if you are not willing to go all the way? Our eternal welfare was first and everything to Him and He isn't willing for us to place anything ahead of Him.

## Have We Asked Them?

In an article to the CBMC Contact Magazine, Al Worthington, relief pitcher for the Cincinnati Reds, said: "I have gone to the largest high school in Birmingham and to the University of Alabama. I have played ball from New York to San Francisco, and from Miami almost to Canada. During all that time, no one ever told me I was lost. No one ever told me about being born again. I cannot understand how a Christian could keep from telling others about the Lord."

A preacher was talking to a public official in Canton, Ohio, and in the course of the conversation the preacher asked the man if he was a Christian. The official looked surprised and said, "You know, I have been in public office for 17 years and you are the first one to ever ask me about my soul!"

These are not remote cases but could be multiplied several times. The only way some people will ever stop to think or even hear about Christ is by our telling them.

While none of us can talk to everybody, we do talk to somebody every day. Do we ever mention THEIR soul and THEIR need of Christ? Do we ever invite them to attend services with us? Do they ever know we are members of the Lord's church? Remember, the eleventh hour men were idle because no man had hired them. Some don't attend services because they have never been asked.—

Selected

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 . . . .

\* \* \*

The man of cheerfulness and good will is a man of power and influence for good.

## "I'm Just An Ordinary Member"

GUS NICHOLS

Sometimes we hear some good and faithful Christian say, "I'm Just An Ordinary Member, and can't do much in the church—I just do the best I can. I do work for peace and harmony in the church, and try hard not to be a part of any problem in the church."

In one sense all Christians, even the most faithful are "Just Ordinary Members Of The Church." No mere man is the head of the church, and no mere man owns the church. Christ is the only head of the church. (Col. 1:18,24). He is the only lawgiver and judge. (Jas. 4:12). Elders, preachers, deacons, with all the other members, are "JUST ORDINARY MEMBERS OF THE CHURCH." (Phil. 1:1.)

Members do not all have the same talents. (Mt. 25:14-15). Therefore, they do not all have the same responsibility. Neither do they all have the same degree of knowledge of the truth. (Jas. 4:14-17). Though some may have been in the church for many years, they are still babes, and immature. (1 Cor. 3:1-4; Heb. 5: 12-14.)

All members cannot be equally prominent in the church, even as all the apostles were not given equal space in New Testament reports of their work. Other apostles were not made as prominent in the reports as Paul and Peter. But this does not mean others did nothing, nor that they were not appreciated by God and men. Though not out in the limelight, they were good men, and each, no doubt, did his best to glorify God. And when members of the church do this they are a blessing to the church and to the community.

Without that is sometimes called "Ordinary members of the church," the church could not grow as it is growing today. Those who do not get much praise for the good work that they do, will get their praise at the coming of the lord Jesus Christ. (1 Pet.1:7-8). The small and seemingly unimportant members of the human body are in fact very important, the same as the larger and more prominent members.

The church needs all of its members—all who do what they can to edify the church and to convert the lost. The church needs its members—those small of talent, as well as those richly endowed with great ability, liberal education and great wealth. We all need each other, and we are sure to be a blessing to each other if we try to love and encourage each other to be Christians, and to go to heaven. (1 Cor. 12.)

There is work for all to do, and perhaps 90% of the work of the church is done by "Just ordinary members."

"The Common people heard" Jesus gladly. (Mk. 12:37). They were the kind of people who obeyed the gospel and of which the churches were composed in the days of the apostles. (1 Cor. 1:26). They are the backbone of civilization. Mr. William Jennings Bryan said, "God must have especially loved the common people, or he would not have made so many of them." In our efforts to convert the world, we must not overlook "The common people." We must "Condescend to men of low estate." (Rom. 12.) If making a feast we should call the poor, and those overlooked in life. (Lk. 14.)

We need well educated and seasoned preachers of the gospel; but at the same time we need multiplied thousands of one talent brethren who will go out and sow the seed of the kingdom. Sometimes, I think such "Just ordinary members of the church" can reach many who can never be converted and helped by the better educated and more polished preachers. At least, there is always room for all of us—even us little fellows—to work among "The common people" as did Jesus so often. If while being faithful and diligent in Gods service one is only "An ordinary member," thank God for him and try to multiply his kind upon the earth. No one is rewarded just for his victories and successes in life, but for his faithfulness. It is not so much a matter of how much one has accomplished as it is a matter of how hard he worked and tried.

Some unknown Poet has emphasized this matter in the following lines:

"He was just an ordinary member of the church," I heard someone say.

"But you always find him present, even on a rainy day.

"He had a hearty handclasp, even for the stranger in the aisle.

"And friends who were in trouble, found sunshine in his smile.

"And when the sermon helped him, he always told the preacher so.

"And when he needed help and comfort, he always let the elders know.

"He always gave very freely, and tried hard to do his share,

"Even in all the thankless tasks for which some have no care.

"His talents were not many, but his love for God was always true.

"His earnest prayers were not in public, but he prayer for me and you.

They say "he was an ordinary member",—I think we all should say,

"He was an EXTRAORDINARY CHURCH MEMBER, and in a humble sort of way."

## The Inquisitive Woman

ELIZABETH BARKER

In the southern part of Asia was a little country called Sheba. History tells us that Sheba was noted for its spices and Mocha coffee. This scenic mountainous country was ruled by a woman.

The Queen of Sheba was an inquisitive woman. We would term an inquisitive person today as one who is curious or given to asking questions. This woman's inquisitiveness motivated her. In 1 Kings 10 we read that she "heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions." It seems to have been a common thing in the Oriental countries to test one's intelligence with "hard questions" or "riddles." Notice that she heard "... concerning the name of Jehovah." Solomon's political fame had carried the name of Jehovah God with it.

Indeed, we could say the Queen was curious for she made a journey of about twelve hundred miles. She did not have a late model car or jet in which to travel. "And she came to Jerusalem with a very great train, with camels..." Imagine riding a camel twelve hundred miles! We can hardly commend ourselves for riding several miles in a comfortable car to hear a gospel sermon when we think of her journey.

"And when the Queen of Sheba had seen all Solomon's wisdom, and the house he had built, and the meat of his table, and sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." She told Solomon, "It was a true report that I heard in mine own land of the acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, BEHOLD, THE HALF WAS NOT TOLD ME..." The Queen then acknowledged the God of Israel by stating, "Blessed be the Lord thy God."

Jesus told the scribes and Pharisees, "The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Luke 11:31)

No doubt after returning to her home country the Queen anxiously told her friends, her subjects and all with whom she came in contact, about the God of Israel.

The Queen of the south will stand with us Judgement day. Will she condemn the women of our generation???

## For The Record

BOB DUNCAN

The editor of "The Enlightner" wants to keep the record straight. I would like to help him to do so by pointing out the following:

FIRST: I made no telephone call to him after receiving only those bulletins containing reprints from other sources. The telephone call was made after the editor in his own words referred to what he called the liberal churches in this area. He has

since admitted that he was, talking about Adamsville, but thinks that I should be naive enough not to know who he was talking about.

SECOND: Both of my replies were mailed to the editor of "The Enlightner." THE FIRST OF THESE I PERSONALLY MAILED IN THE POST OFFICE AT GRAYSVILLE IN A SEALED ENVELOPE BY FIRST CLASS MAIL. If it was not delivered I am sorry. Such an attack on my character is unwarranted. And just to keep the "record straight" this bulletin is being sent to our friend by certified mail.

THIRD: I did not claim to know anything about the church where the editor of "The Enlightner" preaches that he himself does not know. Read my bulletin and see if I did.

FOURTH: The editor of "The Enlightner" criticizes the Adamsville church for sending so little to Childhaven. In the first place I would like to point out that we publish a monthly financial statement in our bulletin. This financial statement will reveal that our contribution to Childhaven is only a part of our benevolent program. In the second place I would like to invite the editor of "The Enlightner" to publish the amount the church where he preaches spent for benevolent work last year; or better still, why not publish the entire financial report?

FIFTH: The editor of "The Enlightner" says, "I hope your brethren will read your 'proof' text." But those who read my bulletin did read that verse, because it was quoted in full in the bulletin. Our friend, on the other hand, just gave a reference to verse 9 and said that it proved that all the churches that aided Paul in Corinth sent directly to him. Neither that verse nor the others he referred to prove such. "I hope your brethren will read your 'proof' text."

SIXTH: He says that Gal. 6:10 was answered in a previous issue. It still says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And it was written that individuals are commanded to do that which it would be impossible for the church to do. But beg him to mention one command in the book of Galatians, a book written to churches, which it is possible for the church to obey but which it would be sinful for it to obey. He says of Col. 4:16 that "Paul instructed the CHURCH at Colosse..." By what rule does he determine that Col. 4:16 is church action, but that Gal. 6:10 is individual action? I beg our brother to tell us what rule of interpretation he used to come to this conclusion. Colossians was written "To the saints and faithful brethren in Christ which are at Colosse" (Col. 1:2.) Galatians was written "unto the churches of Galatia" (Gal. 1:2.) But the editor of "The Enlightner" is sure that Gal. 4:16 is to the church and that Gal. 6:10 is not! He can prove his doctrine only if we will allow him to dictate, and that arbitrarily, which passages apply to the church and which to the individual. Intelligent brethren will have no problem seeing that.

Our brother believes that "under some conditions" it would be all right for one church to send another church part of the New Testament. He believes that one church can send a preacher to another, and that the sending church can send money to the preacher provided it is sent directly to the preacher. Can one church give some song books to another? Can it give pews? Can it lend a public address system? Can one church borrow a tent from another? His doctrine forces him to say "NO" in every case.

I don't want you to be a Christian because you are going to die tonight, but because you are going to live tomorrow."

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No one can have Christ as the Saviour of his soul who will not let him be the master of his life.

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If you want a neighbor to see what Christ would do for him, let him see what Christ has done for you.

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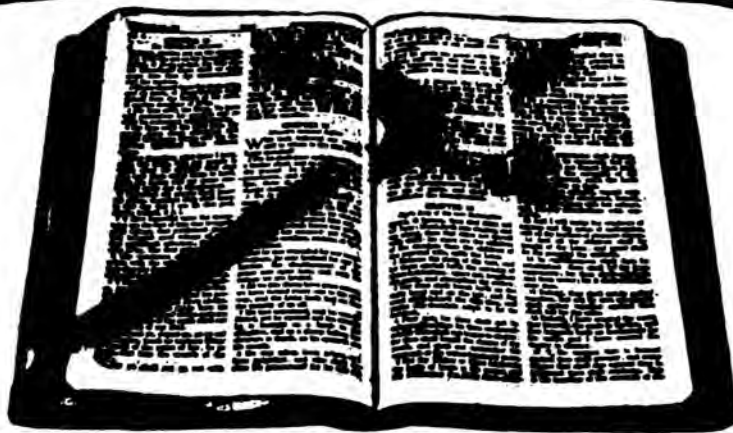
The biggest room in the world is the room for improvement.

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There are always excuses if we are weak enough to use them.

# 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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## "Ye Have Dwelt Long Enough In This Mountain"

W. T. HAMILTON,  
Plain View, Texas

The experiences of the children of Israel in the wilderness present a vivid picture of human nature. When we look at them we see ourselves—our problems, our temptations, our weaknesses, our attitudes. A study of their experiences will help us to overcome our weaknesses and to be better children of God.

Their lingering at the mount reflects a picture of us as we put off until tomorrow what we should do today. They had come out of Egypt—as we have come out of sin. They had crossed the red sea into an area of Freedom—as we are now privileged citizens of the kingdom of God. Though Moses God had given them the law—as he has given unto us the truth that makes us free indeed. Compared to their past they were doing quite well, and seemed well satisfied—and compared to what we used to be, we are doing quite well; I could paint a beautiful picture of comparison.

But they showed little interest in the challenge to go forth and conquer Canaan. We are doing but little to take the world for Christ. In short, they were in no hurry! And we are waiting, just to see how things turn out.

Moses rebuked and challenged them, saying, "Ye have dwelt long enough in this mount." (Deut. 1:6-8.) "Turn you, and take your journey, and go." If Moses were here now would he not say the same thing to us? Let us see some areas where we are lingering, instead of moving forward in the Lord's work—where we unnecessarily delay doing what God wants us to do.

**1. GOD WANTS US TO DO OUR WORK FOR HIM NOW!** God recognizes the importance of proper timing. (Eccl. 3:1-8). He practiced proper timing in sending his own Son. (Gal. 4:4.) If Jesus had come sooner man could not have understood his mission and purpose, all of which had been foreshadowed by types, and in prophecy. And, if he had waited longer, the world would have perished under the weight of its own sin, for the depravity of man was great in the first century. Hence, Jesus came just as soon as he could have successfully fulfilled his mission.

Unnecessary delay may bring failure. Consider Balaam as an example. (Num. 22.) He wisely answered the first messengers, but having learned the will of God, instead of promptly obeying it, he said unto the second messengers, "Tarry ye here this night." This meant his downfall later.

Take another example. Consider Absalom and his plan to overthrow David, Ahithophel wanted to take 12,000 men and pursue David, "This night." (2 Sam. 15; 17:1.) But Hushai said such was not good "At this time." (v. 7). He advised waiting till they could get all the army together. (v. 11). In other words, "Wait until you get everything just right." Absalom listened to Hushai

instead of to Ahithophel. (v. 14). He was defeated because of the delay.

Acting promptly often brings success. Consider Philip in Acts 8. Human wisdom would have suggested delay. The preacher was converting many in Samaria. (Acts 8:5, 6, 12.) The place to which he was to go was deserted. (v. 26). Suppose that he had waited—just one day. In that case the Ethiopian never would have been taught.

Paul urges promptness. (2 Tim. 4:9,21). Picture the sadness of Timothy going to Paul and their last meeting together. Or—the infinitely sadder picture of Timothy delaying his trip until the ships had harbored for the winter and by the time he could travel in the Spring, Paul was dead. God did not want Israel to dwell in that mountain forever, but to take up their journey and go. And he wants us to arise and go to the tasks that are before us.

**2. GOD WANTS US TO MOVE ON IN THE WORK OF THE CHURCH.** We have come some distance. We have moved from the back alley across the tracks to a prominent location; from obscurity to recognition; from social contempt to acceptance. We now have gospel preachers in nations doing mission work. We have benevolent programs, homes for the homeless, and an awareness of the need for mercy. We have good buildings and material equipment. But we could be doing much more. But before moving on to greater works, we are tempted to WAIT! Yes, to wait until we can get everything just right! But that time will never come. There will always be wars, drought, depressions, with people too busy, too tired, etc. If we look for excuses, there will always be some available.

We need to be on the move—we have been in this mountain long enough. We have the opportunities. We often get a score of calls in a single month to help in mission work the world over. Half the nations of the world are still without the pure gospel of Jesus Christ. And just thing of the thousands in our own country who need to be taught. Three fourths of the people in any city or town do not attend church services on any given Sunday. And more than half the world's population will go to bed hungry tonight. Furthermore, we have a world full of problems to which Christians can contribute something toward solution.

We have the ability, and we are living in the most prosperous time in the history of the world. Our big nation-wide problem is: how to tear down our barns and to build bigger ones. If we do not use such harvests wisely they will turn out to be a curse, as in Hag. 1: 9-11. Most of our congregations have ample provisions made for local work. Just look at the man-power going to waste in the church! And above all, we have the truth with all-its mighty power—power over error

and sin. And the work is urgent. (Jn. 9:4).

We usually consider our program of work on the basis of money—what we can pay for. But TIME is a more important factor in the Lord's work than money. A delay may be the very thing which will defeat the program. Let us remember Balaam, and Absalom.

**3. GOD WANTS US TO MOVE ON IN THE DEVELOPMENT OF CHRISTIAN CHARACTER.** Christianity should be a life of continual progress along all lines. (Heb. 6:1; 2 Pet. 3:18; 1 Pet. 2:2.) God takes note of our growth, and lack of it. (Heb. 5:12-14). Even the preachers must continue to grow and make progress. (1 Tim. 4:12-14.) Elders also and all members should constantly grow and mature, more and more. We must all move along—get on the march. Some reach a certain point in Christian development and just stop! Such really brings regression. We are, today, the product of our past. And for our future, we must use the present properly. Obedience today makes a good foundation on which to build tomorrow. (Mt. 7:24-26.) Temptation resisted and endured today makes a patient man for tomorrow. (Jas. 1:12.) Trials overcome today make character for tomorrow's needs. (1 Pet. 1:7-8). Study today gives wisdom and understanding for the greater problems of tomorrow. (Acts 20: 32.) But if we fail to use present opportunities and time for study, we are sure to lose these in the future. Time is important. Let us move on—now!

**4. GOD WANTS US TO OBEY HIM WITHOUT FURTHER DELAY.** Davis said, "I made haste, and delayed not to keep thy commandments." (Psa. 119:60). Jesus demanded immediate action. He demanded immediate response in spite of emotions. (Mat. 8:21; Lk. 9:61). He selected men for the apostleship who were willing to "Straightway" leave all and follow him. (Mt. 4:20).

Delay often causes disaster. Those who delayed to hear were likely lost. (Acts 17:32.) Those who wanted a convenient season were never given one. (Acts 24:25).

Now just what state are we in? What is your state? You have been taught the truth. You have heard read such scriptures as the great commission: (Mt. 28:18-20; Mk. 16:15-16; Acts 2:36-38; 22:16, etc. Are you willing to go forward in obedience? As members of the church, are we willing to take up our journey heavenward and go forward? If Moses were speaking to us and to you today, would he say, "Ye have dwelt long enough in this mount, TURN YOU and take your journey and go." "Now is the accepted time." (2 Cor. 6:2). "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." (Prov. 27:1.)

## WORDS of TRUTH

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JAMES A. HORTON

Circulation Manager

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## Growing Old Gracefully

GUS NICHOLS

The late Doctor Waldrep of Jasper, Alabama, told me the story of two old gentlemen who met at a local store and one of them said unto the other, "You know, we are getting old." His reply was, "Yes, and I am glad of it." "Glad?" said the other, "Why would you be glad that you are getting old?" "Well," he said, "It is either get old or die, and I don't want to die."

Whether we be young, or old, God has been good to us, otherwise we would not be alive now. We could have died when in infancy. In some countries up to one half of those born have died in infancy.

### OLD AGE A BLESSING

"Better is the end of a thing than the beginning thereof." (Eccl. 7:8). Old age can be a good thing. God said unto Abraham, "Thou shalt be buried IN A GOOD old age." (Gen. 15:15). It is not bad to get old. It is natural and best for the farmers' crop to mature and ripen in the fields. The ripe and mature grain in the ear is more important than the tender plant early in the spring. The ripe apples are better than the leaves and blossoms of spring. Life is sowing time, and the end is reaping time when the righteous shall reap everlasting life. (Gal. 6:7-9). That is what a crop is for, it is to get ready for a harvest. That is the natural aim and goal of life.

In "MEDITATIONS AT SIXTY-FIVE" Howard E. Kershner said, "On my fortieth birthday I fell to speculating on how much of my life I had lived, not in years, but in satisfaction and useful work accomplished. It was clear to me that the last ten years had been more significant than the previous thirty. I wondered if the next ten years would be worth as much as the first forty. At fifty I took stock and it was so.

At sixty I reviewed the previous decade and would not have traded these ten years for the preceding fifty. Today, halfway through the seventh decade of life, I confidently expect that it will surpass the first sixty years. One year of full maturity may be worth ten or twenty years in earlier life. One need never feel that life is in the past. The most interesting and useful part of life is always in the future. It dawned upon me one day that each year has been better than any previous year and I believe it will be so forever.

Can one ever say that he has lived half, three-quarters, or more of his life? The expansion of his spiritual being may make whatever years remaining of more value to himself and to society than the many years stretching backward over the lengthening journey. In other words, does not the growth of the soul and the deeper insights that come with maturity more than compensate for the passing of years so that the best and most significant part of life is always ahead . . . .

Mr. Justice Holmes was writing opinions in the Supreme Court of the United States at the age of 90, and wished to be a YOUNG MAN of 70. At 92 he read Plato in the Greek, as he said, "To improve my mind." The World famous artist, Grandma Moses painted more than a thousand pictures after

she began painting at the age of 77. At the age of 101 she had to leave her picture of the "BEAUTIFUL WORLD" unfinished. Her pictures now hang in the art galleries of Europe and America.

When David, the sweet singer of Israel was old he wanted to keep on working for God. He said, "Now also when I am OLD AND GRAYHEADED, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." (Ps. 71:18). At the ripe old age of 80, Moses started his forty years of the delivery of the children of Israel from Egyptian bondage, by the direction and power of God, and when he died at the age of 120 "His eye was not dim, nor his natural force abated." (Deut. 34:7).

### SOME FAULTS AND DANGERS

But there are some faults and dangers of old age. Some fail to grow old gracefully. Beauty of character is not accidental. One must keep on treading down self-indulgent ease in old age. He must not give over to the temptation to follow the line of easiest resistance. It is easier to turn around and coast the bicycle down the hill, and go backward, than to keep peddling up the hill. The road to true greatness is always uphill. The hill lies between us and the best things of life at the top.

When old people decide to give up and get on the shelf, they are sure to rust out sooner than they would wear out in service adapted to their age and abilities.

Another danger confronting aged people is the danger of losing interest in the present and the future and going back to live in the past. Of course, hardening of the arteries may weaken ones power to think, but perhaps more often old people give over to negative thinking, and develop an inferiority complex. They under-estimate their powers and talents.

There is also the danger that old people may decide that they have done enough, when really if one might live a thousand years he would not be able to do all for the truth and the kingdom of God that he should desire to do. There is plenty of work to be done, and some of it can best be done by old people. One old sister 92 drove her car and brought a car load of other ladies to hear me preach at a day service in a meeting forty miles from her home. She did say they would not come back to the night service because when she was 90 she was advised to stop driving AT NIGHT.

Some become sour and unhappy in old age. Some doctors say they pay too much attention to their aches and pains which in no way are eased by bitter complaints. We now know that about half of our diseases are a direct result of mental immaturity, or spiritual sickness. When Paul was an old man, and in prison for preaching the gospel, he wrote, "Rejoice in the Lord always: and again I say, Rejoice." (Phil. 4:4). In every chapter of this book Paul mentions "joy". If we keep a cheerful spirit we will always be young, and at last die young, even when years would count us old.

There is also the danger of hardening of one's heart in old age, the same as in youth. Heb. 3:7-8; 3:13. This is worse than the hardening of the arteries. When old people turn away from reading the Bible, from good works and from faithful attendance at all the services of the church they are sure to harden their hearts. No old person should ever consent for any youthful follies to take root and grow in his soul. Faith is produced and grows by the word of God. (Rom. 10:17; 2 Thess. 1:3). And those who turn from the word of God lose faith, regardless of age. (Lk. 8:13; Heb. 3:12).

Young men tend toward the sins of lust. Middle aged people are strongly tempted to try to be rich, but old people must continually fight the temptation to worry, the temptation to oppose changes in the realm of expediency, and sometimes the tendency to oppose progress in the church and everywhere. Those who cease to do constructive work in the vineyard of the Lord are sure to become self-appointed critics of those who do the work. Old people should not forget what is in their own eyes, that those who try to get motes out of the eyes of others may have a beam in their own eyes. (Mat. 7:1-7). While old people may have to physically slow down before the end comes, the soul or spirit, the inward man, need not slow down

like a train for a stop at the next station. (2 Cor. 4:16-18). In a word, until the mind is old and infiebled, we should go right on working and living for God, full of joy and peace and good works in proportion to energy and ability until the very end comes, then we should be ready to fly away to our eternal home. (Psa. 90:10). There we shall have fullness of joy and pleasures forever more. (Psa. 16:11).

## "You Have A Year To Live"

JOE R. BARNETT

"YOU HAVE A YEAR TO LIVE." If a reliable doctor directed these stunning words to you would it alter the way you are living? Likely, after the initial shock, you would begin a sober re-evaluation of life. EVERY DAY would become a precious possession, carefully mapped for maximum pleasure and profit. But these words . . . "PLEASURE AND PROFIT" . . . would suddenly take on a new and different meaning. PLEASURES of the flesh would seem meaningless compared to eternal pleasures. (Psa. 16:11.) PROFIT, relating to monetary accumulation, would seem painfully profitless. As a matter of fact, those things to which most of life's time and talent are devoted would seem absurdly shallow. In stinging suddenness you would understand that, . . . "A man's life consisteth not in the abundance of the things which he possesseth." (Lk. 12:15.)

"Jesus told of a man who recklessly placed his faith in abundant earthly possessions. He'd had a great year! His income was sufficient to loft him into an enviable early retirement. Gleefully he shouted: I'm rich! I have no cares. I'm going to live it up! But at the very height of his misguided mirth he was interrupted with the shocking announcement, Tonight you die! His vision of many years of luxuriant ease had been abruptly reduced to a FEW MOMENTS of regretful reflection, and fretful fear. Nothing provides less eternal security than riches. The Psalmist says, "If riches increase, set not your heart upon them." (Psa. 62:10.)

But, it's so easy for us, like this miserable man, to trust in riches; to feel secure when nestled under our protective cover of money, insurance, bonds, and real estate. We should give sober thought to the question: . . . What is a man profited, if he shall gain the whole world, and lose his own soul? (Mt. 16:26.)

"YOU HAVE A YEAR TO LIVE!" Would that verdict cause you to chart a different course? Then you'd be wise to chart it now . . . for the declaration may be true of you."

(NOTE: If we had only one year to live, God would not break in on our worldly pleasures and notify us of that fact. Really, we do not know what even a day may bring forth. (Prov. 27:1.) So, he warns, "Boast not thyself of tomorrow." He also warns, "Ye know not what shall be on tomorrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings; all such rejoicing is evil." (Jas. 4:13-16.) This being true, we should do all the good we can now, for, "To him that knoweth to do good, and doeth it not, to him it is sin." (V. 17.) Now is the time, this is the year to do good. If you know something good to say, say it now! If you can convert someone, do it now. It gets too late to do good. The funeral sermon may be closer than you may think. Truly, you may be deciding now and determining this year—this month—this very week, or day, where you will be a billion years from now—where you will be in all eternity!

So, don't harden your heart by laughing this off, and by making light of it. Millions are living their last year who do not know it! In fact, we should live right this year, not because we are expecting to die this year, but rather because we may live. It may be as dangerous to live a year, or more, as to die now. Those in sin are sure to be further from God, and more lost a year from now than they are today. The cancer of sin is rapidly becoming more malignant, and the longer some live, the more lost they will be in all eternity. EDITOR.)

## What Is The New Testament Church?

James A. Jones

Two of the most frequently asked questions concerning the Church of Christ are: "What is the Church of Christ?" and "Must one be a member of it to be saved?" These questions should be answered by the New Testament, and not out of some worldly book written by men.

### I. IS NOT A MATERIAL BUILDING

The Church of Christ is not a structure made of brick, block, mortar, steel and wood. The New Testament never uses the word church to describe a literal building. It is true that Jesus promised to build His church (Matt. 16:18), and that He is referred to as a stone (Acts 4:11), the chief cornerstone (Ephesians 2:20), and the foundation (I Cor. 3:11.) Ephesians 2:20 also states that the apostles and prophets are the foundation and I Peter 2:5 speaks of God's people as living stones; however, these terms describe a spiritual edifice, not a material one. Jesus was not a literal foundation, stone, nor literal cornerstone. Yes, in all of the New Testament the word church is never used to describe a building.

### II. IS NOT A DENOMINATION

Most people think of Christ's church as being "just another denomination", that is, the "Church of Christ denomination". If one should find a Church of Christ denomination, he would be correct in saying that "all other denominations are just as good and as important as it is." Admittedly, one denomination is no better than another.

It should be kept in mind that the New Testament, which was written in the first century, never refers to any modern denomination. The reason it does not is that denominationalism, as we know it, did not have its beginning until the sixteenth century. Obviously, that which did not exist in the first century could not be mentioned except from the viewpoint of prophecy, and no one affirms that the New Testament prophesied of his denomination. The word church in the New Testament never refers to a denomination. The word denomination suggests a division, a part of the whole. The New Testament never discusses divisions, factors, sects, except to condemn them. God's people must be one (John 17:20, 21; I Cor. 1:10; Colossians 3:11; Galatians 3:28.) Christ did not promise to build denominations, but rather to build His church (Matthew 16:18.)

### III. WHAT DOES "CHURCH" MEAN?

The Greek word *ekklesia* is the New Testament term for "church" and "assembly." This word has a very lengthy history and was in use long before Christ and the apostles. Three times in one chapter (Acts 19:32, 39, 41) it means an assembly or gathering of the heathen, and in each instance, it is a purely secular expression. It should be observed, too, that "assembly" refers to people, not things.

The mere gathering tells one nothing; everything depends on the character of those who are gathered. The phrase, "which he purchased" (Acts 20:28), makes it clear that the assembly belongs to God or Christ. All of the people who belong to God or Christ are therefore in the church of God.

One learns from Colossians 1:18, 24 and Ephesians 1:22, 23 and 5:23 that the assembly

Sometimes when the word church is used, it refers to God's people universally (Matthew 16:18; Ephesians 1:22, 23.) At other times it designates God's people in a local area (I Corinthians 1:2; Galatians 1:2.) It is important for one to keep in mind that every child of God in a given area is in the church of Christ in that area. He is also a member of the universal church of Christ.

### IV. EVERY PERSON WHO IS SAVED HAS BEEN BORN ANEW

No one who professes to be following the New Testament would affirm that a man can be saved without the new birth. Why? Because this is what Jesus taught (John 3:3, 5, 7.) One who is born anew is a new creature or new creation; thus, Paul said, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." (11 Corinthians 5:17.) No one can be saved without being born again. Everyone who is born again is a new

creature. But since every new creature is in Christ, those who have been born anew are unquestionably in Christ. (Rom. 6:3; Gal. 3:26-28.)

### V. IF ONE IS IN CHRIST HE IS IN THE BODY OF CHRIST WHICH IS THE CHURCH

Every person who has been born again is a new creature; every new creature is in Christ, but everyone who is in Christ is in His body. How, then, could it be possible for one to be in Christ and not be in His body, since Christ has but one body? (Ephesians 4:4; Romans 12:4, 5; 1 Corinthians 12:12, 13.) Obviously, everyone who is in Christ is in His body, and everyone who is in His body is in His church, because the church is His body (Ephesians 1:22, 23; Colossians 1:18, 24.)

Salvation is in Christ (11 Timothy 2:10.) He who is saved is saved by Christ, but he who is saved is in Christ because salvation is in Christ. The one who is in Christ is in His body; one cannot be in Christ without being in His body. But the one who is in the body of Christ is in the church of Christ because the church is the body. Therefore, the one who is saved is in the church of Christ, which is the same as being in the body of Christ.

### VI. ONE WHO HAS BEEN SAVED BY THE BLOOD OF CHRIST IS IN THE CHURCH OF CHRIST.

Man cannot be saved without the blood of Christ (Matthew 26:28; Romans 5:9; Ephesians 1:7; Colossians 1:14; Revelations 1:5.) Therefore, everyone who is saved, is saved by the blood of Christ. Yet, Christ purchased the church with his blood. (Acts 20:28.) The church of Christ is composed of all those who belong to Him because He bought them with His blood. Ephesians 2:20 also states that the apostles and prophets are the foundation and I Peter 2:5 in vain, because He tasted death for every man (Romans 5:8; Hebrews 2:9.) Christ gave Himself for the church (Ephesians 5:25.) If the church is meaningless and insignificant, was not this great sacrifice a great waste of the life and blood of Jesus?

## "I'll Be A Senior Only Once"

JOHNNY THOMPSON

It was in the spring of my senior year in high school. Graduation invitations had been mailed congratulatory messages and gifts were being received daily and many parties, banquets and other social functions were being held in honor of the seniors. All of my friends at school were excited about the senior prom. Their excitement and enthusiasm concerning the dance was contagious and soon I came to the realization that I, too, wanted to attend. All of the senior boys were either buying or renting white coats to wear to the formal occasion. This was most appealing to me as I had never worn a white coat before. Too, each boy was ordering a corsage for his date. This also, was enticing—as I had never ordered a corsage before, well, except on Mother's Day. Everyone was talking about the decorations, the orchestra, refreshments, the country club, etc. The more I listened, the more I wanted to go.

I thought about the prom for a few days and then reached the decision that I was going to go. After all, I was going to be a senior only once! So, why not?

I well knew that informing my parents would be most difficult. I was a minister's son who had been taught all my life concerning the problems involved with the modern dance. I had never attended a dance and really didn't know how to dance, but nevertheless, I was determined to attend.

I decided to tell my parents of my decision the next morning at breakfast. Perhaps, I thought, after a refreshing night's sleep they would be more receptive to my intentions.

"Dad," I said, "Since I am a senior, I have decided to go to the senior prom."

I waited for his reply, but there was only silence. I expected my father to take me to task severely. I thought certainly that Mother would cry! But still—there was silence—a terrifying silence!

Then my father replied, "So you're going to the prom?"

"Yes, Sir," I said, "After all, I'll be a senior

only once."

He looked at me, then he hung his head. Then he said those words that I shall never forget.

He said, "Johnny, your mother and I have tried diligently to teach you for the past sixteen years what's right and what's wrong. We've done our very best to raise you to be a Christian young man. But you are right, son, you are a senior, you are almost grown. So, if you have decided to attend the senior prom, please remember this one thing, if the Lord should come and find you there, PLEASE TELL HIM THAT YOU CAME BECAUSE YOU WANTED TO, NOT BECAUSE WE SENT YOU."

These sobering words shook me into reality. I then knew that this was a temptation that I must overcome.

I could not go! I have never regretted not going, but continue to thank God that I was given strength to throw my influence fully behind the church, and its work in the community.

I often remember this temptation but continue to find encouragement in the words of James. "Blessed is the man that endureth temptations, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12)

(NOTE: Johnny Thompson's parents were well informed and knew the evils of the dance. They did not want their son to dance because they knew the dangers of the dance. They knew that Christians cannot be "The light of the world" and dance. Neither can they be "The salt of the earth" and dance. (Mt. 5:14-16.) No one can "Abstain from every appearance of evil" and dance in the modern dance. (Thes. 5:22-25) Paul commands all Christians to think of things of "good report." (Phil. 4:8.) The modern dance is not of "Good report", but of bad report. Dancing is "revealing," and is also "Lascivious". These are "works of the flesh," and Paul says those who "Do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

Furthermore, the modern dance involves premeditated or willful sin for which there remains a "certain, fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. 10:26-29.) In describing the wicked, Job said, "They send forth their little ones like a flock, AND THEIR CHILDREN DANCE. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him? (Job. 21:11-15.) The writer goes on in the rest of the chapter to point out the certain destruction awaiting those who among other things, send for their children to dance. (V. 11.) This is the type of people who do not pray, nor serve the Lord, saying there is no good, no profit in it. Such people boast that they are "Liberals." Of course, they are, and willful sinners with it. But, as a rule, trying to teach such people is about like trying to wet a duck by pouring water on his back. Humble people, those teachable as a little child, can be converted away from such worldliness, but the proud and haughty who dare the preacher and the elders are hopeless. (2 Pet. 2:20-22.) EDITOR.)

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 . . .

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

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

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

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

## "We Made The Mess For Teens"

(FROM THE DAILY MOUNTAIN EAGLE)

"GROWING UP IS NOT EASY." — "I'm not too worried about the younger generation; I'm just sorry that we have made a big mess in the world for our teen-agers," says Cecil Burkett, Psychology Professor at Walker College, as he spoke to a group of Extension home makers in Jasper Tuesday. He was introduced by Dean H. B. Thorne, Walker College, and spoke on "Problems of Teen-agers."

Burkett told the group that growing up is not easy for a child. He comes into this world and has to adapt to various circumstances. The new child is accepted as a member of a new society in a new world.

According to a professor a lot of learning takes place in the home in the development of the child. He stated that parents should emphasize moral values, that parents should teach by example because children imitate parents. He stated that many people are saying, "Let the child grow up and let him decide values for himself."

"If he grows up that way, he'll go to the golf course or fishing on Sunday instead of going to church," commented Mr. Burkett.

He emphasized the duty of parents to exercise discipline, patriotism, and love in child development. He says that parents need to learn to say "no" to children, then explain to them why.

"We're waiting too long in starting children to school", said the professor. He went on to say that children need teaching at an early age. He urged parents to put wholesome reading material and pictures around a child at an early age. He says do not hesitate to read stories to a child.

He told the group that we, as parents and teachers, need to give growing children information in sex and other factors that affect growth and development.

He stated that the time to start training and educating a child is 200 hundred years before he is born. "When this is done, the human race will be improved," said the professor.

H. B. Thorne, speaking as a parent of three children and the Dean of Walker College, expressed concern for the welfare of teen-agers at college age. He stated that parents are going to have to do their part at home and at church in teaching teen-agers, that educational institutions cannot do it all. He said the failure of parents and teachers to teach teen-agers results in a lack of communication between them. The Dean said we are going to have to teach what true values of life are.

He stated that the relationship of parents has a profound effect upon children. He explained that many parents are divided, and that homes are broken up by different values and even by divorce. He stated that there is nothing in the world so hard for the child as trying to determine which parent to choose.

He told the leaders that we must recognize that all teen-agers have problems, and that it is our duty and responsibility as parents and teachers to help them to solve their problems.

The Dean said that when teen-agers enter college, they are lacking in guidance as to where they are going in life, and not in math, chemistry, science, etc. He stressed the importance of parents and teachers in guiding and encouraging teen-agers in the direction of their proper goals in life.

(NOTE: Cecil Burkett is a member of the Sixth Avenue Church of Christ, in Jasper, and we wish to commend him and Mr. Thorne for this much needed emphasis on a neglected subject. We are adapting the matter to Words of Truth and passing it on to you in the hope that it will provoke further study and more teaching along this line of thinking.

The next generation will be exactly what we train it to be, and n't be deceived about that fact. We are glad to see a trend away from the ideas and human standards fostered by Mr. John Dewey, an infidel, that the standards of human conduct are to be set by society, rather than by God Almighty, in the Bible. Let us return unto the proper training of youth as taught in the Bible, for the Bible is not only up-to-date, it is thousands of years ahead of date.

One reason so many have objected to the Bible

standard of morals and conduct is that it is so far ahead of the human race and ahead of date that it is hard to catch up with it and reach it in teaching and practice. Thank God for every voice crying out for a return to proper teaching and training of our youth!

But such teaching and efforts to train teen-agers will be in vain so long as our schools continue to teach them the theory of organic evolution as a "SCIENCE" and a "FACT". Convince our teen-agers that they are only highly organized animals, or brutes, and they will not respect the other teaching done by their parents or teachers at school on morals.

But if they are taught that God made and formed man of the dust of the ground and made woman from his side, and made man a living soul, made him in the image of God, then it makes our moral standards to be the most important thing in the world, and the Bible the most important Book in the world.

On the other hand, if man is no more than an ape, and came into existence by accident and chance, what difference would it make whether or not he goes off to play golf or goes fishing on Sunday, instead of to "Church"? Teen-agers are beginning to get their eyes open to the fact that if the Bible is not true, and we are only a product of lifeless matter, brought into existence by blind chance, why should we be bothered by religion and the church with its false doctrine of a Creator, and man in his image, and the like?

But if despite the theories of organic evolution, we can at home and at school, teach and train our youth to believe in God and his word as final, and to respect the authority of Christ, we will then have an unshakable and indestructible foundation on which to build character, and the hope of heaven and immortal glory. EDITOR.-

## "Dancing"

By Albert R. Hill, Jr.

It is indeed alarming and disturbing when brethren can not see the errors associated with the "modern dance." It is regrettable that some have closed their eyes to the TRUTH on this subject. In reality their thinking is: "my mind is all made up, please do not confuse me with the facts." Rather than give up this pleasureable practice, some are bent on continual indulgence in this ungodly vice and contend earnestly for its right to exist. Unless more brethren take a firm stand for the truth, and fight this error and all other evils, which are gaining acceptability in the church, the church of the Lord will soon loose her identity! Members of the Lord's church are not to love the evil practices of the world (1Jn. 2:15-17.) They are not to be conformed to the world but are to keep unspotted from the world (Rom. 12:2; Jas. 1:27.)

This writer affirms that the "modern dance" is sinful, whether chaperoned or unchaperoned, and that the Christian is not to participate in such. The Bible condemns this corrupt practice, not by direct statement, but by divine principles of truth and righteousness. The modern dance is condemned just as gambling is shown to be wrong not by being specifically stated as an evil, but by showing that gambling violates certain divine principles from the inspired pages.

In Gal. 5:19 the inspired apostle Paul lists the works of the flesh as: "fornication, uncleanness, lasciviousness idolatry, sorcery, enmities, strife, jealousies, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." In the list of the inspired writer you note "revelling". The Twentieth Century Dictionary says that revelling is "A feast with noisy jollity; or a spectacular dance". Liddell and Scott, reputed Greek scholars, translate the original word for revelling, "Dancing" This word came originally from the Latin term "comus" which means: "To revel with women; a drinking party; to dance to music." Also in this list you find, "lasciviousness". Webster defines lasciviousness as: "That which expresses lust or lewdness; wanton; tending to excite lustful desires." Thayer's Greek-English Lexicon gives this definition for lasciviousness: "Unbridled lust, excess, licentiousness, wantonness, outrageousness, shamelessness, insolence . . . wanton (acts or) manners, as filthy words, indecent bodily

movements, unchaste handling of males and females, etc." pg. 80. The casual observer and participant of the modern dance can readily recognize the "INDECENT BODILY MOVEMENTS" and the "UNCHASTE HANDLING OF MALES AND FEMALES". Now the inspired writer says that those who practice such things cannot inherit the kingdom of God! Note also that Paul says, after giving a specific listing of the works of the flesh, "SUCH LIKE". Surely all will agree that the modern dance would come under this heading!

Some, in attempting to justify the modern dance, shout, "chaperon it and it will be okay." Webster defines a chaperon as: "A person, esp. a matron, who accompanies one or more young unmarried women in public for propriety; hence any mature person who is present for propriety at a social gathering of young persons." Now propriety is defined: "A rule or code, or, sometimes, a sense of what is proper fitting; also, the observance of such a standard, etc; decorum; as, to observe propriety in all things; hence, the proprieties, the customs and manners of polite society."

A chaperon is to see that things that transpire under his or her supervision be "proper or fitting" or follow the "customs and manners of polite society."

Question: How are you going to decide what is proper, fitting or polite in society? The faithful Christian has no problem here. He simply turns to God's word as his standard! He is willing to be guided by the "perfect law of liberty" (Jas. 1:25.) THE CHRISTIAN CHAPERON WILL HAVE TO STOP THE MODERN DANCE, BECAUSE THE BIBLE SHOWS CLEARLY IT IS INVOLVED IN THE WORKS OF THE FLESH. You cannot take something evil within itself and, instead of performing abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead." (1 Pet. 4:3-5.)

If the modern dance does not "tend to excite lustful desires" therefore be lascivious in its participants, this writer suggests to you kindly that those indulging are: (1) not normal; (2) not old enough to recognize the tremendous drive of "youthful lusts"; (3) so saturated and deceived by the standards of the world that they honestly believe it is proper for these normal fleshly desires to be aroused and satisfied in any manner that man sees fit. God has designed the marriage state as proper place for these normal sexual drives to be stimulated and satisfied. Paul said, "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." By "touch" Paul meant "to fasten oneself to, cling to, lay hold of". This passage should read for those of may brethren who approve of dancing: "It is good for a man to touch (dance with, handle and caress) many women on the dance floor for this will help our young people to get acquainted and as long as there is a chaperon present there will be no unlawful desires aroused in the minds of our fine Christian youth, thus avoiding lasciviousness and fornication."

Young people, "Flee youthful lust" (2 Tim. 2:22.) "Abstain from all appearance of evil." (1 Thess. 5:22.) Be sure in mind and action. Follow God's will, for his plan of life is best for us.

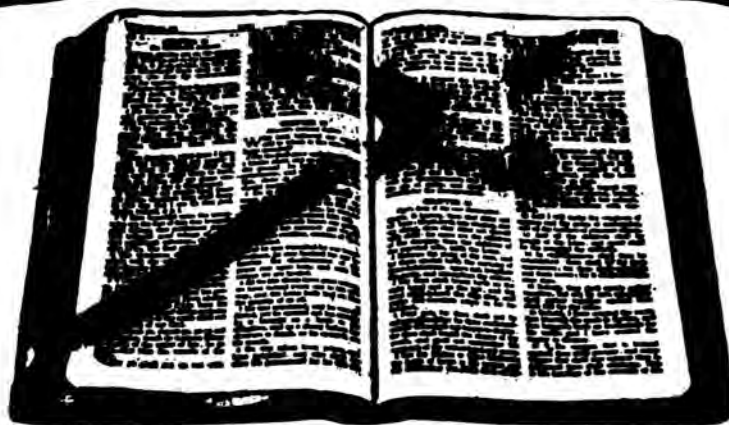
Christ was both like a lamb, (Jn. 1:29), and a lion, (Rev. 5:5.) When personally slandered and attacked, misrepresented and abused, he was like a lamb, dumb before his sheers, he opened not his mouth. (Acts 8:26-39.) He would not talk when it would do no good, and when he knew it would be gracious words wasted on sinners too hardened to be benefited by instruction.

But when his Sonship and Deity were misrepresented, and his heavenly Father's doctrine attacked, he was like a lion. He roared out against heresat and false teaching till he was heard from Dan to Beersheba. (Mt. 23.) He called them hypocrites, and children of hell. Instead of preachers today who are only like a lamb, we need those at the right time can roar like a lion against sin and wickedness in the church, and everywhere. Men who will reprove and rebuke with all long suffering and doctrine. (2 Tim. 4:1-3.)



# 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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## Preachers And Churches Under The Microscope

For many years I have received from preachers many questions concerning some church, or churches, which were seeking to obtain the services of a regular, or local preacher. Of course, they have a right to know as much as possible about each other.

### SOME OF THE QUESTIONS

Some of these questions are interesting, and may be profitable for study by both preachers and churches. Some of them are: Is the church a real sound church—a congregation of the Lord? Does it have elders and deacons? Are the elders good, Christian men? Are they mature men—men of Bible knowledge? Do they give time to Bible study every day? Are they men of good report in the church, and without? Do they have the respect they deserve to have from the congregation? Are they men of good sound judgment—sober minded men? Do they give proper attention to looking after the flock? Or, do they want the local preacher to do both his work and theirs? Would they endorse sound doctrine along all lines? Would they want to work with the preacher? Or, would they be jealous of him? Would they be able to work with a preacher who is less than sinlessly perfect? Do they harbor wilful sinners in the church and keep the disorderly in the fellowship of the church? Are they little men in a big place? Are their wives real Christians, or "She-elders" trying to run the church? Would they, as elders, permit a hobby-rider, or false teacher to teach a class, and otherwise sow discord in the church?

Are they humble men who can be intreated, or conceited officials drunken on authority? Would they practice the golden rule in dealing with the preacher, and the members in general? Are they reasonable men, or little men who act upon prejudice? Do they know the difference in law and custom? Do they want a gospel preacher? Or, a lecturer—a man who preaches the word, or one who just talks and entertains the audience? Do they want sinners converted and the saints edified? Or, do they want to merely make a worldly show, and to hold their positions of authority? Are they trying to save themselves and the church? Or, are they drifting with the times, and so far behind that they do not know what is happening?

The preacher usually concludes by saying he can work under a Godly, well-informed and dedicated eldership, and together with them overcome and handle any kind of situation that may arise in the church, and make the church a glorious church in the sight of the Lord.

### THE PREACHER UNDER THE MICROSCOPE

Churches wanting to engage a preacher for full-time local work often make a proper investigation and seek all the information they can obtain about him. They want the right man, in the right place. If possible, they put him under the microscope and get as good look as possible at

him, inside and out. Elders do not want to make a mistake, and get a preacher who might prove to be far less than a real Christian, maybe not even a real gentleman.

Some elders have learned too late that they should have investigated the man to be their local preacher. Experience is indeed a great teacher, but some of her wisdom is dispensed in bitter capsules. The local preacher, or even the evangelist called in for a meeting, can sow enough discord in a few weeks to keep the church busy harvesting for months and years to come. Some preachers have sown more discord in one year than the church could up-root in a generation. Elders are beginning to learn that such a preacher can preach a good "trial sermon". A good list of questions concerning preachers would run along the following line of inquiry.

### QUESTIONS FOR PREACHERS

Is he married, or single? Divorced? Is he a sound gospel preacher? Is he a cultured and dignified gentleman? Does he have sense enough to recognize the wisdom of older and more mature men, chosen by the church as its elders? Is his wife a devout Christian? Would she be a help, or a hinderance to him in his work? Would they both be good examples in the church? Do they have any initiative, or must they be told what to do under all circumstances? Would they work for the Lord, or merely to hold a job? Are they trustworthy—can the elders and the church safely place implicit confidence in them? Do they live within their income, and pay their debts? Are they somewhat loose in their morals? Does he preach the word, or merely talk and put forth human wisdom in the pulpit? Is he studious—given to hours and hours of study each day—seven days per week? Does he want to teach and preach, and win souls, or merely hold a job? Can he see the fields that are white unto harvest, or does he have to have them pointed out to him? Does he fairly well know human nature, so as to sense the needs of the congregation and know how to handle problems which may arise in the church? Can he sense dangers approaching, and how to prevent tragic disaster? Does he stand for the truth, and the whole truth, even if he must stand by himself and with God alone? Would he permit the church to go into error and sin rather than to stand along and lose his job?

Are his sermons logically prepared and delivered, or are they without point and benefit? Would he seek to dodge the problems in the church in his preaching, and leave all the dirty work for the elders, or would he work with, and help the elders, bearing his share of responsibility as a teacher of the word of God? Is he a good mixer, and friendly? Is he the kind of a man who would bring no reproach on the church? Would he kindly consider constructive criticisms without

being necessarily a mere "yes man"? Would he rather flatter sin and evil in the church than to reprove and rebuke it? Does he seem to know the art of getting along with people? If he has enemies, (which he would have), would they also be enemies of the truth? How has he succeeded in keeping peace in churches where he has formerly labored? Does he have any religious hobbies? Is he at heart an extremist? Does he know the difference in matters of divine law, and matters of expediency? What of his educational attainments? Does he have a good, working library of well chosen religious books? Is he proud, bigoted and conceited? Do you think the most godly people in the church would like him? Is he the kind of a man who would have God's approval. Give us his name and address?

(Selected and Adapted)

### What Will My Child Become?

As parents provide for their children they often wonder, "What type of adult will my son or daughter be?" Will he be a faithful Christian working in the vineyard of the Lord? We often sing the song which poses the question, "How shall the Young Secure Their Hearts?"

The wise preacher Solomon answered this question for us. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." While we are young, habits are formed that are hard to change when we grow older. We must help our young people secure their hearts and form good habits now!

Young people cannot receive all the training necessary in the Bible class. They must be provided with a Christian atmosphere as well as Bible training. Parents must live the Christian life before them. Our young people need recreation and social life. It is in these environments that they select their friends and mates for life. We need to see that they associate with good people, both morally and spiritually, and that they participate in good wholesome recreation.

Christ is our example. We read in Luke 2:52 that Christ increased or grew mentally, physically, spiritually and socially.

"Train up a child in the way he should go and when he is old he will not depart from it." Instead of asking, "What will they be?" it would be better to ask, "WHAT WILL WE TRAIN THEM TO BE?"

Train them in a Christian atmosphere, teaching them the will of the Lord in all things. Provide a Christian education and then you have done your part and can leave the results to God.

—Selected—

## WORDS of TRUTH

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## The Law Of Inclusion And Exclusion

GUS NICHOLS

What does the law of the Lord include, and what does it exclude? On the scriptural answer to these questions the peace and unity of the church depends today. These are deep, bed-rock, questions. They lie buried under the mudsills of our modern problems and the "Issues" confronting us. At least some of our negative brethren have made arguments based upon an unproven premise that nothing can be authorized in the law of the Lord unless it be specifically mentioned in that law.

### POSITIVE SPECIFIC LAW

Positive specific law includes what is specified. It always includes that much. King Saul sinned and lost his kingdom for coming short of doing all that God SPECIFICALLY commanded him to do. (1st. Sam. 15.) Paul speaks of those who "Come short of the glory of God." (Rom. 3:23.) Partial and incomplete obedience is not obedience at all. Samuel told Saul that he had not obeyed the voice of the Lord, though Saul had done most of all that God had commanded him. (1 Sam. 15:22-23.) Naaman could not have obeyed the command to dip "Seven" times in Jordan by only dipping six times. (2Ki. 5.) The Israelites could not have obeyed the command of God to march around the walls of Jerico "Seven days" by only marching around the walls one day, or even six days. (Josh. 6; Heb. 11:30.) Noah could not have obeyed the command to build the ark three stories high by building it only one, or even two stories high. (Gen. 6:14-16.) One cannot come within the preview of the promise that says, "He that believeth and is baptized shall be saved," (Mk. 16:16), by simply and only believing. One cannot obey the command which says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," (Acts 2:38), by only repenting. In our obedience, as well as in our teaching, we must not only add to the word of God, but we must not "Diminish ought from it." (Deut. 4:2; 12:32.) If a pharmacist in filling a prescription from the doctor leaves out any item prescribed by the doctor, he is not to be trusted at all. So, all refusal or neglect to do all that God says for us to do is disobedience to God. (Heb. 2:3; Jas. 4:17.) Obedience must include all that God commands us to do. (Mat. 28:20; Eccl. 12:13-14; 1 Jn. 2:3-4; Rev. 22:14.) This is a principle which must not be forgotten by all who would be Christians at all.

### MORAL AND POSITIVE LAW

Moral law is anything which is inherently right in itself, or that which is wrong in its very nature. It was morally wrong for Cain to kill his brother before God ever said, "Thou shalt not kill." (Ex. 20; Gen. 4:1-10; 1 Jn. 3:10-15.) Some things are right or wrong in the very nature of the case. It was right to tell the truth before God ever said, "Putting away lying, speak every man truth with his neighbor." (Eph. 4:25.) Immorality has always been sinful and wrong, even before God ever

mentioned some such sin by name. Whether or not one had God's law, he sinned if he became immoral in any respect. (Rom. 1:18-to Rom. 2:15.) Moral law includes what we can see good in, that which we can see will work for the common good of all, and condemns all those things in which we can see evil and harm, things which we can see will work evil and harm to the community and unto all men.

We may do more than what is required in a strictly moral command. This is because the thing required was right before it was required, and the same is true of things beyond the moral requirement—all things in the moral realm are right—everything in that realm is right in itself, naturally right. When we are commanded by those in authority to go with them one mile, we must do more than is required—go two miles. (Mat. 5:41.) Though Jesus is the one who said go the two miles, we may go beyond that and add the third mile, or a fourth, etc. Would such be a sin? Of course, not. Why not? Because it was right in the very nature of the case to go every mile of the distance. It was right to go the first mile before being compelled to do it. And it was not wrong for one to go the second mile before Jesus said do it, and that is why it would not be wrong to go the third mile, the fourth, etc. The thing being done is in the realm of morals.

The authorities compelled Simon to carry Jesus' cross. (Mat. 27:32.) This was something right in itself, and does not mean that Simon could not have done anything more for Jesus than just what was demanded by the authority.

The widow to be taken into the number was to be one who had "Lodged strangers" and "Washed the saints feet." (1 Tim. 5:9-10.) And though there was no command for her to wash the feet of those not saints, who would dare say that it would have been wrong for her to wash the feet of sinners in addition to washing the saints feet? Washing the saints feet was a minimum requirement, and was in the realm of things right in themselves - was a moral requirement. No commandment of the Lord is needed to make it right to wash the saints feet, nor to go on and wash the feet of others not saints.

We are commanded to forgive our brethren. (Mat. 18:35; Eph. 4:32.) But we may go on and forgive alien sinners also. Of that which is right in itself we may do all we can. The command to give as one is prospered, (1 Cor. 16:2), does not mean one must give all he possesses. However, he may go beyond the demands of the case and give all he has, if he wishes to do so. The Jerusalem saints did this. (Acts 4.) This is because giving is in the realm of morals and is right in itself. The command to give a certain amount includes that amount, but one may go beyond the call of mere duty and give all he has, as did the poor widow whom Jesus commended for so doing. (Mark. 12:41-44.)

Christians are commanded to assemble themselves together for worship on the first day of the week. (1 Cor. 16:2; Heb. 10:25; Acts 20:7.) The command includes this, but being in the realm of things right in themselves - in the moral realm - we may do more than what is commanded - go on and assemble on other days and at other times also. We may do all the good that we have the opportunity and ability to do. (1 Cor. 15:58; Titus 3:1; Gal. 6:10.) The foolish virgins lost out because they tried to barely get by on too little, too late. (Mat. 25:1-13.)

### POSITIVE LAW

But positive specific law is any law which makes things religiously right which may or may not have been morally right before the command was given. Or, we may say such a law makes things which are morally right to be wrong because of positive divine authority. It was morally right for Adam to eat of the tree of the knowledge of good and evil in the Garden of Eden until God forbade him to eat of that tree. (Gen. 2:16-17.) This was a positive specific command, was a command in which one could see no harm if viewed apart from the command of God. The command of God for Abraham to offer his son, Isaac, was also a positive specific command, one in which Abraham could see no good. But it was a test of his faith. (Heb. 11:17-19; Gen. 22.) The command for Naaman to wash in Jordan was a positive specific law. (2 Kings 5.) Baptism and the Lord's supper are

positive specific commands. (Acts 10:48; Mat. 26:26-28.) We must obey both moral and positive law, all the commandments of the Lord, both specific and generic. But there is this difference: in that which is a pure moral command demanding that we do a certain amount of good, we may go on and do more than the minimum requirement, while in positive specific law, we must do what is commanded, and stop with that as obedience. The command to select "Seven" men for a certain appointment could not have been obeyed by selecting only six, nor by selecting eight, for it was a positive specific command. (Acts 6:1-7.) Under moral law, there is no limit to the amount of good that it is right for us to do, while under positive specific law, we must stop with doing the thing required. Under all divine law we must not do less than that which is commanded. All law includes what it requires, both moral and positive, both specific and generic.

### POSITIVE SPECIFIC LAW IS EXCLUSIVE

Specific commands are those which specify certain details, certain methods and means, etc. The command to build the ark of "Gopher" wood was specific - it specified the kind of wood to be used in building the ark, and the command excluded other kinds of wood. A mere command to build an ark of "wood" would not have excluded any certain kind of wood, for such a command would have been generic and might have been obeyed by Noah's using the wood of his choice. The word "wood" is general and generic and includes many kinds of wood, while "Gopher" wood is only one kind, is specific and exclusive. In the very nature of the command, it is positive and excluded adding other kinds of wood to the "Gopher Wood" commanded. It is not like obeying the command of Jesus to go two miles by actually going three or four miles instead of the minimum requirement of two miles. (Mat. 5:41.) We may say then, (1) Under moral law requiring us to do good, we must meet the minimum requirement, but may do more, but (2) under positive specific law, the command is the end of obedience.

### GENERIC LAW INCLUDES THINGS NOT MENTIONED

General commands do not specify certain details, methods, ways and means, etc. Generic law leaves one or more items in the realm of human judgement and we are to choose to do the thing commanded in the most expedient manner possible. The command to "GO" and "Teach all nations, baptizing them," etc. (Mat. 28:19), does not specify the method of travel, but the command to "GO" could be obeyed by walking, riding, going in an automobile, going by train, or by airplane, etc. The Lord did not mention these things by name, but this fact does not mean they are not scriptural, for they are. They are methods of doing the very thing commanded, without adding to the command to "GO", or taking ought from it, or substituting anything for it.

GENERIC LAW INCLUDES THINGS NOT MENTIONED IN THE LAW. The command to "TEACH" is general in its nature, and may be obeyed in a variety of ways. One may teach by means of the printed page, by using a blackboard, a chart, by radio, or TV, etc. The Lord did not mention these things, but they are not, therefore, excluded. Rather, they are included in the generic command to teach, included without mention. Just as we have a choice as to how we may obey the command to "GO" we also have a choice as to how we may obey the command to "TEACH." The command to "BAPTIZE" is also generic, as to place, and includes the use of any expedient place, even a baptistery in a meeting house, another thing the Lord did not mention. From such illustrations, it is plain as day, that under generic law, some things may be scriptural and right which are not even mentioned in the Bible. The Bible says "GO" and teach, but it does not mention the train, the automobile or the airplanes, etc. The Bible says, "Teach," but it does not mention the printed page, the radio program, the preacher's home, Bible classes, etc. yet all these are scriptural, for they are means and ways of doing the very thing commanded, without addition or subtraction, and while one may do the thing called "TEACH" in

(Continued On Page 3)

## The Law Of Inclusion And Exclusion

(Continued From Page 2)

one way, and use one method, another may at the same time elsewhere do the same thing called "Teach" in a different way and by using an entirely different means to do it, just as one preacher may "GO" by walking, another "GO" by riding, etc. These are facts not too well understood.

### NO MAKING LAWS FOR GOD

But no one dare make laws for God. God alone has the right to make laws, to bind and loose, through inspired men. (Mat. 16:18-19.) One preacher may choose to fly in an airplane as he obeys the command to "GO" and preach, but he has no right to make a law that all other preachers must also go by plane, nor does another have a right to make a law forbidding any one to go by plane. God gave each one the liberty to choose his method of travel and it is a sin for anyone to make laws for God and to take away our liberty under generic law. (Gal. 5:1-4; Gal. 2:4-5.) Paul exercised his liberty and had Timothy circumcised. (Acts 16:1-4.) But when false teachers came in and demanded that circumcision be bound and made into a law, and that Titus be circumcised according to this man-made law, Paul would not give over to such human law, no, not for an hour, to the end that the truth might abide with us. (Gal. 2:3-5.) Paul called the making of laws for God, and regulating what God had not regulated, "Doctrines of devils." (1 Tim. 4:1-5.)

These false teachers were forbidding things which God had not forbidden, and regulating things which God left as a matter of liberty, or to human judgement. There is strife and division today over such false teaching. We need to take a new look at the command to rightly divide the word of truth. (2 Tim. 2:15.)

There is a battle raging between truth and error, come and help on the side of light - see the following rhyme:

### WHEN THINGS GET RIGHT

A battle's raging twixt right and wrong  
And victory's for those right and strong.  
Are you waiting till things get right,  
To enter the battle and fight?

Makes no difference how hard you fight,  
Unless your're on the side of right.  
Winners lose when on the wrong side:  
Real victors in the truth abide.

In the sight of God, one can't win.  
If the victory's for evil and sin.  
And in a moral and spiritual fight,  
Remember, the Bible is always right.

Don't wait for things to get better,  
Do your part by word and letter.  
Don't wait for all things to get right,  
Come on and help us in the fight!

GUS NICHOLS

## Advice To Seniors

JOE R. BARNETT

**PONDER THESE PROVERBS:** Thousands of young people are being graduated from High Schools of the land during these next few days. Our advice to these wonderful people comes in the form of statements of counsel from the book or Proverbs. Would that every young person would give careful thought to these passages.

1. "...if sinners entice thee, consent thou not," Prov. 1:10. And, sinners will entice you. Have strength to say, "NO!"

2. "Be not wise in thine own eyes," Prov. 3:7. Thousands of young people dig their own spiritual graves each year as they acquire "book knowledge". That knowledge is good to have. But remember, "... the foolishness of God is wiser than man," 1 Cor. 1:25. Keep your balance.

3. "Keep your heart with all diligence; for out of it are the issues of life," Prov. 4:23. If you get a head full of knowledge, but let your heart become soiled you'll not amount to much in life.

4. "Cease... to hear the instruction that causeth to err from the words of knowledge," Prov. 19:27. Don't permit some unbelieving

professor to "brainwash" you into the same sinking boat with him. If infidel instruction causes you to err from the faith, immediately remove yourself to a place where faith can again be strengthened.

5. "Let not thine heart envy sinners," Prov. 23:17. There is such a brief pleasure! Planting seeds of regret will cast shadows of unhappiness and despair upon old age. You are building a structure for eternity.

6. "Be not among winebibbers," Prov. 23:30. Ah, the temptation will present itself. But the only safe abstinence is total abstinence.

7. "... fear thou the Lord and the king," Prov. 24:21. Reverence, respect and worship God; permit nothing to keep you from the house of worship. Don't join the pack of bearded beatniks who disrespect the government which has given them prosperity and freedom. Prove yourself worthy of those blessings by loyal citizenship.

8. "Boast not thyself of tomorrow," Prov. 27:1. Serve God today; this is not something which can wait until you're 30. At work, at play... on the college campus, in the factory... you can serve God now. This is the only time in your possession... use it wisely.

(Central Herald.)

## Memphis City Schools Stop

"CITY SCHOOLS CALL A HALT TO SPONSORING OF DANCES" was the title of a very interesting and informative article which appeared on the front page of the COMMERCIAL APPEAL, Memphis, Tennessee, Feb. 10, 1968. The article, written by Mr. David Vincent reported that Junior and Senior high schools in Memphis, Tennessee, will stop sponsoring proms, sock hops and other dances, effective March 1. This decision was made by school principals and approved by the board of education.

Mr. Lee O. Thompson, assistant superintendent of administrative services for the Memphis board said, "The dances had become too difficult to supervise and control... Many of the students were leaving before the dances were over... and going to such places as Sardis Lake." Mr. Thompson concluded that their action was in harmony with a "Trend throughout the United States". Dancing is too difficult to supervise and control... Many unwed mothers report that their moral downfall had its beginning on the dance floor." Via Alice Bulletin, May 2, 1968.

(NOTE: The foregoing article from a bulletin proves that even secular schools and people of the world know that young people in general, and Christians in particular should not dance, that dancing is of evil and of the flesh. As a rule, those who are out of the church know that the modern dance is evil, and friends of young people are against the dance. However, there are members of Churches of Christ who are becoming so worldly as to argue for, and try to popularize the dance craze. Some have even gone so far as to resign from teaching a Bible class, and from a position of leadership in the church, in order to attend a popular dance. One of the great dangers facing the church right now is worldliness in the church. (Rom. 12:1-2; Jas. 1:27; Tit. 2:11-14; Jas. 4:4; 1 Jn. 2:15-17.) No one should be retained in the fellowship of the church who is boasting that he is a "Liberal" and is trying to pollute the church with any form of worldliness. (2 Thess. 3:6; 1 Cor. 5:1-13. -EDITOR.)

## Two Deadly Sins

1. PRIDE is a deadly sin—a real killer of millions. Men should hate pride. (Prov. 8:13.) Pride is an awful, ugly sin. (Prov. 21:4.) It binds and fetters its victim as with chains. (Ps. 73:6.) It is abomination to God. (Prov. 16:5; Ps. 119:21.) Pride is the opposite of humility. (Mt. 18:1-4.) It is always puffed up and conceited. (1 Cor. 13; Prov. 16:19.) Pride usually goes with wealth, (2 Ki. 20:13; Isa. 39:2,) and often results from some exalted position (2 Ki. 5:11-13,) and has too much self-esteem. (Est. 5:11.) Pride brings deception, (Gal. 6:3,) shame, (Prov. 11:2;) sooner or later it brings a man down to ruin. (Prov. 29:23.) It is the spirit of the devil. (1 Tim. 3:6.) Pride brings condemnation (2 Chron. 26:16-19.) There is only one remedy or antidote for pride, and that is humility. (Jas. 4:6; Phil. 2:3,5), mixed with the

fear of God, (Ps. 111:10), and seasoned with a reasonable, just, and scriptural estimate of one's own self. (Rom. 12:3.) Pride is the root of many other deadly sins. Beware of pride!

### SIN OF ANGER

2. ANGER is another deadly sin—a messenger of death. (Prov. 16:14.) Anger brings God's punishment. (Amos 1:11.) Anger is a work of the flesh and cataloged with murder, etc. (Gal. 5:19-20.) Anger may be stirred up by grievous words. (Prov. 6:34.) Greed can produce anger, (1 Ki. 21:4.) Reproof of other may stir up anger. (2 Chron. 16:10.) Arguments often result in anger. (Job. 32:3.) It caused Hamn to seek to destroy Mordecai. (Est. 3:5.) It causes destruction. (Col. 3:6.) It destroys happiness in the home. (1 Sam. 20:30-34.) Anger should be put away quickly. (Col. 3:8.) It will soon fade away if one refuses to do evil. (Ps. 37:8.) May be put away immediately by prayer. (1 Tim. 2:8.) Self-control should be cultivated. (Jas. 1:19; 1 Cor. 9:27.) Understanding helps. (Prov. 14:29.) Cultivate a beautiful and lovely spirit. (1 Cor. 13.) Yet be firm and loyal to Christ, to principle, and to the truth. But don't let the sun go down on anger. (Eph. 4:26.)

### SIN OF ENVY

3. ENVY is another deadly sin. (Prov. 27:4.) Envy is a twin sin of jealousy. It causes confusion. (Jas. 3:16.) It is a killing sin. (Job. 5:2.) It is as rottenness in the bones. (Prov. 14:30.) It comes from being carnal. (1 Cor. 3:1-3.) Envy goes with unbelief. (Acts 17:5.) It is easily produced by indignation. (Mt. 20:24.) Envy starts in lust. (Tit. 3:3.) It thrives when God is forgotten. (Rom. 1:28-32.) Envy causes hatred. (Gen. 37:4, 8, 18.) It made Saul seek to kill David. (1 Sam. 18:7-11; 19:8-24.) Envy is often back of opposition to the truth. (Acts 13:45.) Envy causes ill feelings. (Lk. 15: 25-32.) It brings confusion and evil works. (Jas. 3:14.) Envy stirs up hatred in the family. (Gen. 37:4, 8, 11.) The remedy for envy is love. (1 Cor. 13:4.) It is destroyed by putting on Christ. (Rom. 13:13-14.) Doing away with old grudges helps. (Jas. 5:9; Levit. 19:18.) Meekness will help to drive out envy. (Tit' 3:2-4.) Get rid of envy—a mean dislike for others because they have some advantage over us—real or imaginary.

Selected

## A Tribute To Marshall Keeble

By PHILLIP MORRISON

Without fanfare the news has come that Brother Marshall Keeble is dead. This great Negro preacher was almost ninety years old. His preaching career spanned some seventy-one years, or, as he put it, "From mule-back to superjet." As a result of his preaching in this country and several foreign nations, more than 60,000 people were baptized into Christ, and more than 200 congregations were established.

It was my privilege to know Brother Keeble well, and to be associated with him on many occasions. I particularly remember his visit to the Central Church of Christ in Miami, Florida, in January, 1966. Brother Keeble spoke one Sunday afternoon to a capacity crowd, and raised a large sum of money for Nashville Christian Institute, the school which he founded. Special tears of joy came to his eyes however, because about twenty people responded to the Lord's invitation.

On the following day I took Brother Keeble and Willie Cato, President of Nashville Christian Institute, to the airport. Brother Cato and I were loaded down with luggage and school materials. Suddenly Brother Keeble stopped and said, "I just want you to look at all those people staring at us. They've never seen two white men carrying a black man's bags before. They probably think I'm somebody really important!" With a new spring in his step, and with new pride in mine, we continued walking. Little did those people know just how important that great servant of God was!

Born of slave parents, Marshall Keeble lived in years of great strain and unrest. Yet his consuming passion was simply the souls of men; and his great task was the proclaiming of God's word.

There will be no flags at half-mast, and no days of official mourning. He would not have wanted these. The day for which Marshall Keeble lived has come. He has gone to his long home. (Ecclesiastes 12:5.)

## Keep Political Bitterness Out Of The Church!

We live in troubled times. There is much to disturb us and even confuse us. There are charges and counter-charges being tossed about in all directions. There are real dangers threatening our "way of life." Many are concerned, and this concern is spreading to every facet of our society.

People who have been friends for years have taken strong opposite political stands. Many of these are engaging in irresponsible behavior which includes unjustified name-calling and much general hatefulness. It seems to be agreed that much of what is happening today is damaging our social order, because it is causing serious estrangement among people who should be working together for a common cause.

The principal point is this: We must not permit the present turmoil to spill over into the church and disturb and divide it. Let us respect the rights of each other, and engage in our political activities, but let us remember that we are Christian brethren.

There is no reason why any of us should be unwise enough to elevate any interest above the peace and harmony of the Christian brotherhood. Let us not be anything that we cannot be and still be truly Christians. Let us not do anything that we cannot do and still act as Christians. Above all these, let us be diligent to treat each other as God expects Christians to treat each other. "Let brotherly love continue." (Heb. 13:1).

In some areas, such as the fight against Communism, all Christians will undoubtedly stand together. There are other areas of thought and action, however, in which we will differ. Some of us may be a little more to the right or to the left than others. We will differ, but there is no reason why we must permit the differences to enter into the church fellowship to damage it.

The Christian citizen will first and above all else be a Christian. Of course, Christians are being influenced by the present atmosphere of political concern and turmoil, but we must not let this detract from the peace and harmony that God desires to prevail in the church.

Just as the sovereignty of the state, so the welfare of the church is above the political partianship and every other consideration. We can be united and at peace in the church even when we are expressing opposing wishes at the voting places and in other citizenship actions. It is important to us and to the cause of Christ to do all we can to save our nation, but it is even more important to save our souls.

Via The Huntingdon Reminder

### "Cheer Up"

BILL RAGAN

Many that ponder the world situation today develop attitudes of utter pessimism. Perhaps there has never been a time when so many have lacked assurance as now. Some respond to these events by plodding aimlessly through life, others seek to solve their problems through social activity and secular organizations. Still others give way to despair, which may lead to depression and even serious mental disorders.

The sad part of this picture is the fact that so many Christians are included, and no Christian has the right to be a pessimist! Why? Because every Christian should know that nothing can happen that is not according to God's will for his life. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28). If we place our trust only in human wisdom—we have reason to be pessimists. On the other hand if we place our trust in God, His love, power and sovereignty—we can be dedicated optimists.

Recently I read in a religious publication the results of a questionnaire given to delegates at a National Council of Churches assembly. Thirty-three percent of the delegates replied that they had some doubt about the existence of God, thirty-six percent doubted the deity of Christ, thirty-one percent had doubts about life beyond the grave, and sixty-two percent that miracles happened as recorded. After reading these results, a pilot for one of the commercial airlines wrote:

"As an international airline captain for twenty-five years, I wonder what kind of accident statistics we would have, and how good business would be, if sixty-six percent of our captains would say on the public address system—'relax and enjoy the flight, ladies and gentlemen, we'll probably make it. Two-thirds of your flight crew believe we will get there safely.'"

Have we lost faith in the One who is Pilot of our lives? Do we exhibit doubt in His ability to bring us safely through life? In a time when so many are unsure of themselves and the future, the Christian has unlimited opportunities to bring hope and joy to others through his confidence in Jesus Christ. When people have no firm foundation, **THEY ARE EASILY SHAKEN**. There is no other foundation, hope or peace but Christ. "Why art they cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God." (Psalms 41:11).

Christians, cheer up! This is no time for pessimism. It is time to rise up and joyously tell others about our Lord. So far as God is concerned, things are not out of control.

### "Weekending"

BOB BARNHILL

Since the last decade three things in our living standards have combined to create one of the greatest threats to the church since its inception. Innocent and unassuming individually, these traits, combined with the catalyst of self-indulgence, can eat away the strength of the body of Christ! A problem exists. It is time to meet it head on.

The three factors are: (1) Mobility. This is the jet age. It is only 6 to 7 hours to Europe now, and plans for future passenger jets call for 2 hour capability. Also, an automobile can cruise at 70 miles per hour all day long. We have the ability to go. (2) Financial Affluence. We Americans are rich! The poorest family on relief has a better income than 9 out of 10 families in the world. We have money to go on. (3) Time to spare. The 40 hour work week is standard. Unions now talk of the 35 hour week. Vacations and week ends are getting longer. We have time to go. "Weekending" is becoming a way of life. Brethren, the implication of this mushrooming problem in the church is tremendous!

Regular "week-ending" mars the value of systematic Bible study. Educators tell us that learning takes place best in regular study sessions. We are to systematically study God's word. That's obvious (2 Tim. 2:15). But, many "skip" Bible study altogether while away on week ends. The regular learning process of those who do attend away from home is slowed down. (Could an algebra student learn effectively if he visited a different school each week and each school was studying at a different place in the text book?) Studying God's word is more important than any secular subject.

Frequent absences can harm our influence with others in the local family of God. The Bible is replete with commands to Christians to strengthen one another (2 Thess. 5:11; Heb. 10:25). Though each individual absence may be "legitimate," the adverse influence exerted on a weak member or new convert due to **WHOLESALE "WEEK-ENDING"** by members will have its effect.

The loss of financial support from local programs by a large scale exodus at regular intervals is an established fact. A sampling of church bulletins will show us that the problem is universal. Giving as prospered to a local work of which we are members should be apparent (1 Cor. 16:1,2; 2 Cor. 8.) God expects all to give "**AS PROSPERED**", not "**AS OFTEN AS IN TOWN**", but on the 1st day of every week.

Soul winning is deferred with regular out of town visits. Seldom are effective cottage meeting teachers among habitual week end travelers! It takes regular, orderly sessions of Bible study plus an example of dedication to lead a soul to Jesus.

"Weekending and frequent trips in the summer months can pass the border of wholesome recreation and move into the state of **SELF-INDULGENCE** (2 Tim. 3,4.) In the process, the supply of manpower in the church can be washed down the drain **OF PLEASURE**. No

one denies that **PERIODS** of recreation have a place. Everyone needs to "get away from it all" **OCCASIONALLY**. The sincere Christian, however, will remember to **USE MODERATION** in this area as in all other areas of life. "**SEEK YE FIRST THE KINGDOM OF GOD**" (Matt. 6:33.)

## Twelve Rules For Raising Juvenile Delinquents

SATAN'S RULES

1. Begin with infancy to give the child everything he wants.

2. When he picks up bad words, laugh at him. This will make him think he is cute. It will encourage him to pick up "cuter" words.

3. Never give him any spiritual training. When he is grown he will decide for himself.

4. Avoid the use of such words as "no", "wrong", and "bad"; for this may cause him to develop a guilt complex.

5. Pick up everything he leaves lying around and don't burden him with any work. This way he will be experienced in throwing responsibility on others.

6. Let him read any printed matter he can get his hands on. It will give him a varied culture. He might as well know what the world is like.

7. Quarrel frequently in his presence so he will have something to remember his "home" life by.

8. Give him all the spending money he wants. Why should he have things as tough as **YOU** had them?

9. Satisfy his every craving for food, drink, and comfort.

10. Take his part against neighbors, teachers, the preacher, and policeman. They are just prejudiced against your child.

11. When he gets into trouble just say, "I never could do anything with him."

12. **PREPARE FOR A LIFE OF GRIEF. YOU WILL BE APT TO HAVE IT.**

---Selected---

### Sweet Fourteen

"Fourteen, are you? I'd never guess;  
You're wearing such a grown-up dress  
And would you say it truly feels  
Just right to walk in such high heels?"

Dating, are you? And steady, too?  
I had so many things to do  
At fourteen; boys were nice to know,  
But that's as far as it would go.

Antique, am I? Well, that could be,  
But this is what's disturbing me----  
When you have rushed through all this  
fun,  
What's left for you at **TWENTY-ONE?**"

---Selected---

### How To Listen To A Sermon

Do not be a criticizing listener. The minister makes mistakes as well as you—if he were perfect, he would not be here.

Do not be a sermon fitter, trying to fit the sermon to someone else. If the sermon does not fit you, let your neighbor fit it to himself.

Do not be a sermon taster. The sermon is not intended to be pleasing to your aesthetic nature or your hobbies, but to leave you a better person.

Listen with a mind prepared by prayer and expectation.

Listen with a humble mind. Let the searching light of the gospel reveal the need in your heart.

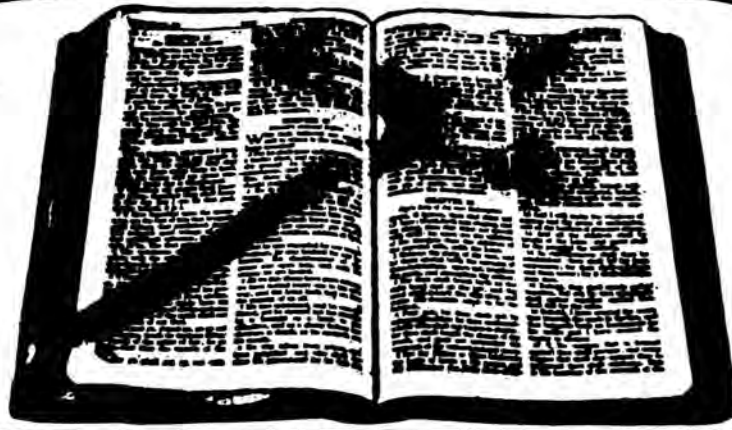
Listen with an open mind. You may disagree with the sermon, but remember one of the functions of a true sermon is to disturb your complacency.

Listen with a prayerful attitude. A sermon conceived in prayer, meeting upon sympathetic, humble, cooperative minds, will be used as seeds sown upon soil watered by the Spirit, springing up into life manyfold.

---College Church, Abilene---

If you would be without a friend,  
And rated as not worth your salt,  
Learn to despise and hate good men,  
Look for and magnify their faults.

# 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. 3

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## Man's Role In Receiving Salvation

RUBEL SHELLY

Some would have you believe that "man has nothing to do with regard to his own salvation. Man is entirely passive before God and can do nothing to affect his destiny." According to this theory, everything in salvation is left up to God alone.

But this doctrine could not possibly be made to agree with certain passages from the Bible. For example, while speaking of the atonement of Christ the writer of Hebrews said: "Though he was a Son, yet learned he 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.) Yes, Christ's death on the cross has provided salvation for all men.

Now this is not to say that a man can earn or merit his salvation. The Bible teaches that salvation is a gift. (Eph. 2:8.) But the fact that a thing is a gift does not rule out the possibility of attached conditions. Suppose that I were to offer to send ten dollars to every person who would write me a letter during the coming week. I imagine the post office would be swamped with mail! Suppose further that you wrote a letter and I in turn mailed you ten dollars. If that were to happen, would you be working for or earning that ten dollars? Certainly not. It would be a gift. But I, as the giver, would have the right to name the conditions under which you could receive the gift. In this case, the condition would be write a letter.

Our situation before God is exactly that which I have just been describing. Salvation is a gift and God is the giver. But as the giver, God has the right to name the conditions under which the gift is to be received. By meeting those conditions you would not have earned salvation; you would have accepted a gift on the terms established by the giver.

Now we must ask these question: Has God given any conditions upon which we are to receive salvation? If so, what are those conditions?

God has established conditions under which salvation is to be received. The general condition has already been stated: Obedience to Christ. "(Christ) became unto all them that obey him the author of eternal salvation". (Heb. 5:8-9.) But what are the conditions of salvation?

Condition number one: FAITH. "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11:6.)

Condition number two: REPENTANCE. "Except ye repent ye shall all likewise perish," said Christ in Luke 13:5.

Condition number three: CONFESSION OF FAITH IN CHRIST. "Everyone therefore who shall confess me before men," said Christ, "Him will I also confess before my Father who is in

heaven". (Matt. 10:32; Rom. 10:8-10.)

Condition number four: IMMERSION IN WATER FOR THE REMISSION OF SINS. Christ said, "He that believeth and is baptized shall be saved." (Mark 16:16; Rom. 6:3-5.)

When a man meets these divinely-given conditions for salvation, God saves him and adds him to the church. (Cf. 1 Pet. 3:21; Acts 2:38-47.)

These conditions of salvation are not those established by men, but by God. No one of the conditions may be omitted without omitting all of them! No one of them is any more important than any other. All are given by God and all of them must be met.

God has done all within his power to assure our salvation. Now it is up to men to either accept or reject his offer of salvation. And acceptance can be only on HIS TERMS. What will your answer be?

(Note—Hear Mid McKnight June 3-6 at Sixth Ave. Jasper Ala., Church of Christ—4 nights—7:30—Editor)

### Making Marriage Work

CHARLES E. COBB

The older women are to teach the younger women these things, but it can't be done unless the older women first do it by example, and then secondly, by teaching. The Word of God says, relative to the man, 1 Timothy 5:8, "But if any provideth not for his own, and especially his own household, he hath denied the faith and is worse than an unbeliever (or infidel). "How bad is an infidel in the sight of God? Psalms 14 says, "The fool hath said in his heart, there is no God. "How bad is a man who will not seek to provide for his own? He is worse than a fool. That's how bad he is. Any man who is not willing to provide for a family that he has helped to bring into the world, is not worthy of wearing the term "man." Of course, we are talking about people who are able. We are not talking about those exceptions, where a man may be sick, unable to work and provide for his house. We are talking about people who are able, and their name is legion, who go around "bumming" off the world and going by the philosophy of that old song that we have heard so many times, "The World Owes Me a Living," and doing nothing under God's Heaven, to make it possible for themselves. No, such an individual is not worthy, really, of the "man" being applied to him.

Then, may we also call your attention to the fact that even in the marriage relationship, there is to be no usurpation of authority. The Bible says in 1 Tim. 2, that a woman is not to usurp authority (or have dominion) over a man. This goes into the home, into the church, into every aspect of life. It is a spiritual thing. It must be duly considered as God's law. Let me also point out to you that God

intends that a woman be recognized as such, and a man be recognized as such, even in the home. There is to be no effort to imitate the other, from the standpoint of "gender", let us say. Listen to these words. "A woman shall not wear that which pertaineth unto a man. Neither shall a man put on a woman's garment, for whosoever doeth these things is an abomination unto Jehovah, their God." (Deuteronomy 22:5.) Someone may say, "That's from the Old Testament." That's true, but this is included just as surely as you live in God's New Testament term of modesty, and it couldn't be any other way. If it was an abomination to God then, it is an abomination to God now, and it is something to which people in these modern times ought to give a little more thought. The idea of understanding, then, carries with it the understanding of the work and place of the companion. It carries with it, understanding the needs of the companion. That includes physical needs. It includes social needs. It includes spiritual needs. All of these things are to be considered.

Briefly, may I call your attention to the fact that in order for a marriage to be a success, there must be within it, the element of maturity. Marriage is not for children. Marriage is for adults; people who have developed to the place in life where their reasoning is considered to be adult reasoning, where their understanding is adult understanding, and not the reasoning and understanding of a child. A well developed body does not necessarily indicate maturity. Maturity goes beyond the development of the physical body. It includes also, the mental processes of an individual. There are some people who have an idea that the well developed body with a good carriage, a beautiful face, indicates maturity, but not so in every case. Mr. Powers, who is supposed to be an expert when it comes to beauty, made this statement and I just want to read it to you. "Beauty comes from within." You know, it isn't possible for everyone to be handsome. It isn't possible for every woman to have a handsome husband, nor for every man to have a beautiful wife, outwardly speaking. But it is possible for every person to radiate an inward beauty, an inward handsomeness, if you please, that comes from loyalty, love, and fidelity to God, and to one another.

There must also be, in order for marriage to be a success, respect for the companion. The Word of God says, "A wise woman builds her house, but the foolish plucketh it down with her hands." (Proverbs 14:1.) Did you ever stop to consider that one of the things that is most necessary in successful marriage is respect for the companion. Laziness, sloppiness, slovenly attitudes do not make for respect of the companion. The Word of God says, "A husband is to cleave unto his wife." They are to become one flesh.

## WORDS of TRUTH

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GUS NICHOLS Editor  
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## Why Jesus Was Hated Of Men

GUS NICHOLS

Why was Jesus Christ, the only sinlessly perfect Being that ever walked this earth, so bitterly hated of men? Herod hated him when he was born, and tried to destroy him. He was hated in life, and died of crucifixion on a cross, because of unrestrained hatred. He was hated at his resurrection from the tomb, and is hated today. No doubt about it, there are many who would throw rocks at him today if he were to walk down the streets of some of our wicked cities. Many blasphemed him while he was on earth and many blaspheme him today. He was denied and reviled before his death, and is still hated and rejected by many.

1. In his memorable prayer in the shadow of the cross, he said, "I am not of the world." (Jn. 17:14.) This is one of the many reasons why he was hated by the world—he was not of it, he dared to be different, and would not be a conformist. To his disciples on that dark betrayal night, he said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you . . . He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both me and my Father. (Jn. 15:18-24.) Yes, Jesus was perhaps the world's most hated Being. 2. But there was no real reason for such hatred. He was not the man the world thought he was, and there was no real cause for such hatred. He said, "But this cometh to pass, that the word might be fulfilled that is written in their law, **THEY HATED ME WITHOUT A CAUSE.**" (Jn. 15:25; Psa. 35:19; 69:4.) Yes, the world hated him then "without a cause", and the same wicked world today hates him "WITHOUT A CAUSE."

3. He could not have been hated because of any sin which he had done, for "He knew no sin." (2 Cor. 5:21.) He was "without sin." (Heb. 4:14-16.) Again, he said, "Which of you convinceth (convicteth) me of sin?" (Jn. 8:46.) "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." (Jn. 8:59.)

4. Jesus was hated because he told the truth, both about himself and his Heavenly Father. He also taught men the truth about themselves and one another. They were of the world and did not want to do right, nor to know what is right: therefore, they hated Him. One reason why they wanted to kill him was that he said, "Ye shall know the truth, and the truth shall make you free." (Jn. 8:32.) They inferred from this that he meant they were not as yet "free", and were in bondage, and they denied this, and when he proved this to be a "truth", they wanted to stone him. (Jn. 8:30-59.) They did not want to know the truth about themselves, and therefore, hated Jesus for telling them the truth. And this is true of men today. They do not want to be told about

their sins. They will say, "Don't read any scripture to me, for I do not want to hear it."

5. Jesus was also hated because he was emphatic in his teaching. He told "Children of the devil" that they were of Satan; he did not flatter them into thinking they were children of God, when he knew they were not. When he told them he was from heaven, "Many believed on him". (Jn. 8:12-32.) "Then said Jesus unto those Jews which believed on him, 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." (Jn. 8:31-32.) This insulted them, and after some further argument, he said unto them, "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." (Jn. 8:30-45.) "They believed on him". that is, they had faith only, but they would not believe his word—what he taught. (V. 45.)

6. It is THE DOCTRINE of Christ that men can't endure. The world would gladly give him lip service, and say out of one corner of their mouths they "believe" on him and that they "love" him, and if by this teaching he would at this point leave them alone, they would not hate him as they do. But Jesus condemned their hypocracies—often called them what they were—hypocrites. (Mt. 23.) And it is at the point of his "DOCTRINE" today that men begin to hate him.

For fifty one years I have gone out into by-ways, villages and great cities and have preached Jesus Christ as the Son of the living God, and only a few have ever resented such preaching. But when I later began to present the DOCTRINE OF CHRIST, in the very words of the New Testament, hundreds and thousands resented his teaching, and hated me for no other cause than that I "preached the word."

But there is no honorable way around this "Rock of offense". (1 Pet. 2:4-8.) There is no way to scripturally condemn sin, and sinners, without condemning both. There is no way to truly accept Christ, while rejecting what he says, what he teaches in his doctrine. To reject his doctrine is to, in truth and in fact, reject him and his father from whom he received the doctrine. (Jn. 12:28-50.) It is when we begin to condemn the world and its ways that it is aroused and begins to hate us.

It is when we come out of the world, and refuse to partake of its ways, and to try to convert it from its sins of wickedness and neglect that it will hate us, as it did and does the Lord himself. Jesus said, "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. 17:14-16.) He said unto his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (Jn. 15:19.) In this connection, he offers us encouragement and says, "If the world hate you, ye know that it hated me before it hated you." (Jn. 15:18.)

7. Jesus was only hated by sinful and wicked people. No righteous and well informed man has ever hated Jesus, nor his teaching, nor those who strictly follow Jesus. Jesus was hated by the hypocrites whose inconsistencies and contradictions he exposed. (Jn. 8:1-9.) He was hated by sinners who refused to repent, and give up their sins. He was hated by the worldly rich, who trusted that their wealth made them better than others, and because his parables condemned them and their sins of greed and lust. (Lk. 12; Lk. 16; Mt. 19.) He was hated by false disciples who were unwilling to give up the world, and found fault with his teaching, and "hard sayings". (Jn. 6:51-68.) He and his apostles, and all true teachers of his doctrine, are hated because they are not of the world, but are a "peculiar People, zealous for good works." (Tit. 2:11-14.)

8. The church of Christ is hated today, and always has been hated since it was established on the first Pentecost after the resurrection of Christ, Acts 2. You will find its preachers in jail for preaching the truth in the first five chapters of Acts. You will find the whole church persecuted and scattered abroad, except the apostles, in Acts

8. And you will find one of the apostles beheaded in Acts 12. Stephen was martyred in Acts 7. The truth of the gospel was so strong that the more the witnesses of the resurrection of Christ were persecuted the more the faith grew and spread. Historians later said, "The blood of the saints became the seed of the church."

9. The hatred back of persecution was then, and always will be, largely because of ignorance. Peter says the Jews crucified the Lord "Through ignorance, as did also your rulers." (Acts 3:19.) On the cross Jesus prayed for his murderers saying, "They know not what they do." (Lk. 23:34.) Paul says, "Had they" known their prophecies, "They would not have crucified the Lord of glory." (1 Cor. 2:8.) Paul later said he persecuted the church "Through ignorance, and unbelief." (1 Tim. 1:13.) Jesus said unto his apostles, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." (Jn. 16:2.)

10. But remember no informed Christian will hate Jesus, nor his apostles, nor any Christian on earth. One could not be Christ-like—a Christian—and hate any one. While both Christ and Christians will be hated, they will also be loved. While we have enemies—a few—if we live as Christians should we will have all Christians who know us to love us, for those who hate us can not be Christians.

11. First of all, one must love Jesus or he cannot be a Christian. While his enemies hate him, his friends love him. Christ is our best friend. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (Jn. 15:13-14.) Again he said, "He that hath my commandments, and keepeth them, he it is that loveth me." (Jn. 14:21.) Again, "If a man love me, he will keep my words, . . . He that loveth me not keepeth not my sayings." (Jn. 14:23-24.) All people hate Jesus if they refuse to do what he says. He said, "Ye are my friends, if ye do whatsoever I command you." (Jn. 15:14.)

12. But to condemn the sins of men, both in the church and out of it, is not sin, and is not hatred, if it be done out of love for the sinner, and those who might be led astray by him. Jesus condemned sin and sinners. (Mt. 23.) He called them children of the devil. (Jn. 8:44.) Paul called the wicked, children of the devil. (Acts 13:13.) And so did the apostle John, the apostle of love. (1 Jn. 3:10.)

It is just like sinners to impugn the motives of Christians who condemn the sinners' sin. Sometimes they will say in reply to a sermon which condemned their sins and wicked practices, "You was throwing that at me", as though it would be wrong to condemn a sin that the preacher knew about. Christ and all the apostles always condemned and reprov'd both sinners and all sins known to them, both in and out of the church.

Sinners often think: to get rid of the preacher, or a least change his preaching, so he won't touch on their sins, by getting mad and pouting, refusing to speak to the preacher, talking about him in an unbecoming manner to his back. But Paul says, "Preach the word." (2 Tim. 4:2) and then says, "Reprove, rebuke, with all long suffering and doctrine." Again he says, "Them that sin rebuke before all, that others also may fear." (1 Tim. 5:20.) "Wherefore rebuke them sharply, that they may be sound in the faith." (Titus 1:13.) Let us love Jesus and stand for his truth, while hating evil. (Amos 5:15.)

There are times when silence is golden, and there are times when it is a violation of the golden rule and a cowardly sin to keep silence before God and men. When some one of good character is being picked to pieces and being slandered, his faults magnified all out of bounds of truth, and one holds his peace and is a silent as the tomb, the sin of his silence is charged against him. "To him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) He would not have another keep silence if he were being persecuted by some bitter enemy. (Mt. 7:12.)

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"Them that sin, rebuke before all, that others also may fear." (1 Tim. 5:20.)

## Is It Nothing To You ?

JAMES D. WILLEFORD

No moderate drinker never intended to become an alcoholic, but every alcoholic was once a moderate drinker. The beginner is playing with an addiction-forming drug, and he cannot know for a long time the final effect that it will have upon him.

The moderate drinker is really the most dangerous carrier of the terrible disease of alcoholism. He is like the boy with a slight case of scarlet fever who is not very sick and so he goes on to school. He is not sick but he infects others, some of them fatally. We have seen it happen! We have seen fathers who drank moderately-infect their sons who, in turn, drank fatally. It is all the more dangerous when you drink with "good taste" and have this "gracious living" of which the liquor ads tell, for then persons who admire you, young people or others, may try to follow your example, and not being emotionally or constitutionally made like you, their effort to follow you may ruin their lives.

The second thing you can do about the problem of drink is to make a committal of total abstinence for your own life. We cannot solve the liquor problem by drinking socially in response to social pressure and the propaganda of the cocktail hour. We must stand with Abraham Lincoln, who in 1847 wrote, "Whereas the use of intoxicating liquor as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good. We therefore pledge ourselves to abstain from the use of intoxicating liquor as a beverage." (for Parents Only, Dr. Ivy.)

An outstanding psychologist says, "The only factual or scientific guarantee against alcoholism as a vice and disease and the only scientific guarantee against alcoholism as a cause of accidents and human misery is TOTAL ABSTINENCE. There is no way to discover an alcoholic until he is an alcoholic."

The third and most important thing you can do about the alcohol problem is to be a Christian not a professor of Christianity only, but one who truly lives by the Lord's instructions. Such a person keeps his life above reproach, and is a credit to God, his family, and his community.

If you are not a Christian, and you wish to become one, the door is open and the way is plain. The Lord instructs you to believe in Christ as your Lord and Master, repent of your sins, and be baptized into God's dear Son that your past sinful life may be blotted out and remembered no more. With the past behind you, the future can be bright as you travel toward "The city which hath foundations, whose builder and maker is God." (Heb. 11.)

## "Be Not Deceived.. God Is Not Mocked" Gal 6..7

W. RAY DUNCAN

Few scriptures are better known than the one quoted above, yet we do not always see the obvious truths in many very familiar passages. The subject under discussion in the context of this verse is moral living. Apparently there were some who desired, like Balaam, (Num. 23:1-10) to live according to the flesh while they live, and die the death of the righteous when they die. If we would reap the harvest of the righteous then we must plant the crop of the righteous.

This principle of seed-time and harvest is true in all phases of life. A boy who is planning on a career as a gospel preacher primarily does not go to school to study law. If one wants to become a doctor he must study the things that one needs to know to become a doctor. This principle holds true with regards to seeking eternal life. Those who are making no preparation for a life in heaven cannot expect by any law or Scripture or reason to inherit eternal life.

We may apply this same principle to business. No one may expect his "ship to come in" until first he has sent his ship out! We would have many successes in business if wishing would make success. Too many want the rewards of hard labor but are unwilling to do the labor themselves. There

are few failures among those who really work for success. It is very seldom that a child fails in school who has really put in labor in study. Few businesses have ever failed when all persons concerned worked! No church to my knowledge has ever failed to grow when the members work. Many students, businesses and a lot of churches fail when the majority stand by and just wish that success would come—but wait for others to do the work. How about you?

The New Testament is replete in describing the kind of life that God wants. It is true beyond any shadow of a doubt that we can no more reap what we do NOT SOW than that we can escape reaping what we DO SOW! This verse of Scripture sets forth a dual truth: 1. THAT EVERY MAN MUST REAP WHAT HE SOWS, 2. AND, THAT NO MAN CAN REAP WHAT HE DOES NOT SOW! We are the children of God, not because of just the desire to be children of God, but because we have become obedient to the law of God which makes one a child of God. We are redeemed because we have come into contact with the redeeming blood of Christ. We are a peculiar people unto the Lord because we dare to be different from the rest of the world. We are God's workmanship in Christ because we work for Christ. These are just simple matters—we must reap what we sow, but we cannot reap what we do not sow!

Now we are not unaware of the fact that it is possible to sow seeds of carelessness, indifference, and to let opportunities slip by that should have been used for something better, but even so, this is still a form of sowing—and it must be followed by a period of reaping! Many parents are going to reap a bitter harvest in the lives of their children for a failure to sow positive seeds of good deeds, right habit good training and a proper discipline in the lives of their children.

Frequently when a home has been brought low because of some evil that some member of the family has done, a mother or a father will be heard to say, "What have I done that I should deserve all this?" Perhaps nothing yet, because you DID NOTHING may cause some very grievous heartaches and disappointments. The Lord is holding each of us responsible for the things that we can do, and if we don't do them then our harvest will be accordingly. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." You will never know how much it means and is worth to serve the Lord until it is too late to change—so live in his service by faith, and begin right now!

## What About Incorporation

One of the objections offered by radical brethren against our orphan homes is that they are "INCORPORATED". But does it make a scriptural thing unscriptural just to make it legal? What is an incorporation? Webster's International Unabridged Dictionary says, "A CORPORATION IS AN ARTIFICIAL BEING, INVISIBLE, INTANGIBLE, AND EXISTING ONLY IN CONTEMPLATION OF LAW." An "ARTIFICIAL" being or thing is not a real thing. An artificial flower is not a real flower. A corporation does not really exist except when one thinks about law. A corporation exists "ONLY IN CONTEMPLATION OF LAW". It is only a legal matter.

Christians must obey the laws of the land unless such laws conflict with God's higher law. (Rom. 13:1-8; 1 Pet. 2:13-15; Acts 5:29). God's law authorizes marriage. (Mat. 19:3-9.) The law of the land steps in and says marriage must be made legal, that those who would get married must first obtain a marriage license, and then they must have someone perform the ceremony who is authorized to do so by the law of the land. These requirements in civil law in no way set aside God's law regularizing marriage. It does not make a scriptural thing like marriage unscriptural to make it legal in the eyes of civil law.

Every home which is lawful is a "licensed home" — is the result of a marriage license. To say that the church could not give unto a "licensed home" is to say that it could not give unto an aged married couple who are needy saints. Hence, the same argument which would exclude the church from giving to a licensed orphan home would exclude a contribution from the church to the

before mentioned married couple. If not, why not?

The same is true of a charter. The state and welfare departments regulate "child care". The matter of law is involved. No individual or group can simply go out somewhere, build a house, put up a sign saying "bring on the orphans." Civil law regulates the matter. The law will not permit people to deal with orphan children as though they were dealing with puppies. Before the state will allow a home to offer child-care for orphans, it must set forth in a written document for the state's consideration just what it proposes to do in giving such care and how it is intending to do it. If the state is satisfied, it may grant a charter and license the home to operate. But this does not make the home unscriptural any more than the marriage license with legal ceremony would make marriage unscriptural.

## BUT WHAT ABOUT INCORPORATION?

Remember that Webster's International Unabridged Dictionary says, "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law." Even in states where the law does not require that an orphan home be incorporated, such is permitted and advantageous. In Alabama, the law does not compel churches to be "INCORPORATED", but it provides such advantages for the benefit of churches needing legal protection. Someone has said that a potato in a sack is a potato still, and only a potato. This is true of the church when it is incorporated. It is a church still, and only a church. The incorporation exists "ONLY IN CONTEMPLATION OF LAW". A corporation is only a legal thing, the same as a marriage license. An orphan home incorporated is an orphan home still, and only an orphan home. Incorporation does not in any wise change the nature of the thing incorporated. A church does not become unscriptural if and when it is incorporated any more than when it obtained a city permit to build a meeting house. So of an orphan home.

## CHURCHES INCORPORATED

Inconsistency is one of the characteristics of the anti orphan home brethren who also oppose our co-operative radio and TV network programs. For more than six years anti preachers have been conducting a radio broadcast from one of our local stations. This preacher has harped on the fact that Childhaven, the orphan home at Cullman, Alabama, is "INCORPORATED". He could hardly say anything about the home without saying, "Childhaven INCORPORATED", but the Fourth Street Church, an anti church in Cullman, Alabama, is "AN INCORPORATED CHURCH". According to anti preachers, it is all right to have a congregation incorporated in order to borrow money to build, but it is an awful sin to have a home for orphans "incorporated." Now it has come to pass that these anti preachers in our county preached for a radio program, put on and supported by the WASHINGTON AVENUE CONGREGATION IN RUSSELLVILLE, WHICH IS ALSO AN "INCORPORATED CHURCH". So we had the spectacle of an "INCORPORATED CHURCH" putting on a radio program in Jasper, Alabama, to fight the incorporated orphan home at Cullman in the same town where the antis have an "INCORPORATED CHURCH", the Fourth Street Church.

## "CAN'T GIVE TO AN INCORPORATION"

The anti brethren argue that the church cannot give unto an incorporation like Childhaven. What if the Washington Avenue Church in Russellville, or the Fourth Street Church in Cullman, both anti churches, and both "INCORPORATED", were to get in need of contributions from other churches, as did some churches in New Testament times, could some other church of Christ contribute to these "incorporated" churches? Churches contributed to churches in New Testament times. (Acts 11:29, 30; 1 Cor. 16:1-3; Rom. 15:25-32.) Could the McArthur church contribute to the Washington Avenue Church in Russellville which is an incorporated church, in case a cyclone or some other misfortune were to destroy their building, and put the congregation into the depths of poverty? It would be a church giving to an "incorporated" institution. Such inconsistencies are a sort of assurance that good brethren in general will never go off after "anti-ism."

## Why I Go To Every Service

1. I go to every service of the church to prove my love and gratitude. So boundless was the love of Jesus for the church he gave his life for it. (Eph. 5:25.) One who truly loves God does not ask if he must attend all services. His love and gratitude for God compels him to (Jn. 14:21.) If love to God is shown by attendance, lack of love is displayed by absence.

2. I go to every service of the church to obey God. The Bible says forsake not "The assembling of ourselves together." (Heb. 10:25.) The first Christians met weekly and often daily. Any service where the Bible is taught, prayer is made, and God is worshipped, is good, and "to him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.)

3. I go to every service of the church because Jesus is there. "Where two or three are gathered together in my name, there I am in the midst of them." Mt. 18:20. Jesus has never forsaken an assembly, and I want to be like him.

4. I go to every service of the church because I am made stronger. Power is given in worship of God to live a nobler life. There one is fortified against falling away. There is the sweetest fellowship on earth. There strength is found to bear the burdens of life. (Acts 20:28-32.)

5. I go to every service of the church to help it grow. The church always grows where members put God first in their live and loyal attendance. Since the church is the saved, the growth of the church means salvation of the lost. Here is a way all can help in the greatest work of earth. (Col. 1:5-12.)

6. I go to every service of the church to set a good example. Many are looking my way and following my steps. Influence is either good or bad—there is no middle ground. Any hour the church meets, my influence is either with or against Christ. If I attend, it is for the Lord. When I neglect a service, my influence is for Satan. (Mt. 5:16; Mt. 13:33.)

7. I go to every service of the church to put first things first. "Seek ye first his kingdom." (Matt. 6:33.) Jesus said the church must be first to the Christian, even before seeking food, clothing and drink. Nothing could be so important than being a faithful member of the Lord's church! (Rev. 2:10.)

8. I go to every service of the church because it is safe to do so. All who forsake an assembly wonder if they sin, but I know I am perfectly safe in attending every service. Yes, dangerous risks are taken in forsaking any assembly of the church: Christ may return in that hour, death may come, a life of neglect may begin, and others may be lost by a bad example. (Jas. 4:17.)

9. I go to every service of the church to abound in the Lord's work. A true Christian wants to do all he can and not as little as he can. Since the assemblies of the church are vital to the success of it, I must abound in attendance. "Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord. (I Cor. 15:58.)

("From The Messenger," Hopkinsville, Ky.)

NOTE: Don't fail to hear Mid McKnight Monday night through Thursday night — June 3-6 7:30 p.m. at 6th Ave. Church, Jasper, Ala. Editor.)

## Obedience

There is nothing so inspiring as an obedient life. Obedience has no substitute; therefore, it should bring to us our greatest happiness, conscious of the fact that obedience enriches our own life and benefits the lives of others.

Obedience promises the greatest blessing mind can conceive of. On the other hand disobedience, the greatest punishment. (Phil. 2:8) "Being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross." If Christ in his purity could be obedient, why can't we poor worms of the just, be obedient to our God?

If this fair land of ours could have more obedience in the Government, schools and homes, oh!, how happy all could be!

The lawlessness of the land reflects the lack of knowledge of God.

An obedient home is the only truly happy home

to be had. Children who have been brought up to obey parents and the word are a blessing. Children who have no discipline in the home cause trouble in schools and elsewhere. God has given so beautifully in his word how to run and control the affairs of the home, "Children obey your parents in the Lord for this is right. (Eph. 6:1) There are so many precious promises if we only heed God's word.

If we ponder on the beauties, joy, and bliss of Heaven surely we could work with endless joy to obtain it. We should be thrilled and overjoyed to obey God in all things. He not only created us but gave His only son to die on the old rugged cross to redeem our souls. He is preparing for us a glorious home in that blissful kingdom on high.

We should be praising him in word and deed through out our entire life. The smiles of Heaven rest upon those who seek to do the will of God.

May we be filled with richness and service rendered, and may we be accounted worthy servants in His kingdom here upon this earth.

Mrs. G. R. Dobbs

(Note—follow the crowds—hear Mid McKnight at Jasper, Ala.—at 6th Avenue Church— June 3-6—Monday night through Thursday night—7:30—Editor)

## "I Had The Meanest Mother"

I had the meanest mother in the whole world! Let me tell you—

When I was a little child, I had to eat cereal or eggs for breakfast. When others had a coke and candy for lunch, I was forced to eat an old sandwich. As you might guess, my supper was different from all the other kids, too—meat and vegetables!

But at least I wasn't alone in my sufferings. My sister and two brothers had the same mean mother I did. She insisted upon knowing where we were at all times; you would have thought we were living in a chain gang. She had to know who our friends were and what we were doing. If we asked to be gone an hour, she insisted that we be gone one hour or less. I'm almost ashamed to admit it, but she actually struck us—not just once, but every time we had a mind of our own and did as we pleased. The poor belt was used more on our seats than it was for the intended purpose. Can you IMAGINE someone hitting a child? Surely you can see how mean she was!

We had to wear clean clothes and take a bath. (The other kids wore theirs for days.) And we were subjected to height of all insults because she made our clothes herself—just to save MONEY. Why, oh why did we have a mother who made us feel different?!

The worst is yet to come; we had to be in bed by nine and up at six every day. We couldn't sleep till noon like our friends. While they slept, my mother made us wash dishes, make beds, learn to cook, and all sorts of cruel things; I believe she laid awake at night thinking up mean things to do to us. Wouldn't you say she broke the child labor law?

We had to tell the truth, the whole truth, and nothing but the truth, even if it killed us—and it nearly did.

Soon we were teenagers, and we could go out at night. But alas, we couldn't run out when our friends tooted their horn. Oh, no! They had to come to the door to pick us up. This embarrassed me no end! And if I spent the night with a girl friend, she checked to see if I were really there; I never had the chance to elope—if I'd had a boy friend to elope WITH. Oh, yes I forgot to mention—while all my friends were dating at the mature age of 12 and 13, my old fashioned mother refused to let me date until I was 16!

Things didn't improve in high school. We couldn't lie in bed "sick" and miss school as our friends did. If they had a hangnail, toe ache, or other serious ailments, they could stay home from school.

The years rolled by while our mother put all of us to shame. With our nagging mother behind us, (she was always hitting, talking, demanding respect) we were finally graduated from high school. Why couldn't she leave us alone? It would have been easier to be drop-outs.

My mother was a complete failure. We had her to blame for the terrible way we turned out. My

two brothers received higher learning. That helps, I guess, but look at all the time they wasted; think of the things we missed! None of us was ever arrested; we never got to march in a protest parade nor take part in a riot or demonstration. We didn't burn draft cards, go to dances, and a million other things that our friends did.

Our mother forced us to grow up into hard-working, God-fearing, educated, honest adults. Using this as my foundation, I am trying to raise my children. But I stand a little taller, and I am filled with pride when my children call me mean! Because you see, I thank God that He gave me the meanest mother in the whole world! I'm glad he did! I'm glad He gave me to HER.

—ANONYMOUS

(Come — to 6th Ave. Church — Jasper, Ala. June 3-6 — hear Mid McKnight. Editor.)

## Which Are You?

Are you an active member, the kind that would be missed? Or are you just conceited that your name is on the list?

Do you attend the meetings and mingle with the flock? Or do you stay at home and criticize and knock?

Do you take an active part to help the work along? Or are you satisfied to be the kind that 'just belongs'?

Do you ever visit a member who is sick, or do you leave the work to just a few and talk about a clique?

There's quite a program scheduled that I'm sure you've heard about, And we'll appreciate it if you, too, will come and help us out.

So come to the meetings often and help with hand and heart.

Don't be just a member, but take an active part. Think this over, you know right from wrong.

Are you an active member or do you just belong?

## "God Will Protect"

"GOD WILL PROTECT"

Norma James

God will protect you, dear one,  
From rising to setting sun.  
He will guard and protect you,  
If to Him you will be true.

And though you are far away,  
Try to never go astray.  
For you're never from his sight,  
He'll be with you day and night.

My boy, be faithful to God,  
While you're on the bloody sod,  
Try to live by His command,  
And He'll always hold your hand.

When it seems you can't go on,  
Pray to him from dusk to dawn.  
He'll protect while you're away.  
And bring you back home someday.

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Somebody said, "Money talks." Of course, it does, but one man said all he ever said was, "Good-bye." We all know what he meant. But what about church members talking? Men are saved to tell others about Jesus and his wonderful way of life. But about all some of them say concerning that matter, is "Good bye" and "Let George do it."

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A truly big man will not stoop to do little mean things.

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Only a hypocrite would wilfully and impenitently do so many of the dirty and wicked things which some church members do — and that by habit. Such people are terribly lost, and how can they ever be converted? (Mt. 23.)

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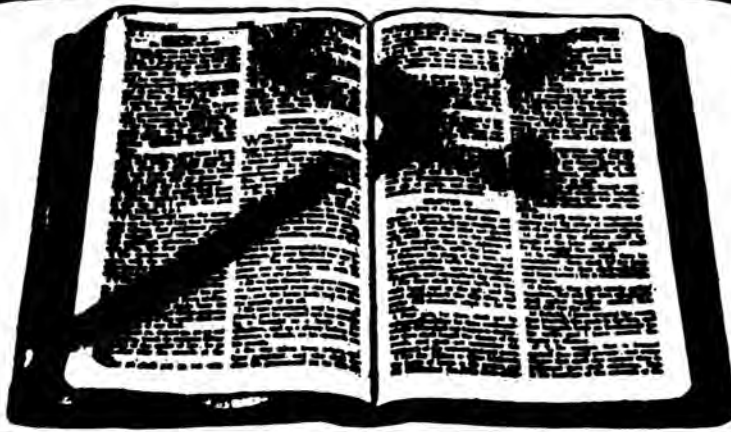
A church which is frozen by mere formality in worship needs God—needs more than the fires of eloquence to warm it up and make it zealous.

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The man who aims at nothing is sure to hit his mark.



# 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 Case For Consolidation

BERKELEY HACKETT  
MINISTER OF THE SHILOH  
CHURCH WALKER COUNTY, ALA.

Lately, the elders of Shiloh and McCollum churches decided to unite and form one large congregation in the Dutton Hill area. This seems to be advantageous because of their close proximity and their desire to serve the Lord more effectively.

At one time there was a great need for a congregation in every little settlement. This need was dictated by the primitive conditions that existed in those days, especially, in regard to travel. The same rationale cannot be applied today. Modern facilities and means of transportation have made the hardships of travel minimal. Since the conditions that spelled the creation of so many small closely set congregations no longer prevails, perhaps it is time to question the wisdom of their maintenance.

Some may ask the question, "Why consolidate?" I believe this question is best answered by a study of two primary areas of endeavor for Christian congregations.

The first area we should consider is the great need for a well-instructed membership. We who are to rightly handle the Word of God (II Tim. 2:15) have brethren in our midst who are barely able to make their way through the scriptures at all. Some of the blame for this sad condition can, doubtlessly, be laid at the feet of short comings in our congregations' educational systems. Such poor conditions as cramped quarters, wide age variations in childrens' classes, and lack of properly graded materials are a few of the evils that are slowing our progress in this area. Many a small congregation has too little classroom space to really have an effective Sunday School program. I know of one, and perhaps more groups, who have no classroom space at all.

When a small congregation does have one to four rooms for classes, they are usually forced to mingle several age groups; thus you have a class called "4-5-6th Grades" or "The Teenage Class," which sometimes includes everyone from twelve to twenty.

It is nearly impossible to do an effective job of teaching when the age within any particular class varies so much. We wouldn't want our children to go to a one room school because the one room school is outmoded, and not as effective as our modern educational institutions; yet we think nothing of subjecting our children to the same type of conditions on Sunday morning and Wednesday night.

A bigger congregation can largely overcome these problems. Classes can be correctly segregated as to age groups so that the teacher can meet each class on its own level and not fear losing the interest of the older members or going over the heads of the young. Better programs can be developed for the young and old alike; so that we may be more effective workers for Christ and his kingdom.

The other great area of endeavor to be discussed is reaching the world with Christ's message. We are told to be urgent in our teaching and preaching (II Tim. 4:2). The passage called the Great Commission (Mark 16: 15-16) further instructs us to reach the whole world with the Gospel.

Ideally, every Christian should be a missionary to his own circle of associates. This should be constant despite the size of the congregation he is a member of; but, even here, a member of a larger congregation should have a decided advantage over a member from a small one. The former should be better scripturally groomed because of the greater advantages for learning inherent in the better facilities of the larger congregation.

The fact that the Great Commission instructs us to reach the whole world ought to be of some interest here. One can not escape the responsibility of presenting every man, whom we find our contemporary, with the Gospel. This means that our yoke is to reach all men, those in the African bush, the teaming cities of Asia and Europe, as well as our own countrymen. In this great work of the Church most of our congregations are sadly lacking. Our smaller groups, for the most part, barely eke out an existence using the greater part of their time, efforts and finances maintaining a rickety building, half-time preaching and a poorly attended Gospel meeting once a year. Most can truthfully claim that this is all they can afford, which is, no doubt, true; but this is, also, part of the problem. If some of our small, closely set congregations would merge, they could better afford a greatly expanded work. It is indeed wasteful to use the Lord's money to maintain, within a few minutes of one another, two or more separate buildings with all the expenses this incurs. I feel some of our brethren may think all that true Christianity involves is maintaining a building.

Read, once again, the Parable of the Talents (Matt. 25:14-30). I believe a real parallel can be drawn here. As the servants received the talents, God has given us abilities, resources and a charge to use them EFFECTIVELY (I Cor. 9:24-26). A job well done will reap us the reward of the two resourceful and productive servants; but, perhaps, we prove ourselves unprofitable by not serving the Lord in the best way available to us.

I am not against the small congregation. Most of my preaching has been done in congregations whose membership is less than one hundred-fifty. Fully, one-third of my life has been filled with this happy work; yet, my personal feelings have very little place in this discussion. You see, the issue can best be resolved by asking ourselves, "How can we best serve the Lord?" Sentimentality is not to be involved.

How can we best reach the world with Christ's message? How can we best instruct our membership? How can we use the Lord's money

and our abilities to the greatest advantage? I don't claim to know all the answers; but, I'm sure that in many instances, consolidation would be a step in the right direction.

### Giving Of Ourselves

DAN E. WARDEN

**SHARING LIFE:** The most valuable commodity one has is life. One gives but little when he gives his possessions; it is when he gives of himself that he truly gives.

Christ's statement, "It is more blessed to give than to receive," is probably one of the most difficult teachings for man to accept. (Acts 20:35). Man is by nature selfish and puts self first. Christ taught that true joy and happiness comes to those who treat others as they themselves would like to be treated. This means that one must love his neighbor as himself. (Mt. 22:37-41).

As the apostle Paul complimented the Corinthians for "a wealth of liberality on their part," he emphasized that they "first gave themselves," II Cor. 8: 2-5. J. R. Lowell stated it well when he wrote, "Not what we give, but what we share, For the gift without the giver is bare."

Gifts mean so much more when given feelingly and cheerfully. Someone has said that there are three kinds of giving: GRUDGE giving, DUTY giving, and THANKSGIVING. GRUDGE giving says, "I hate to," DUTY giving says, "I ought to," THANKSGIVING says, "I want to."

Instead of "giving until it hurts," one ought to "give until it feels good." The man who is willing to "give until it hurts" is usually one who is very sensitive to pain. A vagrant confronted a lady for money and received the following reply: "Well, I'll give you a quarter, not because you deserve it, mind you, but because it pleases me." The vagrant responded, "Thank you, mum, but couldn't you make it a dollar and thoroughly enjoy yourself?"

"Give to the World the best you have and the best will come back to you." Remember, man is not a cistern for hoarding, he is a channel made for sharing. If you really desire to gain the most from giving, try giving to those who are unable to repay. Such giving will grant satisfaction gained in no other way.

In Africa a native brought a missionary a seashell of lustrous beauty. When asked where such an extraordinary shell had been discovered, the native said he had walked many miles to a certain bay, the only spot where such shells could be found. "I think it was wonderful of you to travel so far to get this lovely gift for me," the missionary exclaimed. His eyes brightening, the native answered, "LONG WALK, PART OF GIFT."

Just as the native was a part of his gift, we also should learn to develop the art of "giving ourselves" to others.

## WORDS of TRUTH

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GUS NICHOLS Editor  
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## Are You A Robber?

GUS NICHOLS

If each of us were to be asked the question, "Are you a robber?" we would very likely resent the implications and deny the insinuation. Yet, in the light of the Bible, there are actually thieves in the church. Some are, in fact, robbers of the worst type. The prophet Malachi by inspiration, propounded the following question and received the following reply in the days of ancient Israel: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes, and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house and prove me now herewith, sayeth 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." (Mal. 3:8-10.) Of course, it is worse to rob God than to be guilty of robbing some man or even a bank. Who would deny this? There are many ways in which God may be robbed.

### YES, OF MONEY!

According to the foregoing scriptures, God could be robbed of money. When the Jews failed to give a tenth of their income, plus free-will offerings over and above that amount, they were charged with robbing God. Oh yes, they denied it, and so do we, but they were guilty and some of us may be guilty of the same spiritual crime! Please read the following scriptures and see whether or not you are robbing God of money that justly belongs to him: (Matt. 6:19-21; 1 Cor. 16:1-3; 11 Cor. 8:1-5; Acts 20:35.) Since we are obligated to give as we are prospered on the first day of each week in the year, are we not guilty of robbing God if we miss giving on some Lord's Day, and fail to make it up the next Lord's Day, as when out visiting away from home with some other congregation, and when only a fraction of our regular contribution is made? We should all recognize the fact that we have obligations at home, and that if our contribution is not made there, the local work, is sure to suffer. If we are sick, the expenses of the church continue just as our house rent, light bills, etc. Do we SEND our contributions to the church when compelled to be absent, or DOUBLE them the next Lord's Day? Are we robbing God of money that justly belongs to him?

### OF TIME?

Are we robbing God of that portion of our time which belongs to God? We are taught to redeem the time since the days are evil. (Eph. 5:16.) Do we use the time which could be spent in Bible reading and Bible study for the reading of worldly literature, etc.? Do we use the time in which we could visit and minister to the needy for worldly pleasures and the lusts of the flesh? Are we robbing God of the Lord's Day? (Rev. 1:10.) Are you young people not robbing God when you give Satan the early and best part of your life? Is the sinner not robbing God when he puts off serving him until near the end of life? Are not all

backsliders robbing God of time and service which is justly due him? (Heb. 5:12-14.)

### OF CHILDREN?

Are not parents robbing God when they fail to give unto him their children? Hannah promised God that if he would give her a boy baby she would lend him unto the Lord all the days of his life. (1 Sam. 1.) This included the giving up of her son to serve the Lord, and to spend time at the Lord's house. Are we not robbing God of our children when we fail to have them in the Bible school and in the services of every Lord's Day morning? Are we not robbing God of our children if we keep them at home on Sunday nights and away from the church services? Is the same not true of the mid-week service and of all the services of a gospel meeting? Is it not easy for us to rob God of our children and to give them over to the God of the world? The God of sinful pleasure? The god of wealth? The god of mammon? Let us not be guilty of robbing God of that which Jesus wanted so much that he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." (Matt. 9:14; Mark 10:13.)

### OF OUR LOVE?

Are not those people robbing God who withhold from him their heart's most faithful affections and tenderest devotions? God requires us to love him with all our heart, soul, mind, and strength. (Matt. 22:37.) After all that God has done for us, it could be nothing less than robbery for people to withhold their affections from God, or to place them upon something else. (1 Jn. 2:15.) God wants us to worship him. (Jn. 4:23.) Those who fail to do this according to God's will are certainly guilty of the awful sin of robbing God.

Human nature is the same today as it was in the days of Malachi, the Prophet. (Mal. 3:8-10.) Back then, they robbed God when they offered unto him the crippled and the ill-favored among the animals. (Mal. 1.) Let us give unto God our very best. Let us give him our very selves and our own souls, and let us also give unto God the use of our talents, (Mt. 25:14-30) and praise due him for his goodness. Don't Rob God!

## "It Pays To Give"

JOHN G. YOUNG, M.D.

GIVE AND IT SHALL BE GIVEN UNTO YOU; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." (Lk. 6:38.)

THERE ARE MANY PROMISES made in the New Covenant that have conditions restricting them. "He that believeth and is baptized . . . Forgive and you . . ." This promise on giving comes from the same source, is just as true, just as lasting and will be just as faithfully fulfilled. Many, as Christians, have made the mistake of not really believing it, nor trusting it and carrying it out. They have not met the conditions as they should and so have not received the blessing of full measure, pressed down, shaken together and running over.

IT PAYS TO GIVE! It pays in so many ways. Truly it is "more blessed to give than to receive," (Acts 20:35.) and the one that gives is the one much more blessed. Some are prone to make light of this, to say it in irony, and they fail deeply to appreciate the true meaning because they lack the experience of giving. Until one has learned to give with pleasure, with cheer and with some sacrifice he has not prepared himself to receive the "blessing."

SACRIFICIAL GIVING is made up of two components. First: Love. To give on any other basis isn't sacrificial. Forced giving, pressure giving and any other kind except because of love is not sacrificial or pleasing. Second: Pain; to give of one's surplus only is not sacrificial but to give with some pain, to deny oneself to give, that plays a part in sacrificial giving. Some give twenty-five to thirty-five per cent of their income or more on this basis.

REASONS WHY WE SHOULD GIVE  
THERE ARE SO MANY REASONS TO GIVE.  
It is obligatory for a Christian to give. In the last

analysis giving is the measure of love the essence of living our love. "God so loved the world that he gave . . ." and "As oft as you do it unto the least of these . . ." Do what? Give of self, service and means. And "Go ye into all the world and preach . . ." all can have a part in this by giving and that if done liberally will accomplish Christ's command. These and many, many more present highly exalted reasons for teaching and practicing sacrificial giving for Christians claim deeply and sincerely to love God and their fellowman and they live this love in giving.

IT PAYS TO SPIRITUALLY GIVE. When loving giving is accomplished there wells up within one's life a sense of deep satisfaction in having a part in God's work. This is a real feeling that has a permanence only experienced by those who practice it. Many true and honest loving men testify to this with prayer and thanksgiving. It is a worth-while experience, a great dividend reserved for those who sacrificially give - not something to talk about very much; too deep for much talk but truly a feeling of being a fellowworkman with Christ. This spiritual blessing is no little thing. It helps to make religion and love of God and man a vibrant, vital, virile life.

IT PAYS TO GIVE IN A MATERIAL WAY for Christ promises to give full measure pressed down . . . to those that give. His followers are but stewards and so plainly is it taught that if they are good stewards then more goods will be supplied for further stewardship. If that which is in hand is properly expended to produce results for Christ then more and more will be placed in these hands. This the parable of the steward teaches.

### CAN'T AFFORD NOT TO GIVE

This has not been tried by very many. It is said, "I can't afford to give." But the very reverse is true. "I can't afford not to give" for God prospers a giver, God prospers a good steward.

This increase in a material way has been experienced by many. The more you give the more you have to give. If you give ten per cent then try fifteen or twenty per cent, trust God for the ability to work for him. He has never forsaken or turned his back on a good steward. It becomes easier and easier to give. At first one may be somewhat scared or startled, but with the blessings that come with giving there ensues an assurance and a "peace that passes understanding." Some have given a large percentage and have been continually blessed in giving. Trust the Lord and he will not fail you. One's trust may be weak but not the Lord. This can be testified for by many business and professional men who in their own lives have had the increase, the great double dividend of spiritual blessings and material blessings!

IT PAYS TO GIVE EMOTIONALLY. It pays by increasing one's responsible stewardship. Yes, it even pays materially. At last "we really save only that we give away." Only that which is sent ahead is saved! Let us lay up treasures in heaven by giving more to the Lord now! (Mt. 6:19-21.)

(Note: This is a good, down-to-earth-heart-warming article from a businessman. A great Christian. You may want to read it a second time, and with greater blessing to your heart. EDITOR.)

## Cigarettes And Your Life

W. C. SMYTH, M. D.

There was a young fellow named Fred,  
Who had a habit of smoking in bed,  
Contrary to what you might think,  
Fire didn't send him over the brink,  
Lung cancer was what got him instead.

All right, so I'm not a poet—but what did you expect? My name isn't Longfellow either. I'll tell you something else I'm not and that is a smoker. At least, not the last ten years, anyway. That's how long it's been since I gave myself a good talking to and quit what I consider one of the most dangerous (and expensive) habits that Americans partake of today. Breaking the smoking habit was not easy, but, after all, most worthwhile things are not easily attainable. Believe me, it was worth it.

A recent U. S. Government report described cigarette smoking as a "health hazard of sufficient (Continued on Page 4)

## Problems From A Divorce

CLAYTON PEPPER

To fully discuss the problems from a divorce we would have to consult a psychiatrist, a matron from an unwed mother's home, prison warden, Superintendent of a juvenile correctional institution, and perhaps a number of other persons. Possibly you have seen the television show "Divorce Court." The announcer introduces the program by warning that everyone will be touched by the problem of divorce, either by his own doings, in his family or among his friends.

Domestic Relations Court Judge Benson Trimble of Davidson County (Tenn.) said, "I believe our greatest homefront domestic problem is the family group relationships."

Four thousand times each day some man and woman are united in matrimony, but during the same period of time, in this land of ours the words "Divorce granted" are heard over 1,000 times. It is estimated that 15,000,000 American men and women have been divorced, many of them more than once. The homes of 750,000 children are torn apart each year.

Divorce has increased nearly 800 percent since the Civil War. This gives the U. S. the distinction of leading all Europe and the Americas in Divorces.

One and usually both parties have sinned. A nation that calls itself great is turning its face away for the God of Heaven to the god of materialism and pleasure. With the rise of divorce rates comes the crumbling of the foundations of a nation. When America ceases to be good, it ceases to be great.

### I. PROBLEMS

The problems from a divorce are numerous.

1. Emotional implications create personal emotion:

Probably one of the most far-reaching problems from a divorce is the emotional damage: fond hopes are now shattered, precious dreams become nightmares, joy is turned to sorrow; love is turned to hate, and happiness is turned to hurt.

### II. GUILT FEELINGS AND HOSTILITY USUALLY RESULT

The uncertainty with which one faces divorce can lead to guilty feelings and additional hostility. Guilt is such an uncomfortable state that one often tries to rid himself or herself of such feelings by justifying himself and thus absolving his guilt. Thus one exaggerates the shortcomings of the other and brings them into such prominence that a decision to get a divorce is as rational as it is necessary. Because there remains some affection in many instances, and a feeling of wrongness about the whole matter, it is difficult for one to rid himself of uncertainty and guilt. The hostility that results tends to remove even the minimum amount of agreement essential to settlement.

Getting a divorce is not a simple or pleasant affair. The true facts leading up to and in getting a divorce suffer from emotional distortion. Most of the advice that those involved receive tends to be legal. It doesn't help the problem of bitterness, guilt, regret, hostility and numerous other distressing emotions. As someone has aptly said, "when a couple wants to get married, they go to the preacher. When they have marital problems they go to a lawyer."

Many lawyers tend to be sympathetic with their client and may lend encouragement to the initiation of legal action, whether intentional or unintentional. The people do not anticipate all of the difficulties which will arise from a divorce. Being already hurt emotionally, they are even more antagonized by every demand placed upon them.

### III' SOME THINGS INDIVIDUALIZE EACH CASE

1. The legal and economic details of settlement vary from case to case.
2. The emotional consequence may be a determining factor.
3. The different personalities involved.
4. The presence or absence of children.
5. The length of time the people were married.
6. A thousand and one incidents pertaining to the lives of different people.

These things individualize the emotional picture somewhat for every person who gets a divorce.

However, because there are elements that are the same in all divorce cases, all do face some similar problems.

Sometimes people seek to add injury to injury and insult to insult in a divorce procedure. The very first thing that people face in connection with getting a divorce is the problem of their own aggression. Instead of the divorce being used as an opportunity to escape from the conflict they failed to solve, many people become more aggressive than ever and act as though they were taking advantage of the fact that an open declaration of war has been made. In so doing they increase their difficulties, and still more unpleasantness results. Reconciliation is not possible unless this stops. The bitterness engendered by such conflict impairs the ability of both people to make a rational and efficient adjustment to their inevitable separation. The longer the divorce action takes, the more resentment and dissatisfaction will be created.

### IV. FINANCES ARE A MAJOR PROBLEM

Many times delay in divorce proceedings is accounted for in terms of the inability of people to reach an agreement about the distribution of material goods and money. The aggressive attitude on the part of the woman toward the man causes her to keep bringing the case back into court, seeking more alimony and child support. The man's rebellion against giving his wife support may cause him to decrease his earning capacity deliberately in the hope of lowering his alimony and child support rate.

The man will probably marry again and then be faced with the problem of supporting two families which is beyond his capacity to do in many instances or is against his new wife's wishes. Because of the failure to meet support payments, and in an effort to strike back, the first wife brings the man back into court in an effort to collect back support. The man will often accuse his first wife of improperly using the support money. In all cases of this sort the people involved are obviously motivated by a strong desire to devote a large portion of their lives to the task of hurting each other. Because of the deep-seated hostility there is a lingering desire to inflict punishment upon each other.

### V. MANY TIMES THERE IS HESITANCY ABOUT A DIVORCE

Some find malicious satisfaction in delaying divorce, using this as a means of aggressive retaliation. One may try to delay it because the other wants to remarry. Some people use their marriage as a dumping ground for hostility that has developed elsewhere. It becomes convenient for them to take things out on each other, and in a sense, they have come to need each other for this unwholesome purpose, even more than they realize. Under such circumstances they display a reluctance to give each other up, although they constantly threatened each other with divorce actions and even initiate such proceedings from time to time. Although they are not happy, they have come to use each other habitually as the major outlet for the hostility created by their own dissatisfaction. People never hurt each other as much as they hurt themselves.

Sometimes there is conflict between wanting and not wanting to give up one's marital partner. This adds to the emotional misery of divorce.

Even though divorce is widespread, it is still far from being a socially approved line of behavior. One is not congratulated as he was at the time his intentions to be married were announced.

Divorce meets with disapproval by religious people and usually by one's own conscience.

These things cause divorce to be a perplexing and an uncertain experience. During the separation preliminary to a divorce, many recall the pleasant things which existed along with the difficulties of their marriage. A man does not easily forget the early struggles which he and his wife had faced together, the promises he made to her and many tasks she had undertaken for his sake. All of these things make people feel uneasily guilty and uncertain about the decision to get a divorce.

### VI. PROBLEMS ARE INCREASED BECAUSE OF FEAR AND UNCERTAINTY FOR THE FUTURE

The insecurity that most people face is a serious

threat to future happiness.

A man cannot support two homes as economically as one. In most instances there is simply not enough money to go around. In my work it is unusual to find a man who pays his assessment to support the first family.

A woman's earning power is not usually as great as the man's. She can't make enough money to support and hire someone to care for the children, and placement of them in a home often results. This financial bind brings on problems of all kinds in many instances. A woman with children may be dependent upon relatives for help. This may prove to be another disturbing experience. A lack of money for necessities has led some mother into prostitution.

People often find themselves out of circulation after a divorce. One divorcee said, "We who are divorced feel like extras, left overs, surplus material. Couples drop you from their invitation lists, your friends become only those of your own sex. Your social life is off balance. And due to this, otherwise outgoing personalities oftentimes become warped and negative." Divorced people feel somewhat adrift as result of the innumerable small changes, even in daily routine.

### VII. THE PROBLEMS OF CHILDREN FROM A BROKEN HOME

There is no more tragic side of the picture of the broken home than the suffering that the children experience. The death of one parent is better. Authorities say that a child from a broken home has twenty-five percent of the chance of life that a child from a good home with both parents has. They are most always dominated by the hostility that fills the atmosphere around them. The children are like sponges between the two, absorbing the bitterness and hostility which in turn takes its toll in emotional damage.

Parents frequently try to hurt each other by attempting to alienate the children's affection away from the other. At the same time they frequently take turns in over-indulging and spoiling their children in an effort to win the child's love from the other. Sometimes they do not correct the children for fear of losing the child's love.

Each parent in many cases will magnify the faults of the other to the child. Every bad thing that the other has done is aired before the child in an effort to cause the child to share a similar view of that parent. Such action may destroy the child's faith in both parents. This attempt to breed hate and destroy love is a traumatic experience for the child.

No child ever survives a broken home without serious emotional damage which greatly influences his life.

Children represent the most tragic part of a divorce because:

1. They are in a helpless position. innocent victims.
2. Because of their attachment for both parents.
3. Both parent's attachment for them.

A father is often unwilling to pay the price of a divorce by giving up his children. The mother may be resentful of having the burden of their care. Therefore neither parent can fulfil his duty toward the children with a real success. Seldom are the arrangements for visiting the children after a divorce adequate to meet the emotional needs of all parties concerned. The matter then goes to court again. The children from a broken home suffer a double rejection, one at the time of divorce and again at the time the father's love and attention begins to wane.

For children below the ages of ten to twelve, we are told visiting their separated father tends to create more confusion than they can handle. They often ask, "Daddy, when are you coming home?" By the time they begin to approach adolescence, the more years of association they have had with their father cannot be surrendered by either party involved. Authorities say of delinquency, that even though each case is different each case has one factor in common, that is a feeling of rejection, or in short, a lack of love and understanding in one's life.

Adequate supervision becomes a problem. Mothers many times have to get a job. The frustration of trying to pay the bills, have the

(Continued on page 4)

## Problems From A Divorce

(Continued from page 3)

children properly cared for while she works, please her employer and do the chores at home is almost too much. Solomon said, "A child left to himself bringeth his mother to shame." Paul taught that the older women should teach the younger women to be keepers at home. Divorce alters God's plan for woman. Mother doesn't fulfill her God-given role in life. Because the mother's own emotional needs cannot be satisfied completely through the activities of motherhood her treatment of the children will suffer. Emotions in childhood disturbances often cause run-aways.

Mothers are often weak disciplinarians, especially where a strong hand is needed with boys. Solomon said, "He that spareth the rod hateth his son, but he that loveth him chaseth him betimes." Because of lack of discipline the child may defy authority at home, at school, and the authority of the policeman.

Girls suffer where there is not a fatherly figure in their lives. Their emotional needs are not met. In this desire for love to satisfy that need a girl is often taken advantage of. The end result may be immoral conduct and illegitimacy. One study of girls in an unwed mother's home showed forty-three percent were from broken homes.

### VIII. THE DIVORCE PROBLEM CAUSES MANY TO STRAY AWAY FROM GOD

The divorced mother is placed in a position of great temptation. Unless she is a person of strong religious convictions, she will find herself engaging in immoral conduct.

Although the man does not face as many social and economic problems as a woman, his state is not without pitfalls. A great deal depends upon the kind of man he is. If a young man returns home, he will find things vastly different than when he was single. On the other hand, there is little comfort in a lonely hotel room. He realizes then just how dependent he was upon home life.

I have concluded that there are few innocent parties among divorced people that I have dealt with. Few have a scriptural reason for a divorce. Most divorced people remarry. This means that most of those who remarry are living in sin (Matt. 19:9.) It further means that many innocent people marry divorced persons thinking that they are justified in doing so. Since the divorce rate is greatly increasing among the young, more and more of our young people whose convictions are weak are marrying divorced persons. I would advise our young people not to date a divorced person, for each party to a divorce seems to blame the other and consider himself innocent.

Probably the major differences in a second marriage arise in the connection with the presence of children. A man who marries a woman with children must dedicate himself to the task of becoming both husband and father at the same time. A woman with children cannot afford to think of merely acquiring a husband, she must also learn to regard him as the father of her children. Children often resist the authority of the step-father, and the mother sides with her children, to their detriment. However, a harsh step-father may abuse the children.

Differences of opinion may arise between mother and step-father as to how the children should be directed. Not having gone through the parental training of the children's infancy and having never developed a natural affection between the step-father and children may cause each conflict to widen the gap between them. After a while the step-father may resent having to support his step-children especially if the natural father does not help.

The step-father may feel neglected if the mother seems to give the children more attention than she gives him, or the children may resent the step-father if it appears that he is getting more attention than they are. If a woman marries a man with low morals and she has girls, their welfare is greatly endangered.

Yes, the problems from a divorce are many. Putting forth necessary effort to make a marriage work is always a better solution than a divorce. The biggest mistake is failure to seek qualified help when it is obvious that a couple's problems are

bigger than they can solve. The statement has been correctly put that says "Marriage is for those who love God and each other."

### IX. PREVENTIVE AND CORRECTIVE MEASURES

1. Appoint a counseling committee from the congregation that is most qualified, and secure books for them to read that could help them to improve.

2. The local congregation should appoint certain persons to visit the courts, jails, prisons, workhouses, etc., if we really want to help those facing problems in regard to their homes. Most of the prodigals are not at the church buildings during the services. Contrary to our traditions, we must begin to realize that Jesus would have us go to those people and minister to them physically and spiritually. Why do you suppose that Jesus gave a picture of the judgment as he did in Matthew 25?

- a. Hungry and you fed me.
- b. Sick and ye visited me.
- c. Naked and ye clothed me.
- d. In prison and ye came unto me.

I would remind you that almost without exception sin has brought about these conditions.

3. God intended for the home to train, prepare and guide children to a useful and successful life. When a home is broken, the devil has had some success, and he does not stop there.

4. Problems from a divorce place a great deal of responsibility upon every Christian to do all that he can to prevent divorce.

a. We must instill a strong conviction in the hearts of young people concerning the sin and tragedy of divorce.

b. We must realize that early dating leads to early marriage, and early marriage often leads to an early divorce.

c. Help young people to realize the danger of marrying one with a criminal record. F. B. I. crime reports show in a study of 134,938 offenders' records, three out of four were repeaters. This group had a criminal career of more than ten years, five arrest, 2.4 convictions, 1.5 imprisonments.

5. Instill convictions about marrying out of the church.

6. Instill strong convictions in regard to worldly recreation where all kinds of evil people tend to gather.

7. The home needs more strengthening.

a. Fathers need to have impressed upon their minds the role that God has given them.

(1.) As a provider have less and keep mother at home.

(2.) Spend sometime with his family, not just as a week-end handyman. He needs to be a companion to his wife.

(3.) Assume his role of authority in the home.

(4.) See that the family spend some time together in recreation. Develop a cohesive relationship in the home.

b. Mother needs to see her God-given role in life.

(1.) Most important role in the world.

(2.) Teach her to be a keeper at home, love her children, love her husband.

When Father, Mother and children understand God's instructions as to how they should live their lives and submit to His authority, it will end broken homes and delinquency forever. Divorce lawyer, Samuel Starr of Chicago said, "Divorce is like a cancer: Catch it early and cure it; neglect it, and the end is inevitable."

## The Power of God's Word

RUBEL SHELLY

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12).

Notice four words used in this verse to describe the power of the Word of God in the lives of men. First, "the word of God is LIVING..." The Bible lives because God lives and is the source of its power. If God were dead, as various "Christian atheists" have surmised, the Bible would have no power. But God lives, and so does his Word! Second, "the word of God is... ACTIVE." It operates, moves, works and "is able to save your

souls" (James 1:21). Third, notice that "the word of God is... PIERCING even to the dividing of soul and spirit." The Word of God penetrates man's spirit, reaching the depth of the human soul and laying it bare. Finally, the Word of God is able "to DISCERN the thoughts and intents of the heart." It explores, discovers and exposes the real truth of a man's character. It acts as a mirror to the soul in which one may see his blemishes of character and learn how to correct them. "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing" (James 1:25).

The Bible, when handled properly, is God's power to save man's soul. Paul wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation..." (Rom. 1:16). The first step in this process is to convict man of his sin. Of the work of the Holy Spirit, Christ said: "And he, when he is come, will convict the world in respect of sin..." (John 16:8). The Holy Spirit came on the first Pentecost following the resurrection of Christ from the dead and enabled Peter and the other apostles to preach God's Word to certain Jews assembled in Jerusalem. In the course of this sermon, the promise of Christ that the Holy Spirit would convict men of sin had the beginning of its fulfillment. Peter gave evidence of Christ's divinity and then accused those who were present of having participated in the murder of the Son of God. Acts 2:37 tells of their reaction to his preaching: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" From that day until this, the Holy Spirit has been acting through the spoken and written word to convict men of their sin and cause them to desire salvation. And the inspired answer which he has repeatedly given to the question, "What must I do to be saved" has been: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38).

The power of the Bible in the lives of men is also seen in its leading of the Christian. Paul said: "For as many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). I have already pointed out that the Spirit is working today through the Word of God. Thus the Spirit shows us in the written and preached Word how to serve God as Christians in the kingdom of Christ. The thoroughness of the Bible's leading for the Christian is seen in the fact that it is able to provide teaching, reproof, correction and instruction which is in righteousness "that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:16-17). Truly God's Word is wondrous in the power it is able to exhibit in the lives of men!

### CIGARETTES AND YOUR LIFE

(Continued from Page 2)

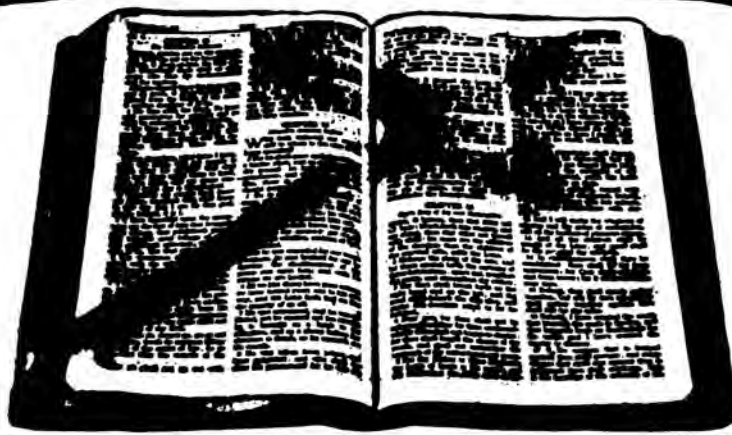
importance in the United States to warrant appropriate remedial action." Why? Because it found that cigarette smoking is responsible for 11 million cases of chronic illness, 77 million days lost from work, and 306 million days of restricted activities in this country. In addition to being the principal cause of lung cancer, smoking is also directly related to other chronic lung diseases, coronary heart disease, peptic ulcer, strokes, and cancer of the mouth and throat.

We are taught in the Bible to take care of our physical bodies because they are the temples of God. Let us heed this warning and never let this smoking habit endanger our well-being.

However, if you can't break the habit, I will give you my exclusive prescription for avoiding trouble—buy filter cigarettes, then very carefully cut the cigarette off the filter and smoke the filter.

(Dr. W. C. Smyth received his M. D. from the University of Texas Medical School in Galveston. After serving his internship at Harris Memorial Hospital in Fort Worth he went into private practice in Tyler, Texas. In addition to being on the staff of both Tyler hospitals he also serves as President of the Tyler Lions Club. He is a member of the church and worships with the Glenwood congregation.)

# 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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## That Little Word "Only"

Words are conveyers of ideas. The wrong use of a word, or the misplacement of a word, can be misleading and harmful in matters of importance. Such is the addition of the word "only" to God's revealed will.

"Only" according to Webster means "alone in its class—exclusively, solely, merely." Some Biblical uses indicate that this is a correct definition. Is he the God of the Jews only? (Rom. 3:29) No, God is also the God of the Gentiles. "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 15:19) Our hope is for the life to come, not for this life only. It is for eternity as well as for time. At one time no church supplied the needs of Paul but Philippi only. (Phil. 4:15) Other churches had not assisted him at that time, hence, Philippi only. Christ is the "blessed other. He alone,—Christ only, is our lawgiver. All authority has been given to him alone. (Matt. 28:18) along. (Matt. 28:18)

### GRACE ONLY

The theory of salvation by grace "only" makes God a respecter of persons. (Cf. Acts 10:34) It would also make him directly and immediately to blame for every lost soul of every generation. In the Philadelphia Confession of Faith being the London Confession of 1689, on page 33 we read, "When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and BY HIS GRACE ALONE enables him freely to will and to do that which is spiritually good." As a result of this false assumption that we are enabled to do his will by GRACE ALONE the poor souls not thus "elected" are forever lost and can do nothing to be saved! On page 35 in this Confession we find, "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved."

The grace "only" theory, when accepted, leads men to disregard, minimize and water down many plain, simple statements from God's holy word, making salvation conditional on man's part.

### FAITH ONLY

Equally as frustrating and misleading is the doctrine of salvation by "faith alone." Salvation does not depend upon anything ALONE. But the Methodist Disciple, 1940, page 42 says, "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." This error stems from Martin Luther's colossal blunder. Struggling against Catholicism's doctrine of salvation by meritorious works he concluded that "a man is justified by faith (alone) apart from the works of the law." (Rom. 3:28) (Please notice that "only" is not in the verse. It is

neither stated nor implied.) Faith "only" excludes grace, love, confession, baptism and hope. It makes needless everything but faith. It is therefore, false. The doctrine dulls the senses of those who accept it and builds up feelings of security that are wholly false.

### BAPTISM ONLY

Now who claims that baptism only brings salvation? Perhaps no one would openly claim such but some practice this concept without a formal statement of the doctrine. We have heard some say "O, if Mr. So-and-So would only be baptized." In such cases little or no consideration is given to the faith of the individual. Their want of godly sorrow and genuine repentance is not discussed. The idea with some seems to be "get him baptized, ready or not." No one has ever been scripturally baptized into Christ without his baptism being preceded by faith in God, and in God's Son. Those who have not repented of sins cannot be baptized into Christ. (Ac. 2:38; 3:19)

Then the so-called infant baptism,—it grew out of the assumption that the infant was born into this world with the guilt of Adam's sin visited upon him. The early advocates of this practice knew that baptism is indeed "for the remission sins" and, concluded that since the little ones were sinners that they must be baptized. Even if this were true, which it is not, such "salvation" would be by baptism only since the little children cannot believe, repent or confess faith in the Lord. But in this case the entire operation is needless and false, for an infant does not bear the GUILT of anyone's sin and will be accountable to God for his own sins when he becomes responsible. (See Ezek. 18:1-4, 19-20)

### INDIVIDUAL ONLY

Now some of us have joined the "only" ranks. Some hold that the individual ONLY may give assistance to the needy, especially holding that James 1:27 cannot be practiced by the church. Some brethren won't say this passage means individual only. But I have succeeded in getting a few to do so. In one case I carried on correspondence with a man, a preacher. He claimed that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction" applies to individuals. After repeated insistence on my part he finally wrote, "Yes, it means individual only."

This "only doctrine is calculated to keep the church from practicing what an inspired man called pure religion. But it also contradicts I Timothy 5:16 where another inspired apostle says the church may "relieve them that are widows indeed." If James teaches that the fatherless may be assisted by individuals only, he also teaches that widows may be assisted by individuals only. But Paul says the church may "relieve" widows. The fatherless and widows stand in exactly the same place in the sentence as the objects of the infinitive "to visit". Thus our "ONLY" addition

has no right to exist than the faith only, grace only, or baptism only theories. They all contradict the teaching of Christ and his inspired apostles.

It is a crime against God to deal with him and his word presumptuously, or high-handedly, (Num. 15:30-31) and may God speed the day when we cease teaching that God's word does not teach, whether it is "individual only," assistance to "saints only" or any other perversion of truth. When we clear our own ranks of this transgression our efforts to bring about the unity for which Jesus prayed will be far more effective. That unity was attained once. It ought to be again. The church in Jerusalem "were together and had all things in common." And "the multitude of them that believed were on one heart and soul—and great grace was upon them all." (Acts 2:43-47; 4:32-33) Brethren, a house divided against itself cannot stand. The Lord said so. We need not think that we shall be exceptions God help us then, to turn our energies against Satan and the kingdom of darkness. The world is in a vortex of confusion socially, politically and religiously and Christians have upon them the tremendous responsibility of shining as a light in a dark place.

Virgil Bradford  
Goodlettsville, Tenn.

## Joe Was A Good Fellow

Joe provided well for his family. He was a good father and husband. He paid his debts and gave to charity. He was fair in his business dealings. He was a good citizen. He left his family with a comfortable income and a good home.

There were many flowers and lots of friends. The preacher made a nice talk about Joe's good qualities, but he didn't have much to say about Joe's hereafter. You see, Joe was not a Christian. Religion was "for little children, or perhaps women," but not for him. So Joe ignored God in his life; he didn't obey his will; he didn't talk to him; he made no effort to become a Christian, or to worship and serve as a Christian should. If there was a hereafter, he trusted in his own goodness to carry him through.

He had no promise that it would. He just figured it out that way.

But Joe was guilty of sin, even as you and I. There were some things that he did when he was younger that he didn't like to think about, and he had tried to avoid those mistakes since then. But those sins were committed and they injured others and himself, and the sins and the injuries still stand on Joe's record.

He was much like Cornelius, who in some respects was better than Joe (Acts 10:1,2.) But the goodness of Cornelius was not enough to save him. He, too, had to hear words whereby he and his house could be saved. (Acts 11:14.) Neither Joe nor Cornelius could be saved without Christ, for

(Continued on page 4)

## WORDS of TRUTH

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GUS NICHOLS Editor  
1500 Sixth Ave., Jasper, Ala.  
JAMES A. HORTON Circulation Manager

### SUBSCRIPTION RATES

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## Genesis One

FRANKLIN CAMP

I have had several requests to write an article on Genesis One. I have been convinced for some time that more attention needs to be given to this chapter. The theory of materialistic evolution has had a tremendous evil effect on the thinking of more people than we realize and in no place is there more evidence of this effect than in what is being said about Genesis One. The effect of evolution in relation to Genesis One is found not only in the pew but also in the pulpit. There is not any real difference in Theistic evolution and just plain evolution. Neither one can be reconciled with Genesis One.

Some preachers say that the days of Genesis One may be long periods of time. They say they do not know how long the day in Genesis One was. Those who make statements like this just have not studied Genesis One. Furthermore, they have let "so-called science" scare them away from the obvious meaning of day in Genesis One. I refuse to be either scared or run. I know what Genesis One teaches and I also know that the claims of science that contradict Genesis One are without any proof at all.

There is no more important chapter in the Bible than the first chapter of Genesis. It is the foundation of all the rest of the Bible. If we cannot understand this chapter, we might as well throw in the towel and accept the old worn out theory offered in the past in defense of departures from the Bible based on the claim that "we cannot understand the Bible alike." If Genesis one is subject to different interpretations, then why may not Matthew One, Acts Two, and other chapters also be subject to various interpretations? Is there anymore reason for not being able to be sure about Genesis One than there is for not being sure about Acts two? If God gave the Bible to be understood then what better place would there be for us to begin our understanding than in Genesis One? It is strange thinking that suggests that the Bible is a book to be understood and believed but this is not true about its first stage. It is my firm conviction that Genesis one sets the stage for all the rest of the Bible. Our faith in God stands or falls on this chapter. How can one have a strong faith in the Bible when his faith and understanding of Genesis One rests on a "maybe" interpretation? There is one thing sure and certain, the days of Genesis One are not an either-or day, they are 24-hour days or long periods. They are not both.

Some say, "But scientists say that the days of Genesis One are long periods of time". What if they do? Who shall interpret the Bible—believers or unbelievers?? Shall I accept an interpretation of Genesis One that is offered by people that do not believe the Bible? I am not ready to let unbelievers become my interpreters? I do not let men that do not believe the Bible interpret the Church to be a mixture of denominations and I do not let such interpret what the Bible teaches about the Church for me. If unbelievers misinterpret what the Bible teaches on baptism and the Church why should I

be surprised if they misinterpret the meaning of day in Genesis One? I do not accommodate what I teach on baptism or the Church to the interpretation of unbelievers. Why should I accommodate what I teach about Genesis One to suit unbelievers? I do not say that the one that teaches that baptism in nonessential maybe right, I say forth right that they are wrong. If I do not accommodate my teaching on baptism to suit unbelievers, why should I accommodate my teaching on Genesis One to suit Unbelievers. I do not. My teaching and my conviction on the day of Genesis One is just as strong certain, and definite as it is on baptism. I have no more doubt as to the length of the day in Genesis One than I do as to what the Bible means about baptism.

Some one is ready to say, "You are making a mistake in arraying the Bible against science." I am not making the Bible contradict science. The question of the origin of the universe and man is not a subject of scientific investigation. All the knowledge that we have of the origin of the universe and man is that which is revealed in the Bible. Since this is true I know as much about the origin of the universe and man as any scientist. I know more about it than every scientist that rejects Genesis One for he rejects his only source of knowledge. Have you ever considered how the Bible ties together the creation and the Virgin Birth of Christ? "In the Beginning was the Word, and the Word was with God, and the Word was God... All things were made by Him; and without Him was not anything made that was made... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:1, 3, 14.) Science, apart from revelation, has no more understanding or explanation of the creation that it has of the Virgin Birth? I had just as soon leave it up to science to explain the Virgin Birth as to expect it to explain the creation. Suppose that science should offer an explanation of the Virgin Birth, what would it be but a guess? Should I run from the Bible teaching on the Virgin Birth just because of some unscientific guesses about it? Neither should I run from the teaching of Genesis One because there are unscientific guesses about the creation.

Another says, "But has not science proved that the universe is millions of years old?" No. If science has been able to scientifically determine the age of the earth way is there so much difference in the claims of scientists as to its age? Some scientists claim that the earth is millions of years old, while others claim that it is billions of years old! Question? WHY IS THERE SO MUCH DIFFERENCE IN THEIR CLAIMS AS TO THE AGE OF THE EARTH? Does anyone really believe science has really demonstrated the age of the earth when their answers are as different as millions from billions? I do not have to be a scientist to know that when they come up with answers that differ in millions and billions of years that they are guessing. Is it not also significant that most, if not all the scientists believe the Virgin Birth of Christ, believe that the days of Genesis One are not long periods of time, while those that reject the Virgin Birth of Christ? Furthermore, if science knows the age of the earth why have they switched their methods of trying to determine its age? Before I accept the evolutionist claims as to the age of the earth I shall wait until they agree as to its age. I do not expect to hold my breath until this happens.

But what about the days of Genesis One? One of the things that I have learned in more than thirty-two years of trying to study the Bible six hours or more each day is that there is always a key to the understanding of misapplied passages. This is true of Genesis One. Gen. 1:14 is the key to interpreting the meaning of day in this chapter. Genesis 1:14 to 19 tells of the creation of the sun, moon, and the stars. But these verses do not say that on the fourth day God created the sun, moon, and stars. Moses added some significant words in connection with the creation of this day. LOOK AT THEM AND PONDER THEM CAREFULLY FOR THERE CAN BE NO MISTAKE AS TO WHAT THEY MEAN AND THEIR BEARING ON THE LENGTH OF THE DAY. THESE VERSES SET THE LENGTH OF THE DAY AS

RECOGNIZED BY SCIENTISTS. Now watch. "And God said, 'Let there be lights in the firmament of the heaven to divide THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS, AND YEARS.'" What determines our DAY and NIGHT if it is not the sun and moon? HOW LONG IS A DAY that is determined by the sun and moon? Is it not a twenty-four hour day? What determines our seasons? Is it not the same sun and moon that determines our 24-hour days? What determines our years if it is not the sun and moon? Is the word year in verse 14 literal or figurative? Does it mean what we mean by year? If the word day is used figuratively in verse 14 then year will also have to be figurative. Will some one tell me what a figurative year is? Furthermore, it will be necessary to explain how the sun and moon control and determine a figurative day and year? WAS IT NOT BY DIVINE FORESIGHT THAT GOD PUT YEAR AND DAY IN THE SAME PHRASE IN THIS VERSE? I have yet to read or hear anyone quibble about what year means in this verse. I have not read the first line that says that year does not mean year. You will also note that the fourth day is described by the terms, day and night, evening and morning. There can be no question as to the meaning of these terms in this verse. With this verse as the key, where is the evidence that they mean anything else when used in reference to the other days.

Thus it is impossible for a day to be anything other than a twenty-four hour day from the fourth day through the seventh day. Remember that man was created on the sixth day.

This leaves evolutionists up a dead-end street. What good would the first three-day periods as long periods of time do in helping evolutionists since their theory needs millions or even billions of years for all seven days. When God revealed the account of the creation on the fourth day he laid the ax at the root of the tree of evolution.

One final proof of the Bible is that the Bible cannot be reconciled with evolution. Adam was created on the sixth day. He lived through the seventh day and into the eighth day. Now you can put his creation at any part of the sixth day you may like. Make these days millions of years and watch the results. Genesis 5:3 says that Adam was 130 years old when Seth was born. He was either 130 years old at the birth of Seth or he was not. But if he was created on the sixth day, lived through the seventh day and these were millions of years then he was not 130 when Seth was born. Is Genesis 5:3 true? Does anyone think that year in Genesis One means a long period of time, millions of years? If not then, day in Genesis means a twenty-four hour day.

But some may ask, "Is not day sometimes used figuratively? Yes, but we know when it is and when it is not. The fact that it is sometimes used figuratively does not prove that it is used that way in Genesis One. Baptism is sometimes used figuratively—that is not baptism in water, but we know when it is used figuratively and when it is not. The same is true in reference to the use of the word day. The context will always enable us to be sure about which way it is used we do not have to be left up in the air guessing whether it is literal or figurative.

If there has ever been a time that cries for a strong and definite stand on Genesis One it is now. The very foundations of faith are being shaken and now is no time for half-hearted, or "MAYBE-SO" defense of Genesis. I am set, not only for the defense of the gospel, but for the defense of Genesis One. (Phil. 1:17.)

## Who Is Poor?

GAYLE OLER

One day recently I read on the desk of a banker this profound statement: "There is no man so poor as he who has only money!"

Wealth without content were poverty indeed, and "all that beauty and all that wealth e're gave" can never make a man rich who lets his soul live in a hovel, who would feed it on material things while it starves for "the bread which came down out of heaven," and his very spirit thirsts for the "well of water springing up unto eternal life."

Men fear poverty, and often rush headlong into  
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## Who Is Poor?

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it. I have seen millionaires whose poverty even the beggar would pity, and I have seen those so pitifully poor as to this world's goods, but so rich in faith and other things that make for happiness that even the wealthiest of earth would envy their good fortune.

What is wealth? A man's life consisteth not in the abundance of his earthly possessions (Lk. 12:20-21), but real wealth is the absence of guilt and sorrow, of fear and soul hunger. Wealth is the presence of contentment, of faith, love, sympathy, the possession of joy that comes from sacrifice and sharing, and the rest that comes only after labor.

Can a man be wealthy upon whose life there ever rests the shadow of cruel crime? Can he be rich whose life is barren of good deeds, warm friendships, the love of children? Can he have a heart of joy when he knows within his heart he has lived for no one but self, has never shared his bread or roof with those less fortunate than he? Can he be rich when he constantly hears ringing in his ears the cry of the poor he would forget, the fatherless he would ignore?

How could such a one be counted rich whose heart is filled with undying fear of facing at the judgment an angry judge who may say: "Inasmuch as ye did it not unto one of these least, ye did it not unto me." (Mt. 25.)

There are few things of less real value than money not absolutely necessary for food and raiment. Money cannot buy health or happiness, nor can it put brains in the head of a fool. Money can never assure length of days, nor can it buy the genuine love of a woman or the friendship of a man. It cannot bring back the lost, nor does it have any purchasing power whatever at the throne of grace.

You cannot count a man poor because in his rush through life he does not have his hands full of material things, or a bag of gold hanging about his neck. Poorest are those whose life knows little sunshine, the meager share of love, and a life barren of service and sacrifice. Richest are they who have championed the cause of the weak and poor, who have known the joy of purity and the happiness of benevolence, who have in their hearts the love of God and a sense of undying honor.

"The boast of heraldry, the pomp of power

And all that beauty and all that wealth e'er gave  
Await alike the inevitable hour;

The paths of glory lead but to the grave.

There is no man so poor as he who has only money."

## Going To Heaven

E. CLAUDE GARDNER

The world is more concerned with launching a rocket into outer space than in going to heaven. It has been said that many of our day are more interested in going to the moon than in going to heaven. The thoughts of heaven should thrill us and inspire us to continue faithfully in the Lord's service.

Heaven is a promise of God that should be real to us. John assures us, "And this is the promise that he hath promised us, even eternal life." (1 John 2:25). The taught and consecrated Christian looks forward to the coming of Christ and the heavenly hope as did Paul. Said he, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4:7,8).

### WHAT IS HEAVEN?

If Christians can keep ever before them the picture of heaven, they will not likely be distracted by the world allurements. If the sinner can see what heaven is like he will be induced to set his feet heavenward. What will it be to go to heaven? What will one miss if he is barred entrance from heaven? The Bible describes heaven as follows:

1. It is a place rather than just a state of mind. Jesus called it a place as recorded in John 14:1-3.

He declared, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

2. It is a place of worship. Before his throne he is ever worthy to "receive glory and honour and power." (Rev. 4:11). Those who do not attend and enjoy worship in this life are not prepared for worship around the great throne of God in eternity. Those who are glad to go to the house of worship are preparing themselves for the richer things in heaven. (Cf. Psalm 122:1.) Lukewarm Christians who make excuses about church attendance and growl because they are urged to be faithful would not be happy in the worship of the heavenly habitat.

3. It is a place of beauty. "There's a beautiful place called heaven," we sing and this is in perfect accord with the Spirit's description. This "holy" city (Rev. 21:2) is full of glory and loveliness because of the glory of the Father and the Lamb. John saw this view, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." (Rev. 21:21,24). Paul also speaks of the "glory" of the future life when he wrote, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18). Jesus tells of the welcome given to the faithful servant, "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:21). The loyal and true servant will be granted joys unspeakable when he is ushered "into the everlasting kingdom." He will be given a glad "welcome home," for Peter promises, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:11). Heaven is more beautiful than the finite mind can possibly grasp. Do you not want to go to heaven?

4. It is a place of perfect happiness. No day of gloom will ever come. It will be an "unclouded day." One will never have the "blues." We will not feel uneasy and unsafe; we will not be afraid and frustrated; we will not be "torn-up and distraught. We will rest from our labors. (Cf. Rev. 14:13). The eternal "rest" awaits the people of God who "labour" to enter it. (Cf. Heb. 4:9,11.) In God's presence we are promised pleasures. The psalmist happily declare, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:11).

5. We will enjoy eternal security. Eternal security is promised but it is not in this life. When we get to heaven, we will be forever safe. Never will there be any danger of falling and being cast out of heaven. Paul declared, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23)

6. It is a place with God. We go home to our Father's house. He is our God and we are his children. He dwells with us—what exaltation for mankind! We are heirs of God if we remain faithful. In Rom. 8:17 Paul explains, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." John reveals how intimate relation with Jehovah will be, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my

son." (Rev. 21:3,7). Also John records this view, "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (Rev. 7:15)

7. Heaven will be a new place. "And he that sat upon the throne said, Behold, I make all things new." (Rev. 21:5). In verse one John said, "I saw a new heaven and a new earth: and the first heaven and the first earth were passed away." Heaven will not be a renovation of the present heaven and earth for Peter declares that "the elements shall melt with fervent heat." (2 Pet. 3:10-13).

8. Heaven is free of sin, lusts and evil companions. Only the "pure in heart" will see God. (Matt. 5:8). Peter states that heaven is a place "wherein dwelleth righteousness." (2 Pet. 3:13). No sin will enter heaven because we read, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27.) Impure, indifferent, and hypocritical church members should carefully read and profit from this warning.

9. In heaven we will not experience pain, death, sorrow, and other woes. How glorious it is to read, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4). Neither will there be any night. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." (Rev. 22:5). Those whose robes have been washed in the blood of the Lamb have this promise, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16,17).

Death and decay are not a part of heaven. Paul said, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption . . . Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doeth corruption inherit incorruption." (1 Cor. 15:42, 50.)

10. Heaven is a place of eternal existence. Some may have supposed this is the only feature of heaven but actually whether one is saved or lose he will have an eternal existence. Jesus said, "And these shall go away into everlasting punishment: but the righteous into life eternal. (Matt. 25:46). Life and bliss are included in going to heaven. Paul revealed, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." (Rom. 2:6, 7.)

—Gospel Advocate-1962—

## Rioting And Liquor Stores

Could it be a coincidence that the liquor stores are among the first that have to be closed, and are the last that are allowed to be opened in any city where rioting takes place? The fact that the liquor dealers are usually among the hardest hit by rioting, robbery, and looting, makes it evident that those who sell the brew contribute nothing to peace. Rather, they increase the cost to any city in its efforts to give them police protection, and to make our streets safe by night. The liquor dealers responsible for almost one-half of the car wrecks and private plane crashes. The little amount they pay in taxes and a license to operate is small in comparison to the cost to the taxpayers—not to mention the deterioration in the health and welfare of our people. We know nothing good that ever comes from a bottle of liquor. But, we have known of much evil being poured out of a liquor bottle.

—THE VOICE OF FREEDOM

## Joe Was A Good Fellow

(Continued from page 1)

Jesus himself said, "No man cometh unto the Father, but by me." (John 14:6.)

Joe could have put his faith in Christ, repented of his sins, and been baptized for the remission of sins. (Acts 2:38.) He could have been forgiven by the Son of God who gave his life for that very purpose, to forgive and blot out, for those that obey him, the sins that mortals cannot correct. But he didn't. He just figured out a way of his own, and now he is gone - gone to meet his Maker, the one he ignored all his life. Joe had provided for almost everything except the main thing.

Well, it is all over for Joe. But at the funeral there were other Joes and Harrys and Petes and Sues and Marthas and Janes just like him who some day will attend their own funerals. Will they be ready? It all depends on what they do about it now." And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

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## Mistakes Of Naaman

G. NICHOLS

One of the most interesting stories in the Bible is the story of Naaman, a leper. (2 Ki. 5:1-14.) He was captain of the Syrian army, a great man with his master, and honorable. "But he was a leper." (v. 1.) And that spoiled it all. There are many great men today, who also are "honorable". But if they are sinners, that spoils it all. The leper was ceremonially unclean. (Levit. 14.) His flesh was full of sores, the fingers rotted off, his tongue cracked open, and he was not allowed to associate with the other people. But sin defiles the mind and conscience, the heart and soul—the whole inner man. (Titus 1:15.) Only God could cure Naaman. (2 Ki. 5:1-14.) Christ is the "Great Physician" of the soul. The sinner is sick. (Isa. 1:5-6.) Only Christ can save from sin and spiritual death. (Math. 13:15; Jas. 1:16; Matt. 9:10-13; Lk. 5:29-32.)

### WENT TO WRONG PARTY

But Naaman made many mistakes in trying to be healed. The Jewish maid in Naaman's home told her mistress that there was a "PROPHET" in Isreal who could heal Naaman of his leprosy. But at the suggestion of the king of Syria, Naaman went to the "KING" of Isreal, the wrong party. The maid said nothing about the king of Israel being able to heal any one. (2 Ki. 5:4-6.) Likewise, many sinners now go to the wrong parties and places in seeking salvation. Some go to the "Priest" to be "Absolved" from the guilt of sin, when no man has the power to forgive sin. (Matt. 9:1-10.) Christ is our only mediator. (1 Tim. 2:5-6.) Then others make the mistake of going to the old law to find the terms of salvation for the Christian age. But we are not under the old covenant. (Col. 2:14; Eph. 2:14-16; Rom. 6:14; 7:6; 2 Cor. 3:6) Christ is now the author of salvation. (Heb. 5:8-9; 12:1-3.) It is not right to ignore the preaching of the apostles, under the great commission, and go back to the thief on the cross to learn what to do to be saved now. The thief conversed with Jesus before the New Testament went in force. (Heb. 9:15-17.) In all fairness those seeking salvation ought to be instructed to come to the conversion of the three thousand on pentecost, who were commanded to "Repent and be baptized . . . in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

### WANTED TO BUY THE BLESSING

It seems that another mistake of Naaman was in his thinking he could pay for his healing. He brought ten talents of silver, six thousand pieces of gold, and ten changes of raiment to give to the one who would heal him. (2 Ki. 5:5.) But God can not be bribed with money. Simon the sorcerer tried this. (Acts. 8:13-24.) It is a mistake to suppose that paying large sums of money could have anything to do with getting any one out of perdition. Neither can brethren substitute money for personal purity and consecration to God. No one can hire another to live the Christian life for him. Neither can we ever pay God for a single favor, or blessing received. Salvation is a matter of grace and favor. There is no merit in obeying the gospel to be saved. The terms of pardon are only

appropriate in their nature. It does God no good for the sinner to believe, repent, confess Christ and be baptized, trusting in God for forgiveness of sin. Yet these things are conditions of salvation. (Mk. 16:16; Acts 2:38.) While Naaman could not buy a cure for leprosy, he could dip seven times in Jordan to be cured of God. This he had to do, or die. (2 Ki. 5:10-14.) He was not cured because of his morality, and good deeds; but by obeying the command to dip in Jordan. His faith had to be tested. Baptism is now a test of faith. (Mk. 16:16.)

### WAS PREJUDICED

Naaman had a fixed opinion as to how he would be healed by the man of God. He thought he would come out and strike his hand over the leper, pray for him, etc. (2 Ki. 5:11.) So, when he was told to dip in Jordan he was "wroth, and went away." (2 Ki. 5:10-11.) He was prejudiced. Many now think the sinner is to be saved by some one praying over him at an altar of prayer. So, when we tell them that "He that believeth and is baptized shall be saved," (Mk. 16:16.), they, too, are often "Wroth" and go "away."

### DIPPING TOO SIMPLE

Naaman thought that to be cured by simply dipping seven times in Jordan was all to simple. Had he been told to "Do some great thing" he would have done it. (2 Ki. 5:13.) God's way was too simple and easy. There is not enough noise and show, not enough of the mysterious and miraculous in the Lord's plan. Hence, like Naaman, many go "away." They stumble at the "Simplicity which is in Christ." (2 Cor. 11:3.) Man's part is always simple. Whatever mystery there is in the plan is over on the Lord's side, and man need not worry about the Lord's part, but should simply obey and trust the Lord's promise. (Mk. 16:16.) Faith takes God at his word, regardless of how simple the conditions may be.

### THOUGHT THE POWER IN THE WATER

Naaman thought the man of God meant there was power in the water of the Jordan to heal him. Hence, he wanted to know if the water back home were not "Better than all the waters of Israel." (2 Ki. 5:12.) This was another fatal mistake. God healed him, but after dipping IN THE JORDAN. Dipping was only a condition of his healing—was obedience made necessary thereto. So of baptism in order to salvation. There is no saving power in the water of baptism. God saves, but it is after baptism.

### WANTED TO SUBSTITUTE

Naaman also made a mistake in thinking he could substitute and wash in "Abana, and Pharpar" back home and be cured, as well as by washing in Jordan. (2 Ki. 5:12.) But the Prophet of God said wash "In Jordan." To dip in other waters would not be obedience. God accepts no substitutes. God now says "Buried" in baptism, and man wants to substitute something else. (Rom. 6:4; Col. 2:12.) God says baptize believers, but man wants to substitute unbelieving infants. (Mk. 16:16; Acts 8:12; 18:8.) The Lord built his church— built it like he wanted it—but man wants to substitute some denomination. (Mk. 16:18; Rom. 16:16.) God gave the name "Christian", but man wants to substitute human names instead. (1 Pet. 4:16.) Let us make no mistakes in obeying the gospel. Naaman was not healed until he corrected all mistakes made.

## Do And Teach

QUENTIN A. DUNN

Jesus began both to do and to teach. (Acts 1:1.) Notice that DO is mentioned before TEACH. Jesus taught many things BY WHAT HE DID. There is not worthwhile teaching without deeds. We must live a Christ-like life in order to teach it effectively.

Jesus loved His heavenly Father and was glad to do His will. If we love God we will also be glad to do His will. There will be no pleasing God without love.

Jesus taught love for all mankind. Jesus loved everyone, even His enemies. He showed His love for those who falsely accused Him and for those who crucified Him. He showed His love for sinners, for friends, and for His kinsmen. His life was filled with love and His death was a manifestation of His love for all mankind. (Jn.

3:16.)

We must love all mankind, before we can effectively teach this kind of love. We must love the brethren, this will be manifested in kindness, willingness to sacrifice and many good deeds. We must love our enemies, do good to those that hate us and pray for those that spitefully use us. We must do this, before we can effectively teach others to do this. (Mt. 5:43-47.)

Jesus taught that greatness in the kingdom is measured by service. Jesus washed the disciples' feet. He worked as a carpenter. He healed the sick and afflicted. No Christian should feel that he is too good to do anything that needs to be done. When our life is filled with good deeds, we can encourage others to serve by words that are fitly spoken.

Some try to teach without doing. Some argue long and loud about the importance of singing and then don't sing. Others speak about the importance of personal work and do very little of it. Some talk about the importance of hospitality, but seldom invite anyone into their homes. To know what needs to be done is good, but to DO it is much better. May God help us to DO what we ought to DO and may He help us to TEACH what we ought to TEACH.

## Should Parents Use Force?

Should parents force their children to attend worship and the various Bible classes; I have heard it said, a number of times, that they should not. The reason generally given is "it will turn their children against the church." But parents should wake up to the fact, if the child doesn't want to attend—that the child is already against the church—against attending.

About twenty years ago, I observed that a mother was at the assembly without her boys. I asked about them; she replied: "They didn't want to come; they were reading the funny papers. I am afraid I will turn them against the church if I force them to attend." One of the boys was a member of the church; the other two were not, being rather young. Some years later I returned to that community for a meeting. This mother confessed to me that she had made a terrible mistake by not forcing her boys to attend worship and Bible study. The one that had been baptized never attended any more. The other two were never baptized; neither did they ever attend. Force could not have done worse; it could have done much better—much better.

God gave us our children, and he told us how to bring them up. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) A part of bringing them up in the nurture and admonition of the Lord is to BRING THEM to the assemblies of the saints. I was conducting a tent meeting; one of the elders drove up and got out of his car and walked over to where several were standing. A girl in the group asked him, "Did Erma Nell come?" "No," he replied, "she got fetched." Today Erma Nell is a faithful Christian, I am sure, her children get "fetched."

Parents force their children to attend school; they force them to get their homework; they are not afraid of turning them against schools. Parents even force their children into the dentist chair without any fear that on reaching maturity they will stay away from dentists the rest of their lives.

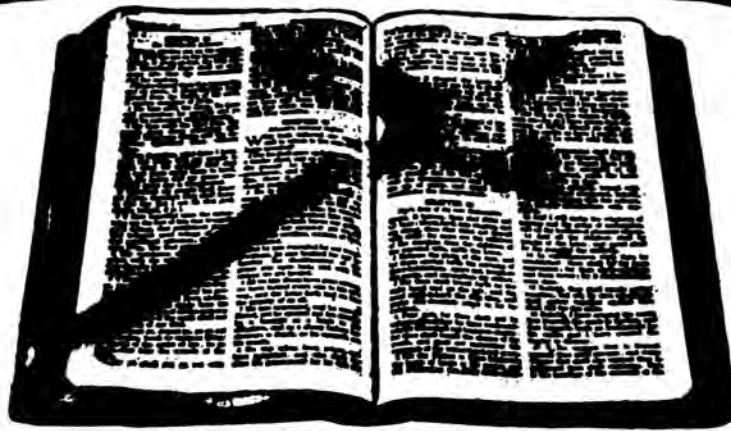
John, a small boy, the son of a friend of mine, a preacher, was tired of church. He declared: "When I am a man, I am going to be a pilot and fly around and bomb all of the the churches so I won't have to go." His father was not alarmed; he didn't leave John at home; he forced him to attend every service. The little boy is now a man. Is he a pilot? I doubt it! How many churches has he bombed? None. I hear that he is a preacher of the gospel.

Parents, how are you going to train your children to be faithful Christians by leaving them at home? They need to learn early in life that it is more important to attend even the night services than it is to get their rest. They need to know that it's more important to prepare their Bible lesson than it is to get their homework. Force should be used when and wherever it is needed in bringing up a child in the nurture and admonition of the Lord.

--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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## A Father Who Failed

ROY J. VAUGHAN

One of the bitterest curses that God ever placed upon man was pronounced upon one of the best men named in the Bible. His name was Eli, a pious man, loved by the people of Israel. For forty years he judged Israel, and doubtless was considered a good man. Nevertheless, God said to him: "Behold, the days come, that I will cut off thine arm and the arm of thy father's house, that there shall not be an old man in thy house." (1 Sam. 2:31). Why was such a curse pronounced upon this aged priest? God answers: "I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever." (1 Sam. 3:31, 14).

Here was a good father who failed—not because he did not love his sons, nor because he was wicked himself, nor because he did not set before them a good example, but because HE DID NOT RESTRAIN HIS SONS in their sins. It cannot be said that Eli was too busy with his priestly duties and was, therefore, ignorant of the wickedness of his sons. The record says: "I will judge his house for ever, for the iniquity which he knew." Some fathers do fail in their duty toward their sons because they are too busy with other matters of less importance. And sometimes fathers are unaware of the sins of their sons. But not so with Eli. He knew all about the wickedness of his sons, and because he failed to restrain them he inadvertently became a party in their sins. God held him responsible for the duty he owed his sons as a father; and when he failed in his duty, God punished him. This should be a solemn warning to every Christian father in the land today.

It should be interesting to ask: Why did Eli fail? What was the cause of his negligence? Was it not simply that he was too soft? Surely he was a loving father, but not enough to apply the rod when needed, lest perhaps he seem to be unloving at times. Has it not become a household word for parents to say, "I love my children too much to chastise them"? But do they? Is this the sole cause? Rather is it not that they love themselves and would spare themselves the pain they must suffer as they apply the rod? A surgical operation may bring pain and anguish, but if it will correct some physical deformity in the child that he might not be crippled all his life, it is better to suffer the operation. Parents should likewise consider the spiritual and moral welfare of their children.

It cannot be said that Eli did not lecture his sons. He did remonstrate with them. He said: "Why do ye such things? for I hear of your evil dealings from all this people. Nay, my sons; for it is not good report that I hear; ye make Jehovah's people to transgress. If one man sin against another, God shall judge him; but if a man sin

against Jehovah, who shall entreat for him?" But Eli doubtless did no more than talk. There are times when good counsel and a warm, fatherly talk will do better. But there are also times when talk alone is not sufficient. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." (Pro. 13:24). To "chasteneth him betimes" simply means before it is too late. "Withhold not correction from the child; for if thou beat him with the rod and shalt deliver his soul from Sheol." (Prov. 23:13,14). Even God chastens his children. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.)

Many who read this article will recall having heard Marshall Keeble tell about the severe whippings his good old mother used to administer upon him. He did not understand then, he said; but after he became a man, he knew it was because she loved him. As he put it: "She was simply trying to whip the devil out of me, so that I would grow up to be a gentleman." She did not fail as did Eli. But because of her wisdom and love for her son she chastised him betimes, and as a result gave to the world one of the greatest among men. This writer recalls hearing the beloved T. Q. Martin say some years ago that he believed in "laying on of hands"; for when a boy, his father worked miracles by laying hands on him out in the woodshed.

This same pious softness as found in Eli and other fathers who likewise fail to restrain their sons is also a source of other startling failures. Apparently many Christians think that to be affable, good-natured, courteous, so as never to get in anyone's way, and never to step on anyone's toes and never hurt anyone's feelings is the Christian spirit. They would never think of being so un-Christian (?) as to take a positive stand on a vital question, certainly not on doctrinal teaching. But this is not the Christian spirit. It is possible for a man to be so courteous as not to be a Christian. Men often partake of other sins, not because they want to do wrong or find pleasure in the sin, but lest they offend a friend. Men drink with pleasure lest they offend. This is not Christlike. There are some men who would straddle the fence on every vital question, and if perchance they fall on either side of the fence, think it necessary to apologize to the man on the other side for having taken a stand.

Good old pious Eli toiled many years in the service of God, but left behind him only wrecks and ruins. By his failure to be firm with his sons he wrecked his home. He brought ruin upon the services of God. He allowed sin to go unchallenged in the worship of God. And it became a means of destruction to his house and even others who were possibly driven from the service of God because of the wickedness of his sons. A man does not have to be a drunkard, a gambler, or murderer to be lost. There are duties to be performed, as well as

sins to be shunned. And every father who fails to restrain his sons and daughters in their wickedness is just as guilty before God today as was Eli in his day. Too many fathers fail in their duty toward their sons, and are more responsible for the waywardness of their children than the children themselves. This is a fearful thing, not only in view of the children's safety, but the awful consequence every father must suffer because he failed in his duty toward his children.

(GOSPEL ADVOCATE)

Note: Why not Subscribe for the Gospel Advocate? Editor.

### What Determines Right?

**NOT HUMAN REASONING:** "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." (1 Cor. 1:21). "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9).

**NOT THE CONSCIENCE:** "Brethren, I have lived before God in all good conscience until this day." (Acts 23:1). This statement was made by the apostle Paul in all sincerity, even though he had spent a great part of his life killing Christians and persecuting the Church. (Gal. 1:13) This shows that the conscience is not a safe guide.

**NOT CUSTOM OR TRADITION:** "Why do ye also transgress the commandment of God because of your tradition?" (Matt. 13:3). Take heed lest there shall be any that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. 2:8.)

**NOT HUMAN AUTHORITIES:** "And now, brethren, I know that in ignorance ye did it, as did also your rulers." (Acts 3:17).

**NOT THE MAJORITY, OR MINORITY:** "Enter ye in by the narrow gate: for wide is the gate and broad is the way, that leadeth to destruction, and many are they that enter in thereby." (Matt. 7:13).

**NOT THE CHURCH:** "And he (Christ) is head of the body, the church." (Col. 1:18.) The head rules the body, and not the body the head.

**NOT OUR RELATIVES:** "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37. We obey and will be judged individually, not as a family. (Romans 14:12).

**BUT ONLY THE WORD OF GOD:** It was given by the inspiration of God, will purify and save the soul when it is obeyed, (1 Peter 1:22; James 1:25) and furnishes us completely unto every good work. (II Tim. 3:16,17.)

(Continued on Page 4)

## WORDS of TRUTH

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GUS NICHOLS

Editor

1500 Sixth Ave., Jasper, Ala.

JAMES A. HORTON

Circulation Manager

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## Facts About Salvation

GUS NICHOLS

There is a divine side of salvation as well as the human side. On the divine side, salvation is by grace, while on the human side of the plan we are saved through faith. Paul says "For by grace are ye saved through faith." (Eph. 2:8). Being moved by the principle of love, grace or favor, God richly provided for our salvation in Christ. All that God has ever done in order to our salvation he did by grace. Not in a single instance was he prompted to move or act in our behalf on the basis or ground of debt. Without grace we never could have been saved. Without grace Christ never would have been sent into the world to die for our sins. Paul says "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9). Again we have the beautiful statement "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9).

We are not saved on the basis of works. Paul says "A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall not flesh be justified." (Gal. 2:16). The works here referred to are not acts of faith required of us in the gospel, but works of man's own righteousness apart from the gospel. Paul says our salvation is "Not of works lest any man should boast." (Eph. 2:9). The apostle also tells us that boasting is excluded under the law of faith. (Rom. 3:27.) In the next verse he says "We conclude that a man is justified by faith without the deeds of the law." (Rom. 2:28.) Our pardon then is not on the basis of our moral worth. We do not stand justified before God on the ground that we have lived without sin. Paul says "All have sinned and come short of the glory of God." (Rom. 3:23). Therefore we need a plan that will save SINNERS, for such we are. If we could ignore the grace of God through Christ and be saved by the moral goodness required in the law, or old covenant, then we could boast that we had saved ourselves by our own goodness. But we are not saved on the basis of works. We do not work for salvation in the sense that a man works for ten dollars, or for a suit of clothes. All we do by faith in obeying the gospel is simply accepting the salvation which God gives freely through Christ. We are saved by grace, which means by the favor and love of God towards men. Paul says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21). We do not earn or merit salvation by our faith and obedience to the gospel. But if a man could be so good as to go to heaven without Christ and without salvation he would be there on his own goodness. Certainly ALL SINLESS BEINGS deserve to go to heaven at last. God would be unrighteous to send a perfect and

sinless being to the place prepared for the devil and his angels. (Mat. 25:41.) But we can't go to heaven on that ticket, for we have closed that road by our sins. (Eccl. 7:20). So, we do not need JUSTICE, we need mercy and grace.

A man once challenged me for debate and offered to affirm that alien sinners are saved "Wholly by grace." Of course, I believed that proposition the same as he did, as he would have defined it, for he believed in a conditional salvation. If any salvation is by grace it is all by grace. No part of it is earned or paid for by our faith and obedience to Christ. (Heb. 5:9). I asked my challenger if he would affirm that we are saved by grace without faith, and he would not. He reminded me that we are said to be saved by grace and through faith. (Eph. 2:8). So, to be saved wholly by grace did not mean faith is excluded. I asked him if one may be saved wholly by grace without repentance. And we also agreed that he could not, since Christ said, "Except ye repent, ye shall all likewise perish." (Lk. 13:3). Still salvation is by grace—all by grace or favor—all by the mercy of God. (Tit. 3:4-5.) I said to my friend, "If faith leaves one to still be saved by grace, and repentance does not do away with grace, and if these are essential to salvation by grace, why is not the same true of baptism? Christ said, "He that believeth and is baptized shall be saved." (Mk. 16:16). Then he became inconsistent and said, "O, baptism is a work and we are saved by grace, and not by works."

That is strange reasoning. If salvation can be wholly by grace and still be after faith and repentance, would it not still be wholly by grace if saved after baptism also? And if not, why not? There is no merit or intrinsic value or worth in baptism to save us. If faith and repentance did not merit salvation, neither did baptism. And if the fact that salvation is by grace did not exclude faith and repentance, neither does it exclude baptism. 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). Surely, he was teaching salvation by grace when thus requiring them to obey the gospel of Christ.

By his grace and unmerited favor God provided for our salvation through the gift of His Son. The Son by grace gave his life and precious blood. By grace the Holy Spirit was sent to guide the apostles into all truth, or to reveal and make known this gracious good news and to confirm it with signs following. All that was done for our salvation on the divine side of the plan was done by grace. Now, all that we do in accepting the salvation which is by grace must be done through faith. Every act of God in behalf of our salvation was an act of grace, while every act of man performed in order to be saved by grace must be an act of faith, for "Without faith it is impossible to please him." (Heb. 11:6). Hence Paul says, "For by grace are ye saved, through faith." (Eph. 2:8). Just as God's grace moved him to act in our behalf—to do something that we might be saved—so our faith must act—must do what God required—in order to our salvation. "The obedience of faith" no more merits our salvation, nor prevents it from being by grace than does the faith itself. (Rom. 16:26). It is faith which works by love that avails. (Gal. 5:6). Faith which has not worked is dead. (Jas. 2:26). Faith must work or act before it can save. (Jas. 2:14,24). We are no more saved by a dead faith than we are by a dead, or do-nothing grace. Grace was first put into action before it saved. Likewise must our faith be put into action before it saves. Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16). He "Became the author of eternal salvation unto all them that obey him." (Heb. 5:9). Paul said, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness." (Rom. 6:17-18.) That is what the Romans did in order to be "Justified by faith." (Rom. 5:1.) And that is what they did to be saved by grace. Paul tells us that grace is "In Christ Jesus." (2 Tim. 2:1). He says we are "Justified freely by his grace, through the redemption that is in Christ Jesus." (Rom. 3:24.)

Since justification by grace is in Christ Jesus, we must enter into Christ to be justified by grace. Paul says we are "Baptized into Jesus Christ" and

into his death. (Rom. 6:3; Gal. 3:26-27.) Salvation by grace is a conditional salvation. It is first of all conditional on God's part. He performed certain conditions, such as his infinite wisdom and goodness devised, in order that we might be saved. Then in the next place we comply with God's conditions stipulated for us to obey in order to appropriate his salvation. God provided and we accept.

But the question has been raised as to why God stipulated any conditions on our part. Was he wishing to raise barriers to exclude many from being saved? Why did he not propose to save all men without the gospel, or faith or any condition on our part? Why not have all men to be saved regardless of their character? Why not forgive all men and leave them to follow their own ways? Why not save them in their sins? Why propose a remedial system, a system of conversion, a plan which would transform man and make him over?

The answer to these questions is obvious. God did not want to populate heaven with wicked and unconverted beings. (Psa. 9:17). He chose to set in operation a gospel or system of religion which would convert men and make them fit to live with here, and hereafter. (Acts 3:19; Psa. 19:7; Mat. 18:1-4.) Heaven is a prepared place for a prepared people. (Amos 4:12.) For God to have pardoned sinners without their conversion, and later populate heaven with such unconverted characters would have been to ruin heaven and turn it into a wicked and undesirable place. Simply transporting the wicked to a land fairer than day would not change them any more than moving from one state into another in our country.

But some one has raised the question also as to why God did not just miraculously CONVERT all men and without consulting them about the matter make all mankind holy and fit for heaven and that without any conditions of pardon on our part? And why does God not promise to take off those once saved to heaven, regardless of whether they remain faithful, to Him or not? Why do men have to keep his commandments in order to enter heaven at last? (Rev. 22:14).

In answer to such questions, it must be admitted that all possible ways of saving a lost world were before the mind of an alwise God, that He thought of them if there were more ways than one of saving the lost and that the very fact that God rejected all other possible ways of planning to save a lost world and chose the plan we have in the gospel is proof as high as heaven that the plan we have is the best plan which could have been devised of God. Our faith in God and his goodness demands this conclusion. And I will go a step further and say in all reverence, God could not have devised a better plan of salvation than he has given us in the gospel. If he could have done it, he would have done so. His great loving heart would not have let him rest for a moment until he had gone all out and done his very best to provide the best plan possible for the salvation of the world. The fact that he gave his Son for us is proof of his love and interest. If you do not believe God has done his best in our behalf then you do not believe in his infinite wisdom and goodness. Therefore, we have in the gospel the very best plan of salvation which divine wisdom and goodness could have brought into existence.

This plan devised of God requires a change in man in order to man's salvation. The very conditions of pardon are in God's wisdom for man's good. All other rewards ever offered on earth are not comparable to the salvation and blessings of the gospel. These are held up before the sinner in the gospel as motives and inducements to get him to turn from sin and be a new creature. Then the gospel is saturated with the love of God, and love is the most powerful thing in the world. Love draws men toward God like a magnet. Then there is ever present in the gospel, stated and implied, the fact that man is lost in danger of hell fire. (Mat. 5:22). Hence, the great facts of the gospel, with its exceeding great and precious promises, plus the threatenings and best plan possible for the salvation of the world. The fact that he gave his Son for us is proof of his love and interest. If you do not believe God has done his best in our behalf then you do not believe in his infinite wisdom and goodness. Therefore, we

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But hundreds of thousands are trying to be saved by some human plan. They follow their own wisdom, rather than the word of the Lord. They walk by their reason rather than by faith in God's requirements in the gospel. Many of them demand salvation by grace without conditions. Grace alone, IN THAT SENSE, will not save. "It is of faith that it might be by grace." (Rom. 4:16). "We have access by faith into this grace (Rom. 5:2) If no faith, then no grace received. And faith is not an act of God, but is on man's part. (Rom. 10:10). Man must believe to be saved. (Acts 16:30-34). And he who does not have enough faith to repent does not have enough to save him. (Acts 17:30; Lk. 13:3). The same is true of confession and baptism. Saul of Tarsus who had believed, repented and confessed Jesus as Lord was told to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). This is the kind of faith through which one is saved by grace.

## Church Leadership

### REQUESTED

Good leadership is essential wherever there are those who follow others. A more intelligent and consecrated leadership is one of the crying needs of our time. Because of human imperfections, the best is not good enough. With a better leadership, we would have better followers. It is not enough to be a follower of someone. It is of the utmost importance to know where he is going, and whether or not he is a safe leader.

### CHRIST OUR LEADER

Christ is our leader in all religious matters. He said, "If any man will come after me, let him deny himself, take up his cross and follow me." (Mt. 16:24.) Paul said, "Be ye followers of me even as I also am of Christ." (1 Cor. 11:1.) Christ has "all power in heaven and in earth." (Mt. 28:18.) All must obey him. (Heb. 5:8-9; 2 Cor. 10:4-5.)

### GAVE APOSTLES POWER

Christ gave the apostles authority to reveal and confirm his word for all time to come. (Jn. 17:8, 14.) They received this power when the Holy Spirit came upon them on Pentecost. (Lk. 24:46-49; Acts 1:8; 2:1-47.) Whereas, the church at first had the inspired apostles, the same church now has their word in the inspired New Testament. Hence, we are to hear Christ through his apostles, as they were guided by the Holy Spirit. (Jn. 14:26; 16:13.) We hear Christ by hearing his inspired teachers. (Lk. 10:16.)

### ELDERS, LEADERS, OR SHEPHERDS

In the process of carrying out the teaching of Christ by his inspired writers of the New Testament, elders are leaders in the church or shepherds of the flock. (Acts 20:17, 28-31; 1 Pet. 5:1-6.) Elders have no authority to legislate or make laws for Christ, but are merely to enforce the Lord's law in the New Testament.

### CHURCH NEEDS GOOD ELDERS

The required qualifications for elders show they are to be good men of intelligence and character.

(1 Tim. 3 and Tit. 1.) They are to be good leaders of men. Good leadership makes a difference. "It is better to have an army of sheep led by a lion than to have an army of lions led by a sheep." Bravemen cannot win a battle if they have to fight under the leadership of a foolish and cowardly captain. A team of the very best players may lose the ball game if they have to play under a coach who is not qualified, and does not know the rules of the game, nor how to win.

### TRAINED LEADERSHIP NEEDED

Our preachers are usually trained in the training classes of the church and in our Bible colleges. We need to wake up and train our elders, deacons, and other leaders as well as our preachers. We are commanded to commit or teach the word of God unto prospective teachers—"unto faithful men who shall be able to teach others also." (2 Tim. 2:2.) A church which does not see the need of this sort of training program is destined to eventually fail. The fruit grower is careful to replace any dead fruit tree with a well chosen young tree. The cattleman is careful to have a crop of fine calves coming on to take the place of the old cows.

And right now, the future of the church is wrapped up in our young people. The leaders in the church must come from their ranks. The background and basic training which we give them now will determine the kind of church which our children, grandchildren, and great grandchildren will have in the future.

The stream never rises above its fountain source. The army does not excel the captain in vision and valor. The school does not rise above its principal or president. Neither does the church rise above its preacher and its elders and deacons. It is obvious to all that good leadership is always essential to the progress of the church.

Let us as elders and deacons, preachers, song leaders, Bible class teachers, etc. see to it that we conform our lives to the teaching of the New Testament, and that we are good examples for others to follow. Let us be soberminded, level-headed and sensible. Let us avoid all extreme and radical positions of every kind.

And let us function at full capacity. Let no one get on the shelf and out of circulation. There was never so much to be done and such great opportunities as now. Let each one find his work and the place where he fits best and do with all his might what his hands find to do.

There are no presiding elders or presiding deacons to whom all the rest must go for instruction as to what to do. While all are to work together in harmony, each one is left free to find plenty of personal work with which to tax himself to the limit of his ability and opportunity.

And there is a sense in which every member of the church is a leader of other people. Parents are to be leaders of the children. Zone workers, ushers, etc. are to remember that they are influencing other people. Let us improve our leadership by each one improving himself and better qualifying himself for the work that he is supposed to do.

B. A. N.

## The Power Of God's Word

### RUBEL SHELLY

"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4:12.)

Notice four words used in this verse to describe the power of the Word of God in the lives of men. First, "the word of God is living . . ." The Bible lives because God lives and is the source of its power. If God were dead, as various so-called "Christian atheists" have surmised, the Bible would have no power. But God lives, and so does his Word! Second, "the word of God is . . . active." It operates, moves, works and "is able to save your souls." (James 1:21.) Third, notice that "the word of God is . . . piercing even to the dividing of soul and spirit." The Word of God penetrates man's spirit, reaching the depth of the human soul and laying it bare. Finally, the Word of God is able "to discern the thoughts and intents of the heart." It explores, discovers and

exposes the real truth of a man's character. It acts as a mirror to the soul in which one may see his blemishes of character and learn how to correct them. "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1:22.)

The Bible, when handled properly, is God's power to save man's soul. Paul wrote: "I am not ashamed of the gospel: for it is the power of God unto salvation . . ." (Rom. 1:16) The first step in this process is to convict man of his sin. Of the work of the Holy Spirit, Christ said: "And he, when he is come, will convict the world in respect of sin . . ." (John 16:8.) The Holy Spirit came on the first Pentecost following the resurrection of Christ from the dead and enabled Peter and the other apostles to preach God's Word to certain Jews assembled in Jerusalem. In the course of this sermon, the promise of Christ that the Holy Spirit would convict men of sin had its beginning of its fulfillment. Peter gave evidence of Christ's divinity and then accused those who were present of having participated in the murder of the Son of God. Acts 2:37 tells of their reaction to his preaching: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" From that day until this, the Holy Spirit has been acting through the spoken and written word to convict men of their sin and cause them to desire salvation. And the inspired answer which he has repeatedly given to the question "What must I do to be saved" has been: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38.)

The power of the Bible in the lives of men is also seen in its leading of the Christian. Paul said: "For as many as are led by the Spirit of God, these are sons of God." (Rom. 8:14.) I have already pointed out that the Spirit is working today through the Word of God. Thus the Spirit shows us in the written and preached Word how to serve God as Christians in the kingdom of Christ. The thoroughness of the Bible's leading for the Christian is seen in the fact that it is able to provide teaching, reproof, correction and instruction which is in righteousness "that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16-17.) Truly God's Word is wondrous in the power it is able to exhibit in the lives of men!

## Vaunted Pride

R. W. GRAY

Man is constantly "blowing a fuse" in his efforts to flaunt his intellect. His brilliance, he is certain, will find the cure for man's ills. He believes it is a show of superior intelligence to rebel against the accepted and the traditional.

For many years philosophers, in the name of idealism, have cried out against authority. They put child against parents, pupil against teacher, man against state, lust against "Victorianism."

The bitter harvest of the seeds of rebellion is being reaped. So-called "liberation" has brought us to a possible point-of-no return. And we sit idly by while the laws of decency in conduct are ridiculed and mocked. We permit our children to be moulded by movies that habituate them in violence, crime and immorality. As parents we refuse to speak out against the legalized sale of alcohol. We tolerate the operation of illegal gambling casinos within our city walls and throughout the countryside. We permit, even encourage, the idolizing of screen celebrities whose chief vocation is wrecking home after home, and the deterioration of sane living.

Intellectuals within denominational institutions heap praise upon writers who peddle illicit and sexual stimulation; adopt amendments to church laws which sanction and encourage the flouting of civil laws. They have relegated the Bible to the "human-junk-heap" of uninspired literature and have disdained the name of God. A real venture in faith, if we dare, would defy these enemies of the cross of Jesus Christ. (Phil 3:18-19)

These so-called "brilliant minds" will discover  
(Continued on Page 4)

## What Determines Right?

(Continued from Page 1)

—Selected from The East Cullman BOOSTER

(NOTE: But let us remember to "Rightly divide the word of truth." (2 Tim. 2:15). Under specific law there is only one thing to do—and that is to obey God and do exactly as commanded. But under generic law, there may be several right ways to choose from in obeying the generic command, and here human judgment would be brought into action.

Jesus said "Go . . . teach . . . baptize." (Mt. 28:19.) "Go" is not specific as to method of travel, but is GENERIC, or generial, and takes in the various ways or methods of travel, such as walk, ride a donkey, the automobile and airplane methods, etc. As related to methods, "teach" is also generic, or generial, leaving us the liberty of choosing our own methods, such as visual aids, radio, tv. etc. "Baptize" does not specify the place to baptize, and is therefore generic as to the choice of place, such as a river, fishpond, lake, ocean, or baptistry. It is as scriptural for us to baptize in a baptistry in the meeting house, as to baptize in the "Jordan river" where John, the first baptizer baptized. Let us do exactly what is "specified", and not quibble about what is under generics, not specified. EDITOR.)

## Vaunted Pride

(Continued from Page 3)

their folly only after it is too late. The history of revolution against morality and decency should say something to our generation, but this does not appear likely. The end of such trends are vividly described in Romans 1:21-25 . . . "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened . . . Professing themselves to be wise, they became fools . . . therefore God gave them up to uncleanness, through the lust of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."

All is not lost if we return to sanity and the simplicity that is in Christ. Let us learn from past revolutionaries and rebels that "it is not in man that walketh to direct his steps," (Jer. 10:23) and let us return to the old-fashioned way of the cross; to decency and morality.

## Dealing With A Brother

BY LAMAR PLUCKET

Matt. 18: 15-18—Jesus has been teaching lessons on the importance of one lost soul in the Parable of the Lost Sheep. No , He tells us how to deal with the erring brother. These steps are right because Jesus spoke them, and they are also good common sense and sound psychology.

1. BE CERTAIN THAT A REAL SIN IS INVOLVED. Jesus calls this a "trespass" or "fault". Too many times our brother's "sins" against us are only imaginary. If we go around looking for faults, we shall find them. (Mt. 7:1-3).

2. "GO" TO HIM. We do not sit and pout and wait for him to come to us. While we are brooding, he may be completely oblivious to the fact that he has wronged us. Go to him in person. Go to him. Do not tell everyone how hurt you are before you tell him. Don't take anything for granted. Go to him at once.

3. "TELL HIM HIS FAULT". Put it into words. How a hurt can poison the whole being when it is held wordless in the heart!! It can eat like a cancer until it corrodes the mind, corrupts the heart and contaminates the body. Sometimes, we are amazed at how simply a hurt is remedied by taking it directly to the person who caused it. Once, long ago, I had a neighbor who had the irritating habit of parking across the street directly in line with my drive. I had to bend and twist to get my car out of the garage without hitting his. O, how angry I was that anyone could be so thoughtless and stupid? This is his way of irritating me for something I've done to him. I fumed, I fussed, I fretted. Finally, I could stand it no longer. I went to him. Fortunately, I put the lid on all my

pent-up fury and approached him with calmness and sanity. To my amazement, he was completely unaware that he was causing a problem. He could not apologize enough. We were fast friends from then on. Jesus' way works. GO TELL HIM!

4. TELL HIM "BETWEEN THEE AND HIM ALONE. Don't make it a public scandal if it can possibly be avoided. Priscilla and Aquila taught Apollos privately. (Acts 18) Public charges put a man on the defensive. Our whole purpose is to gain a brother. We are to give him every chance. Paul says: "Ye which are spiritual, restore such an one to the spirit of meekness." (Gal. 6:1.)

5. IF THIS FAILS, TAKE WITNESSES. "One witness shall not rise up against a man for any iniquity, or for any sin . . . at the mouth of two . . . or three witnesses shall the matter be established." (Deut. 19:15).

6. TAKE IT TO THE CHURCH. Some today think any teaching of Jesus in the Four Gospels is irrelevant today, but this shows that Jesus already envisioned the church for united action. If the man in error persists, he is to be disciplined. See I Cor. 5: 11; 2 Cor. 2: 6,7; 2 Thess. 3:14. The discipline is not for vengeance but for salvation.

## Wrong Directions!

JOE T. CLARY

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness . . . (Isa. 5:20). "Be not deceived" (Gal. 6:7.) "Believe not every spirit, for many false prophets are gone out into the world." (1 Jn. 4:1-5).

We live in an age of false teachers who "Put darkness for light" and deceive people into believing they are prepared to meet God simply because they are model citizens or perform humanitarian acts. Nothing could be farther from the truth. While this may make a person a qualified candidate for the "Neighbor Of The Year" award, it does not erase his past sins, nor imbue him with the needed righteousness of Christ. One must experience the new birth to be sure of Heaven. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22-33).

Said a traveling man, "I was going west one time on a train during a severe snowstorm. There was a woman aboard with a little baby in her arms. She wanted to leave the train at a certain small station along the way where they usually didn't stop. The brakeman came and announced that the town she desired was not far off. The woman said plaintively, 'Don't forget me!' And he replied, 'I won't, Madam.'

There was another man there, however, who declared, 'Lady, I know as much as that brakeman: I'll tell you when to get off!' A while later the train stopped and he exclaimed, 'Here's your station, Madam.' At his word she trustingly stepped out into the storm.

The train went on several more miles. Then the brakeman returned and asked, 'Where's the woman?' Someone replied, 'She got off back yonder where you stopped.' The brakeman exclaimed in horror, 'Then she's gone to her death! We stopped the train there only because there was something wrong with the engine.'

Immediately they called for volunteers and went back to search for the woman. They finally found her out on the prairies covered with a shroud of ice and snow, she and her baby, which she had folded to her breast, were dead. It was a pitiable sight. She had sincerely followed the directions given her, but they were wrong!"

Be careful when you seek information on how to get to Heaven, friend, for many deceivers have gone forth into the world who will give you "wrong directions!" "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thornes, or figs of thistles?" (Mt. 7:15,16).

## What About These Defenders Of The Faith

GAYLE OLER

Recently, we have heard several remarks of disparaging and derogatory nature toward those men who defended the cause of Christ against those who opposed children's homes and cooperation among congregations in the preaching of the gospel and in the support of children in children's homes. It has been said that they added to the bitterness among brethren and served to inflame the brotherhood over issues that at the time were causing division among us. It was alleged that these brethren served to alienate brethren one from another and make these brethren more emphatic.

We must say here that the arrest and defeat of these divisive theories is due principally to these men who met their proponents head on in public discussion. It might also be said that until these men came out on the platform of public defense division was raging through our brotherhood with unprecedented rapidity and viciousness. But the brotherhood owes a debt that it can scarcely ever repay to such men as Guy Woods, W. L. Toddy, Thomas B. Warren, Roy Deaver, Wayne Jackson, E. R. Harper, and others who courageously and loyally met these men head on and stopped their inroads on the brotherhood of faithful brethren. There were gainsayers whose mouths had to be stopped and they did the job but well. (Tit. 1:9).

The bare fact of the matter is that those today who disparage those men and who would falsely accuse them of widening the rift among brethren are in poor grace to accuse them while at the same time they enjoy the strength and prosperity of the very Church those men saved by their debating.

It is a sad day when men in the Church of the Lord will witness the Church of Christ being divided by theories and fancies and refuse to go onto the platform of open discussion to defend the truth against them.

From where we sit we are compelled to have nothing but the highest regard and respect for these men who have defended the truth and have stopped the progress of anti-ism dead in its tracks and we feel that we can never repay the debt of gratitude we owe them. And from where we sit also we must say that we have nothing but disgust and disapproval for those who would apologize for these brethren in their defense of the truth.

It is a most comforting thought to know that in our brotherhood we still have many men who love the gospel more than life and who are courageous and bold to defend it against every false theory and fancy of men of the world.

We register here our opinion that if the future for the cause of Christ had rested in the hands of those WHO CRITICIZED those who defended it, it would be a dark day indeed. But God be thanked, that we still have heroes of the gospel of Christ defending it against all encroachments of evil men and it is through their clear logic and conception of the truth that the doctrinal safety and solidarity of the Church of our Lord is protected more than by a whole bucket-full of men who would apologize for them.

## Herald Of Truth Of Jasper Radio

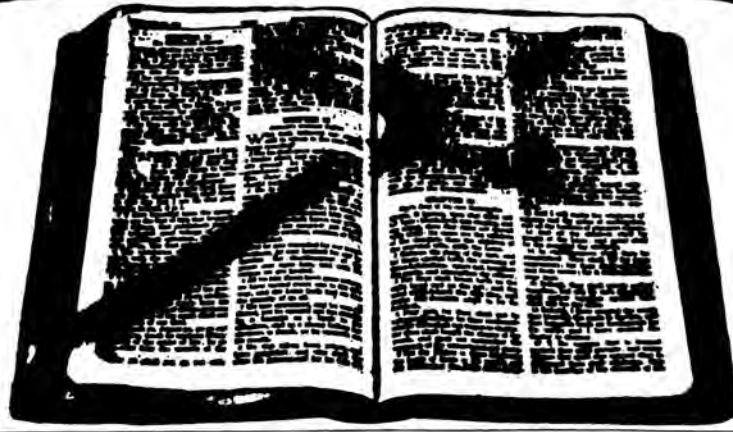
The Herald of Truth World Radio program may be heard every Sunday at 1:30 to 2:00 p.m. over WWWB Radio Station, Jasper, Alabama—on both AM and FM.

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

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

# 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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## Baptism Doth Now Save US

JAMES D. BALES

This statement sounds strange to those who depend upon human wisdom and works for salvation, or those who do not believe that an individual has to do anything to be saved—that is he is saved by grace alone and justified by faith alone. But here it is in the Scriptures: "eight souls were saved by water. The like figure whereunto even baptism doth also 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.)

### EIGHT SOULS SAVED BY WATER

The work of salvation carries along with it a work of destruction. An era of deliverance is simultaneous with an era of retribution. The wicked must be destroyed or segregated if the righteous are to be saved: otherwise, the wicked condemn both themselves and the righteous.

What was Noah saved from? Since the object was to save Noah, the above twofold process was compiled with—destruction and purification. Was the object to save Noah from the water? No, for water saved him; the water did not save him from the water. Then, too, it says he was saved by water and not from water. If he was merely in the midst of water, then the water bore the same relationship to him as it did to the world, and that is not true; for if God's object was merely to save Noah from the water, he would not have sent the flood. But the water which destroyed the wicked was the same water which saved Noah. In 1 Pet 3:20, the water, just as much as the ark, or rather more so, is made an instrument of salvation. Since the object was to save Noah and his seed and through them a spiritual seed that the cause and promise of God might be preserved (Gen. 3:15,) the salvation to be accomplished was spiritual rather than physical. God wanted to save him from the corruption and violence of an ungodly generation; thus God by water separated him from that generation; for the real damage to Noah was not the flood, but the wickedness of his generation; the flood came that Noah might be saved and separated from them. God thus enveloped them in ruin and sustained Noah alive in his temporary home. Thus we see that it was more an act of mercy than judgement alone, for it was through this separation that the salvation of Noah was accomplished. The same principles is to be observed in the final judgement (Rev. 11:18.), for God must separate the good from the evil in order to save the good and thus be faithful to his promise.

### WE ARE SAVED BY WATER

Jesus has conquered and broken the power of the evil one, so that now all that remains is for us to come into Christ, the ark of safety. (Col. 2:15; Heb. 2:14; John 12:31.) We are to come into Christ through faith, repentance, and immersion.

(Gal. 3:26,27.)

In our case, just as in Noah's, salvation is accomplished by means of destruction. In baptism, spiritually understood, this twofold process is revealed. There is a destruction of evil, a deliverance of the soul from the guilt and power of iniquity. This is necessary in bringing about the answer of a good conscience. There is a putting off of the old man of corruption and self-will and an implanting of the divine nature that we may rise in Christ, through his resurrection, to a new life—a life that satisfies the demands of enlightened and pure conscience, to a new life—a life that satisfies the demands of a killing and a making alive, a perishing of the old world of sin and death and the establishing of the new world of righteousness and eternal life. "Such is the proper idea of Christian baptism, and such would be the practical results were the idea full realized in the experience of the baptized." Since it would never mean this to an infant, we cannot Christianly baptize infants.

### SUGGESTIONS FOR MEDITATION

God was long-suffering with those people. It was only after persistent refusal to harken to the voice of his preacher of righteousness that God destroyed them that they might save Noah and through him preserve the line through whom Christ was to come. There were only a few saved, but all the righteous were saved. The coming of the water found a world of sin; but when Noah stepped forth from the ark, the water had purified the world by destroying evil, and he stepped forth into a new world.

Note that it was through preaching and example that God tried to persuade others to come into the ark. God cannot force us to do right as long as he deals with us as moral agents.

The building of the ark was a command of God and not invention of man. Baptism is from God, not man. The ark was an object of scorn while it was being prepared; it was rejected by the people of the day to their own condemnation. Likewise baptism. As one saved by water, so does the other; for Peter is speaking of water baptism, the baptism of the Great Commission. It is those who believe and are immersed, not those who believe and are immersed, not those who are merely immersed. Its design is not to take away the filth into a new world. A like figure is baptism, it also reveals our faith in the resurrection of it were not a washing, an immersion? One must be baptized conscious of the fact that Christ requires it and with a view to Christ's glory. It also lays upon us the obligation to walk in newness of life.

In being baptized into Christ we discharge a good conscience toward God. The answer of a well-taught conscience is Christian baptism and that which follows it. It thus saves us by the resurrection of Christ, for we are baptized into his

death and his resurrection. (Rom. 6:1.) We appeal to God through his resurrection, and also manifest our faith that he did die for us and was raised. (Rom. 10:9,10;)

Noah left the old world and because of the purifying influence of the water stepped into a new world. A like figure is baptism, it also reveals our faith in the resurrection of Christ from the dead, and of our resurrection to new life. It is a sign of our safety.

However, it means nothing apart from faith: for in Noah's case it was because of his faith in God's word that the flood would come and that he would be delivered from an ungodly world that he built the ark. We show our faith by giving up self to be buried in the water of baptism and thus reveal that we believe in God's promise, that though we die and are buried, he will save us from death and punishment of sin, and that he uses water to help bring about the destruction and purification. The death of the sinner is prefigured by the burying in water and the salvation of the righteous by being raised out of the water to live a new life. This water, then, is the separating line between us and the world, between the old man and the new man.

Baptism is not a cause, but a condition of our salvation. In the analogy of Peter there was water in both, salvation in both, and water connected with salvation in both.

This immersion is a part of the birth of water and Spirit, and is the bath of regeneration. (Tit. 3:5.)

Have you been immersed into Christ upon profession of your faith in Christ? If you have, then it can be fittingly said of your baptism that it doth save you—not because there is virtue in the water, but because the wisdom of God has ordained that those penitent believers who are immersed into Christ and saved by water. (Acts 22:16.)

The warning of the coming judgment by the word of Christ is being sounded today. (Acts 17:30,31; John 12:48.) Do not be deceived and remain unbaptized and thus out of Christ. Come into Christ and live righteously, be cleansed by his blood and saved by his life.

### Earnest Chapel

The Earnest Chapel Church here in Walker County recently gave up every trace of "anit-ism" and is now standing four-square for the right division of God's Word. They have overhauled and paneled the auditorium, but, they have about fifty or more young people, and need some classrooms. Let us help them, for they are worthy. Send a contribution from your congregation here in Walker County of Loyd Powell, Route 2, Parrish, Alabama.

## WORDS of TRUTH

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GUS NICHOLS

Editor

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JAMES A. HORTON

Circulation Manager

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# Paul Put Wood On The Fire

GUS NICHOLS

When Paul and his traveling companions were shipwrecked they soon found themselves on the island of Melita. (Acts 27-28.) It was a cold and rainy day, "And the barbarous people" showed them no little kindness, "For they kindled a fire" and received the two hundred and seventy-six wet and cold travelers with much courtesy, and were very benevolent in spirit. (Acts 28:1-11.)

### PUT STICKS ON THE FIRE

But Paul would not warm at a fire without having a part in keeping it burning. So "Paul... gathered a bundle of sticks, and laid them on the fire." (v. 3.) Such little things often reveal the character of a man. He showed his appreciation for their hospitality by gathering some sticks and putting them on the fire. He would not warm by a fire provided by others without having a part in keep the fire burning. There is nothing said to indicate that he HAD to do this: it must have been voluntary service on his part. But such little straws in the wind show what Christianity can do for one.

### WHAT ABOUT US?

But how about all of us who claim to be Christians today? Has our religion done much to us? Has it developed in us those little virtues and that thoughtfulness and unselfish consideration which it produced in Paul? Would we have done as Paul did? Or, would we have stood around the fire and watched the "outsiders" and heathen add fuel to keep the fires burning? Would we have said, "After all, we are their guests, and are only spectators here—it is no more than their duty to provide for us a fire; they are not going to force us to help around here, are they?"

### WARMED BY HOME FIRES

All of us are wonderfully warmed by the home fires which are kept burning by somebody. Without these fires we would terribly suffer and spiritually die. Here the children are taken in, treated with great hospitality. Their needs are supplied at great cost, and they are warmed by unselfish love and kindness. There is great concern for their every comfort. Teaching and discipline are carefully provided. The home is warmed up by the fires of prayer and thanksgiving. It is being made a place of happiness and good cheer by somebody who is thoughtful enough to put sticks on the fire. Do you put sticks on the fire at "Your house?" Do you help with the work? Do you pick up your clothes? Do you add to the joy and happiness of the place? Or, do you just warm by fires which others provide for you? If Paul were in your place, would he not have a part in keeping the home fires burning? Would he not show his appreciation of the home fires by putting sticks on them? All alike should insist on having a part in such wonderful fires to warm the home and the

world.

### WARMED BY CIVIL GOVERNMENT

Another fire by which we cold, shivering, creatures are warmed is civil government. (Rom. 13:1-8; 1 Pet. 2:13-15.) Our nation spends billions of dollars to provide various fires by which we are warmed day by day. Do we put any sticks on this fire? Or, do we sponge on the government? Are we nothing but parasites on the government? Are we as creative and productive as we could and should be? Do we wait for Uncle Sam to put all the sticks on the fire? How about taking the initiative and doing something for our government by being a Christian citizen of it?

### WARMED BY THE CHURCH

The greatest of all fires by which suffering and comfortless humanity has been warmed is the church of our Lord. Its warm fellowship, its worship and teaching, its satisfying promises, its hope and the salvation found therein, (Isa. 46:13), have been the fires by which countless numbers of cold and heartless creatures have been rescued and restored unto life more abundant. (Jn. 10:10.)

All should be thoughtful and gather sticks and put them on its fires. Unless we do our part, this fire will go out in our land! Is this fire about to go out in your community? Why stand there like a dummy? Why not go out and gather some sticks and put them on the divine fire called the church of our Lord?

You can give a part of yourself to make the church a warm, glowing influence in the community. You can attend its services, and be a faithful member. You can give of your time and talents, your money and your prayers. If you were to give 10% of your income to make the church fires glow, you would have nearly all your income left—you would still have 90% of the whole. Paul did not put only one little stick on the fire, but "Gathered a bundle of sticks, and laid them on the fire." (Acts 28:3.)

### WARMED BY EXTRA SERVICES

The whole church is benefited and blessed by its extra services. The Jerusalem church met "daily in the temple." (Acts 2:46.) They had "Daily ministrations" or benevolence. (Acts 6:1-3.) So, it is no wonder that they had daily additions. (Acts 2:47.) When funds gave out, they "sold their possessions and goods, and parted them to all men." (Act 2: 44-46; 4:34-37.) They all put sticks on the fire! Each did his part to keep alive, not only the regular Lord's day service, but extra services also.

Have you gathered a bundle of sticks and put them on the fire called the Sunday school? Do you regularly attend? On time? With a studied ~~look~~? Do you bring others and add them to the warming influence of the whole church? (Read Deut. 31:9-13; Isa. 2:2-3.) Every one is warmed and blessed by these extra services. Their influence and warmth permeate the whole community. Why not gather and put a bundle off sticks on these fires by attending Sunday night and Wednesday night services?

### WARMED BY OUR BIBLE COLLEGES

The whole brotherhood is greatly warmed and benefited by our Bible colleges and other schools in which the Bible is daily taught by Christian teachers, and where the finest Christian influence prevails, both in the class room and on the campus. Have you taken time to think what a blessing such schools are to the church and the home, as well as to our nation? There great preachers are taught and trained for the highest calling on earth—preaching the unsearchable riches of Christ. (2 Tim. 2:2; Heb. 5:12-14.) There is some of the finest training for the eldership and deaconship to be had anywhere. There young people are trained to be Christian husbands and wives, fathers and mothers. It is in such Bible schools that many young people find Christian companions in marriage. It is from these schools that many young people return home to bless the church with effective, and loving service. It is here that leadership is motivated and developed. All of us as Christians and congregations partake of these benefits, whether or not we attend such schools; we are blessed by those who do attend them. They are the first to put stick—"bundles" of sticks—on our Bible college fires. so other can warm thereby.

Now, what are you doing for Christian

education, in this full sense of the word? Many Christians give liberally to Christian Education, over and above liberal contributions to the church. Our schools in the brotherhood do not receive tax money to defray the expense of operation which tuition falls so far short of paying. This deficit must be made up by friends of Christian Education, or such schools will be closed down. Let us keep the Christian Educational fires burning.

Your child deserves the very best in education, and that means it deserves a Christian Education. Religious Education is far better than a mere secular education. Let us send our children to our Bible colleges and other schools for the best in well rounded instruction. Their faith may be greatly weakened and even be destroyed if you send them to a school which teaches organic evolution as a science, and where Christian influence is lacking on the campus.

The church cannot undo in one or two hours on Sunday in Bible classes and worship services what materialists and infidels can do in five days or forty hours per week in the school room. Let us pray for, and support our schools, and remember that the best investment is made in young people. Remember, we have the money, the youth and the truth with which to make our schools excell in education.

## There Goes The Church Of Christ

All of us have experiences in life that are sobering to us, but there is one that is very outstanding to me. While calling on a sister who was ill one afternoon, I heard the voice of a small boy behind me say, "There goes the church of Christ!" The boys were not members of the church, neither were their families. The words drove home the thought that those boys were speaking the truth when they said, "There goes the church of Christ." I know that I do not make up the church of Christ but when my neighbors see me, they are seeing the church of Christ, "Now ye are the body of Christ, and members in particular." (I Cor. 12:27). If those boys had seen me going into a dance hall, or a beer joint, they could have said the same thing. When your neighbors see you from day to day they are seeing the church of Christ. Please do not forget this. They see it through you.

Young ladies, how would you feel if while talking down the street dressed in shorts you would hear someone say, "There goes the church of Christ"? Parents, would it make you proud of her if she were parading more than half nude before a crowd at a football game to hear someone say of here, "There goes the church of Christ"? Personally, I am glad that those boys saw me visiting the sick, when I heard them say, "There goes the church of Christ"? I hope that in case one says this about you that you will be letting "your light shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16).

—SELECTED—

## He Preached The Word

MARSHAL KEEBLE, a well-known gospel preacher, died some few weeks ago. Brother Keeble was Negro. He will not be remembered for the marches he led. He will not be remembered for the many speeches he made in interest of the poor, which Jesus said, "... will be with you always." He will not be remembered because he pled for "black power". He will be remembered because he "preached the Word".

According to an AP report, he had been instrumental in starting over 250 churches throughout the world. He had baptized over 40,000 people, many of them white. Brother Keeble was accepted among all the Churches of Christ as a man dedicated to a single purpose, that of preaching and teaching the Word of God.

Marshall Keeble probably did more for his people than any man of his generation. He carried the gospel to them for over seventy years. He truly advocated and preached that which will make all men one. Now, this great man of the Church has gone to his reward. His dream was not an earthly one, but of a city "whose builder and maker is God."

# Christian Character

G. N.

Character is "The aggregate of distinctive qualities belonging to any individual or race." (Webster.) Hence, character is the sum total of all the thoughts, feelings, affections, purposes, words and deeds of a person. Character is what a man really is, while his reputation is his market value. Character is what God knows a man to be, while reputation is what men think he is. Character may be either good or bad, or it may be a mixture of both good and bad. Character is the name of the product composed of all the ingredients entering into the composition of a person. Character is that which one is and has become by long well established habits and practice. A good character depends upon good thoughts, right purposes and conduct. A bad character is bad because of bad thoughts, bad purposes and conduct. One is what he thinks, purposes, loves and does. "As he thinketh in his heart, so is he." (Prov. 23:7). A good character always depends upon right thinking. Christ always did right because he always thought, purposed and was determined upon what was right. If the heart is not pure from bad thoughts, purposes, affections, etc. the life cannot be right and the character will be bad. "Keep thy heart with all diligence, for out of it are the issues of life. (Prov. 4:23). Life issues and flows out of the heart like a stream from its fountain. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." (Mat. 15:19-20). If we want good character we must accept into the soil of our hearts those seed-thoughts of truth which produce the good life and character. We must reap just what we sow. (Gal. 6:7). All men are exactly what their thinking, affections and purposes have made them. We are what we are today because of what we thought, etc. yesterday, last year, the year before, etc. The house of character is built of the material which we furnish and put into it. If we furnish shoddy material, such as evil thinking, evil affections, and wicked purposes, we will have an evil house — a bad character. But if we wisely build of good materials we can enjoy the blessings of a good building—a good character.

Sin and evil first originate in the heart. (Mt. 15:19-20). That means, it begins in our minds, in our thinking, in our affections, purposes, etc. Adultery if first committed in the heart. (Mt. 5:28). So of all evil and sin—it originates in the heart. One may be a criminal in the sight of God without committing the overt act of crime and sin. God judges a man and his character to be no better than his heart. He who wishes to sin, and has it in his heart to do so, is a sinner, if he is hindered from carrying out his wicked intention if he is hindered only by circumstances which he did not invite, and does not appreciate, he does not deserve any credit for not doing the wicked thing which he had purposed and planned to do. Eventually the thoughts and purposes of the heart will be expressed and one will be known for what he is.

Only the pure in heart shall see God. (Mat. 5:8). Some whose lives are still moral and upright are already corrupt in heart and will certainly be condemned of God, for God "Looketh on the heart." God emphasizes the heart, he judges according to the heart. When God condemns the deed it is because the heart is not right. God knows that if he gets the heart he will more and more have the whole man in his service. God and Satan are in competition. Each is striving to control man by controlling his heart, his mind, his thoughts, affections and purposes.

Christ has proposed to make the world over, and convert and prepare all men for heaven and eternal glory "By the renewing of your mind." (Rom. 12:1-2). He knows that if men can be influenced to think right—to hink the truth, to think on good things, (Phil. 4:8)), that if they can be persuaded to love that which is good and lovely, to love the truth rather than error and lies, to love goodness and purity, to love God and Christ, the Bible and mankind, and then if he will have men who are fit to live, and fit to live with,

both here and in heaven at last.

Therefore, the Lord's program for the world includes teaching all nations, preaching the gospel to every creature in all the world. (Mt. 28:18-20; Mk. 16:15-16). It includes teaching children to obey their parents and learn the art of obedience to proper authority early in life, even in the home. He wants youth trained in early life to think right and love and purpose right.

Christian education builds Christian character, and should begin in the home, be carried on in the school and in the church, and is never finished until death. The education of the truly educated man or woman is never finished, but is a process which, like a river, is ever deepening and expanding to the enrichment of life that is eternal. A Christian character is a character in which Christ controls the thoughts, purposes and affections of the heart. He does not do this miraculously, but by teaching, by his truth, the truth of who he is, and what he means to us, and what he can do in and for us. The gospel of Christ is the marvelous power which is able to do all this. (Rom. 1:16). Its powerful facts, threatenings and warnings from heaven, its commands, backed by one having all authority in heaven and on earth, with a message confirmed and proven true, and saturated through and through with the "Exceeding great and precious promises," (2 Pet. 1:3-4), when accepted by the sinner without any reservations or doubts, begins at once to work wonders in the heart and life of one who believes it. In him it will produce Christian Character — the character which will fit men for heaven, the soul's sweet home. But it also fits and prepares men to live at their best here in this world.

What kind of a character are you, my friend? What is the nature of your thinking? What about your affections? Do you love the world and sinful pleasures? Do you love to wreck and ruin other people? Are you out to spoil others? What are your purposes of heart? Are you determined to do what is right, and let the Bible be the standard of what right is? Have you ever taken up your Bible and taken a good new, long look at yourself, as God has you — and every one else — pictured therein? Do you see yourself as a twisted, distorted and perverted person? If so, you will grow worse and worse and have to spend an endless eternity in a devil's hell, unless you change your very mode of thinking, and begin to study the word of God and to think the truth, and love the truth and to obey the truth. God has devised no other way to make man over and fit him for his services here and for the glorious rewards of heaven at last.

If your character is good, if it is a Christian character, then may we exhort you to strengthen it by the diligent practice of the principles of truth which build and strengthen character. Spiritual exercise and work strengthen character just as the muscles and body are strengthened by honest toil. Strengthen your affections, and your will, or purposes of heart by willing to do better and be more efficient. The world is being filled with bad characters. What kind of character is yours? Good, or bad? You are to be held responsible.

## "And All Liars"

Kenneth L. Randolph

Revelation 21:8 says "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

God is a God of Truth, who cannot lie (Tit. 1:2); it is impossible for God to lie (Heb. 6:18). Jesus Christ is spoken of in Jn. 1:17 as the One who brought "grace and truth" He describes Himself as "the Truth" (Jn. 14:6). In Jn. 16:13, the Holy Spirit is called "the Spirit of Truth" and the one who would "guide you (apostles) into all truth." THE FATHER, SON, AND HOLY SPIRIT ARE THE ESSENCE OF TRUTH AND NO LIE CAN INVADE THE LIGHT OF THEIR DIVINE PRESENCE.

The Devil is the father of lies (Jn. 8:44). When a man tells a lie he is casting his influence on the side of Satan and against God. If one speaks a lie

he is doing that which God hates and is an abomination (Prov. 6:16-19). Thus, God says that liars "shall not escape"; "a false witness shall not be unpunished;" and "he that speaketh lies shall perish" (Prov. 19:5,9). Judah was a nation of liars who said, "We have made lies our refuge and under falsehood have we hid ourselves" (Isa. 28:15). She felt that she was safe from the storm, but God said "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28:17).

In view of the plain Bible statements about lies and lying, it is startling to read such statements as the following:

"So that a false statement knowingly made to one who has not a right to the truth will not be a lie." "A Catholic maid may say, 'my mistress is not in,' when in reality she is at home, but does not wish to see her caller. The guilty Catholic at the bar may plead 'Not guilty.' A Catholic may say to a beggar, 'I wish that I had it', when he has a pocketful of money!" (CATHOLICISM AGAINST ITSELF, by O. C. Lambert, pp. 35, 36, statements from Catholic sources.)

Official statements from a religious group that sanctions lying are rather shocking. Yet, if one could read the hearts of many more, would he not find that the official documents of the soul sanction much of the same deceit? IS HONESTY THE BEST POLICY IN YOUR BUSINESS? DO YOU DEAL IN FAIRNESS WITH YOUR HUSBAND? YOUR WIFE? IS YOUR GRADE IN SCHOOL, IN COLLEGE A MARK OF YOUR KNOWLEDGE, OR A TRIBUTE TO YOUR DECEIT?

A lie is a stone in the foundation of the house of anxiety, misery, more lies, and finally, unless corrected, eternal agony. Abraham lied, and Sarah also, to save his life. But it resulted in the near loss of Sarah's wifehood, and in plagues on Pharaoh's house (Gen. 12). Abraham, in agreement with Sarah, said, "She is my sister," which was true (Gen. 20:11-13). But it was only a half-truth, she was his wife as well. With the truth, he deceived, and LIED, and sinned.

Ananias and his wife (Acts 5) lied with an action, and died for it. They agreed to deceive, they deceived from a greed, and perished in deceitful agreement.

In this life, a liar may wear a nice suit and be counted religious. A liar may parade his sham in the guise of "politics" or "statesmanship"; it may be justified in the interest of income, or even safety. The lie may be discolored to give it respectability. But the Lord did not make the fine distinctions we use for justification. He said, "ALL LIARS SHALL HAVE THEIR PART IN THE LAKE THAT BURNETH WITH FIRE AND BRIMSTONE". We should pray, "Lord, forgive us our lies, as we forgive those who lie to us, and for us, and against us."

Obion, Tennessee

## God Hates False Ways

David said, "I hate every false way." He had a right to hate false ways, for falsehood is one of the things that God said he hates. More destruction goes on in the world because of falsehood than anything else. Modern war is carried on first of all by false propaganda. As this is being written, we are reading political speeches each day in our papers, and hearing some of them delivered. They are filled with charges all of which could not be true. We have come to expect a lot of false ways in politics.

There are so many ways of being false, without any outward intention, that it is difficult to carry a point without being caught in a falsehood. We learned long ago to expect to see the picture of a fisherman along with his fish before we decided regarding how large was the catch. There are too many ways of making fish look larger than he is by taking pictures. Although this has come to be more of a joke than anything else, you can take the thought from there. For example, suppose I

(Continued on page 4)

## "Show Biz Can Cause Problems"

(Note: At the Abilene Christian College Lectureship in March, Pat Boone directed singing at the Youth Forum at the new Moody Coliseum on the ACC campus. While Pat and his wife Shirley were in Abilene, they were interviewed by the Abilene Reporter-News. The following words express part of that interview.)

"The Boones have tried to teach their four daughters high ideals and religious convictions in less-than-wholesome atmosphere of show business."

"Show business is such a pretentious fantasy-world, so publicity-minded. It's so easy to believe your own publicity and blow things all out of proportion. If our daughters ever go into a profession, I would rather they be nurses or something more worthwhile and meaningful. All of this with the eventual goal of being Christian wives. I want them to feel fulfilled," Mrs. Boone said.

"Mrs. Boone met her husband when they were 13-year old students at David Lipscomb High School at Nashville, Tennessee. They courted throughout high school and married while he was a freshman at DLC. He transferred to North Texas State College at Denton, where, a year later, daughter Cherry was born."

"If one of our girls wanted go get married that young, I would not encourage it. We're one of the few lucky ones who made it. You have to have a common goal before you can marry someone. With most young people God doesn't enter into it at all. You need something that you and your husband can share and work for. Many young marriages worked out, but they had to have the maturity and the faith to make it work. But when you're immature and without God, it won't work! I've seen some young marriages without God that have lasted, but both of them had the maturity. I guess that the most important thing is to have a Christ-centered home. Ultimately, love is the key. We try to teach ours love, discipline, respect, and how to put things in their proper places—but not necessarily in that order."

"Religion is important to the Boones. Nearly every domestic helper they've hired at home has been converted. They attend church three times weekly and are active in church work. Pat teaches a young adult Sunday school class and is associated with Pepperdine Christian College in Los Angeles."

"Boone, who also is song leader for the Inglewood Church of Christ in Los Angeles, admits that occasionally his connections with the Church has resulted in some kidding from other personalities in show business. 'They know my convictions and they do sometimes kid me about it,' Boone says."

"Despite his love for making movies and such, Boone feels that many movies produced have been detrimental to the youth of the nation."

—The Sherrad Avenue  
Church of Christ  
Bulletin

## God Hates False Ways

(Continued from page 3)

wanted you to believe that I had preached some place where I knew I had not, it would be an easy matter to have my picture taken in the pulpit of the place, and publish it or pass it around without false comment. All I would need to say is "I stood in the pulpit of a certain church at a certain time." Your mind would take it up from there. Though I did not actually relate a falsehood, I used a false way. God would hate such ways in me or anyone else.

Another method of being false is telling only part of the truth. This method is often used to draw people away from the Lord and to do harm to individuals. You often hear the statement, "There is some truth in all religion." No doubt that is true, but the question is not IS there some truth, but is it a truth? People are not going to be saved because they obeyed part of the truth, but because they obeyed all of it. Ananias and Sapphira told part of the truth when they tried to leave the impression that they had given all they

possessed, but in telling only part of the truth, they had told a falsehood. They died as a result of following a false way. In most denominations, you often hear it taught that faith saves. That is not to be denied. But when they teach, or leave the impression, that faith alone saves, they deny what the Lord has taught. Again you might hear one teach that we are saved by repentance. This is true, but not all the truth. Repentance alone will not save us. We must obey God. So, whether it is a matter of relating something personally or teaching religion, just part of the truth will be a falsehood.

Children of God should be truthful and live lives of truth. Paul taught us to "Speak the truth." In all of our dealings this should be true. In teaching others the way of salvation, we should be sure we relate the truth. In relating experiences, or our everyday conversations, we should be sure we are telling the truth. If we tell something that someone else has passed on to us, we should be sure that we know it is the truth. Otherwise, we may find ourselves contributing to and following false ways which God hates.

—CLEON LYLES

## Three Gospels

GREER E. HENDON

In the Bible we have recorded three gospels given to men in times past. Galatians 2:8 speaks of preaching "the gospel beforehand unto Abraham." Then we are told of "the gospel" preached by John, Jesus and His disciples. (Mk. 1:14, 15.) Finally, Paul defines "the gospel" by which men are saved, in 1 Corinthians 15:1-9.

The three "gospels" differ in some respects, and that vitally. "The gospel" preached unto Abraham was the simple declaration by the Almighty that in Christ as Abraham's seed, would all nations of the earth be blessed. (Gen. 22:18.)

"Gospel" simply means GOOD NEWS or GLAD TIDINGS: and such was given to Abraham in the above brief announcement. It was "glad tidings" to Abraham to know that he was to be "the father of many nations." Moreover, it was to be "glad tidings" to the nations, in that they were promised God's blessings through Christ. Thus was "the gospel" preached to Abraham.

"The gospel" preached during the life of Christ on earth differed from that preached to Abraham, because it not only verified the promise made to Abraham but it added the fact that the kingdom of God and Christ was "at hand," that is, in the stages of development and ripe for its full appearance. (Mark 1:15.) The added good news was the fact that the long-promised appearing of God's kingdom was at last ready to appear in fact.

Neither of these was "the gospel" but which men are saved today. The gospel we now have could not have existed before Christ's death, and this is the reason as given by Paul in 1 Cor. 15:1-9: Paul preached "the gospel" in showing that CHRIST HAD DIED, BEEN BURIED, and ROSE AGAIN, of which FACTS the apostles were witnesses. This, said he, is "the gospel" "by which also ye are saved". Now, there is to us today but one gospel, which is "the power of God" to save men. That eliminates the other two "gospels" and leaves the world with the one remaining gospel as God's power to save men. Without this gospel no man can be saved.

Now, that this gospel could not have been preached prior to the death of Christ is manifest when we consider that it inculcated firm belief in the fact that CHRIST HAD DIED, BEEN BURIED, and HAD ARISEN AGAIN. No man could believe that fact before Christ arose—passed through those stages. No man can't be a disciple of Christ and child of God without believing the facts stated—those of the death, burial, and resurrection of Christ. Therefore, the gospel by which men are now saved did not exist before Christ's death. (Rom. 10:8-10.)

No matter who were spiritually blessed before the death of Christ, they were not saved by the gospel which now saves men. Hence, it is folly to go back behind the death of Christ to learn fully what to do to be saved now, because we cannot be saved without believing that Christ died, was buried, and arose again, and those facts did not exist before Christ's death; therefore, man's whole

duty under the gospel must be ascertained from the gospel preached for the first time after Christ's resurrection. (Acts 2:22-47.)

## Parents - Read This!!

Three months ago I sat in a court and heard a judge say, "Twenty years." He was pronouncing sentence on my twenty-one 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, ridiculing 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 as he said, "God? Who's that?" Every eye in the room turned to look at me!

I went to Sunday School when I was small and learned all about God. After I was married, I decided to go 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 Sundays and then we went only on special days.

Soon I joined a bowling team that competed on Sunday afternoons; I could not go 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.

My son was 13 the Sunday the police came as I was leaving with my bowling bag. I waited impatiently while he told me my son had been caught breaking a window just 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—to end up in a court room.

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.

So many say that they do not believe in making a child go to church if he does not want to go, but how many would go to school if they were not made to go??

—The Exhorter  
Fort Deposit, Ala.

## "We Dare You To Try It"

A. E. EMMONS

Seeking counsel from Dr. George W. Crane, the psychologist, a woman confided that she hated her husband and intended to divorce him. "I want to hurt him all I can," she said. "In that case," said the doctor, "I advise you to start showering him with all the compliments you can. When you have become indispensable to him—when he thinks you love him devotedly—then start divorce action. That's the way to hurt him."

Some months later, the wife returned to report that she had followed the suggested course. "Good," said Dr. Crane, "Now's the time to file for the divorce." "Divorce!" exclaimed the woman indignantly. "Never! I've fallen in love with him."

When I read this I thought: Here is the remedy for every disgruntled church member. If you are angry with the preacher or the elders, and have decided to walk off and leave them holding the bag—spend the next thirty days attending every service, preparing every lesson, complimenting every good thing you can find about the preacher, and the elders, inviting people to come to services with you, and participate fervently in worship—and then walk off and leave without any explanation. Make no mistake about it—THAT WOULD HURT!

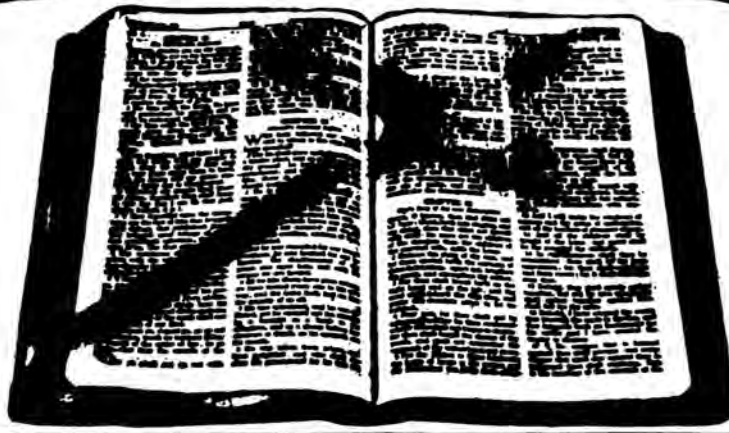
Trouble is we predict that thirty days of such activity will make you fall in love with the congregation, the preacher, and the elders—there will be no way to drive you away from their fellowship. WE DARE YOU TO TRY IT!

\* \* \*

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



# 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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## "Grieving The Lord"

C. D. PLUM

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6:5,5.)

"And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." (Eph. 4:30)

The Lord is sad when people are bad. The same is true of the Holy Spirit. Members of the church are sometimes guilty of grieving the Lord, and the Holy Spirit. ~~Alien sinners of course grieve the Lord.~~ The purpose of this article is to point out ways people grieve words he uttered. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest doing so.

One way to grieve the Lord is to reject him. "He came unto his own, and his own received him not." (John 1:11.) To be rejected by my own people is just about the biggest shock I could receive here on earth. No doubt the Lord felt the same way about it. Jesus had issued a generous and gracious invitation in these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But his people refused to come. He said to them: "And ye will not come to me, that ye might have life." (John 5:40.) How sad must have been his heart, when he knew he meant only good for his Jewish people and still they rejected him. It seems to me I can almost feel the sadness of my Lord as I read these words he uttered. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37.) The opportunity was theirs to come. The Jews could have accepted Jesus. He meant them only well, but they would not. How much better are we treating the Lord than did the Jews? How many times does the Lord's word speak things to us to do, and like the Jews, we reject the counsel? This grieves the Lord with us.

When we suppress the truth, we grieve the Lord. He tells us to: "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:2.) When preachers just exhort, exhort, exhort, they are grieving the Lord. They may be making it easier on themselves here. They may pull down more money here. Perhaps by so doing they can stay longer in one place. But the Lord is grieved. He said, "Reprove, rebuke, exhort." The preachers who fail to reprove sin and rebuke sinners are making it hard on the faithful gospel preachers who follow them. And, these preachers who tone down the preaching, are not only grieving the Lord here, but they are going to be grieved over there.

But another way to grieve the Lord is by hibernating. Bears hibernate for the winter, and

come out in the spring. But surely, says one, Christians do not hibernate do they? Yes, they do. At least I know some that do. Some followers of the Lord hibernate, and are absent from worship when it rains; others when it snows, and still others when it is too hot. Is this the way you do? Some very fine Christians (?) hibernate from the Lord's day night service. Other hibernate from Wednesday night service. All of this grieves the Lord. He is made sad to have us break a date with him. He said: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) He is always present. He never breaks a date with his bride. Do you think we are treating him right when we break a date? And Jesus never keeps us waiting. He is always there on time. Are you always on time for the service? Is it your fault when you are not?

Yes, hundreds, thousands, of the Lord's people hibernate. The membership of most congregations may be thought of as gross and net. I heard recently of one congregation that had two thousand book members, but actually only about one thousand Lord's day morning members, and even less at night. Where were these other one thousand book members? O don't you know? They were hibernating. Hiding in from service until a more convenient season comes around, which usually doesn't. A good sister asked me who was to blame for all this excess book membership. I told her Satan, first, elders next, and perhaps the fault of most of the other thousand who came regularly. That enough talking to delinquents is perhaps not being done. The whole disobedient setup grieves the Lord.

The Lord is grieved when we murmur. Here and heed these words: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, with out rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world. (Phil. 2:14, 15.) Do you murmur and complain? Does it make you sad to hear your husband always murmuring and complaining? complaining? Does it make him sad when you do it? Are you happy or grieved when your children, or other relatives always murmur? This might help us to understand that the Lord, like us, is grieved at so much complaining. The apostle Paul learned the lesson of contentment. he said, "I have learned, in whatever state I am, therewith to be content." Have you learned this lesson? Are you willing to learn it? It will relieve the Lord of much grief if you do learn this lesson.

And again, when we are cowardly the Lord is grieved. Yes, the Lord wants us to stand up and fight. "Fight the good fight of faith," that's the idea. He doesn't want us going around clipping someone on the chin. That he forbids. But he wants you to "contend earnestly for the faith." He

wants you to back up faithful elders and deacons. He also wants you to back up faithful gospel preachers and faithful gospel preaching. He does not want you to apologize when preachers preach the truth earnestly and fervently, even though it may hit you, yours, your friends, and any denominational people that may be in the audience. Of course preachers should use good judgment in preaching, and speak kindly, and in love. Most of them do this anyway. And the Lord expects you to stand up bravely, like Christian soldier should, and back up righteous preaching. The Lord is grieved when you don't do this.

The Lord is grieved at so much jawbone action. Jesus condemned those who "say, and do not." (Matt. 23:1-3.)

And those who would, so to speak, lay up their pound in a napkin, also grieve the Lord. (Luke 19:12-27.) Jesus tells us that a failure on our part to use our talents is grief to him. So great is the need for good elders. Some dear souls are just living to try to some day be in such a position of trust before the Lord. Noble desire, indeed! It is too bad that some brethren are trying to lean away from having elders. Much of the cause of this is because they cannot qualify themselves, or do not wish to make the effort to do so. But they like to help run things. So they will oppose elders and run the church contrary to the Lord's plan. This grieves the Lord. A Diotrephes' spirit always does grieve the Lord.

The others grieve the Lord by failing to forgive each other. The Lord's word here may sober us a bit along this line. He said, "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11:26.)

If anything I have written will help even one to help remove the sadness from the face of our Lord. I am glad. May the dear Lord help us all.

### Are You Ashamed?

W. L. FRY

A man said to me recently, "I have lived a pretty good life and haven't done anything I am ashamed of." This gentleman was in the hospital at the time, and he was a stranger to me. I thought to myself, maybe here is someone who is really worth knowing. "Not many people on a hospital bed will knowingly falsify their moral and spiritual condition, "I naively thought. This man told me he was a member of the church, but confessed he had not attended a worship service for sometime. Further questions revealed he had never attended very faithfully — he had the kind of a job that "makes it very difficult to be faithfully regular in worshipping on Sunday," you know.

I have thought about his statement, "I haven't done anything I am ashamed of," many times

(Continued on page 4)

# WORDS of TRUTH

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# How Far Should We Go?

GUS NICHOLS

All true Christians who are well informed want to do all they can in behalf of that unity for which our Lord prayed just before his death on the cross for the sins of the world. (Jn. 17:20=22; Eph. 4:3.) By obeying the laws which Christ gave us, (Gal. 6:2-5), we contribute to that oneness or unity of the Spirit.

To make laws out of matters of liberty and bind them upon Christians is to promote trouble, confusion and division. This is done when some take matters of expediency, under generic law, and make them to be matters of faith and doctrine, rather than matters of liberty. There are two classes of those guilty of trifling with generic authority.

First, there are those who regulate things which God left as matters of opinion, or of liberty; such as how to divide the fruit of the vine in observing the Lord's supper. Some make a law that it must be divided by all drinking out of only one vessel, or container. Jesus used the generic term "Divide it" among yourselves, and did not say how to do this. (Lk. 22:17.) The law that says, "Thou shalt divide it by all drinking out of one cup, or container," is a human law, or "commandment of men". (Mt. 15:9.)

This is also true of those who make a law that all Bible teaching done by the church must be done in one and the same Bible class. The Lord simply said for us to teach, and did not say how this is to be done. (Mt. 28:19-20.) Therefore, the generic command to teach leaves the method or manner of teaching to human judgment. This is why we can teach by means of radio and TV programs, use visual aids, etc. Those who forbid the use of such matters of expediency are making laws for God. They are trifling with generic law.

In the second place, there are those who might bind matters of liberty upon others and make positive laws for God. They might say "Thou shalt use a plurality of cups in dividing the fruit of the vine in the observance of the Lord's supper". Or, they might say "Thou shalt have simultaneous Bible classes."

There are two extreme positions, neither of which is scriptural. It is not right for a liberalist to take a matter of liberty, or of expediency and say concerning it "thou shalt." Neither is it right for a negativist to take the same matter of liberty and say concerning it, "THOU SHALT NOT." Such positive and negative laws are both additions to the word of God. One is making specific law out of a generic law, and the other is making a generic law out of a specific law. We must all comply with all the specifics under specific law, but we must be left with liberty and freedom of choice in matters of generics under generic law.

The Lord said for the church to be the pillar and ground of the truth. (1 Tim. 3:14-15.) Teaching is in the Lord's specific law — it is specified. We must teach. But this same command becomes generic when viewed in relation to the methods of teaching. The Lord did not tell us how to do the teaching. He left that under generic law to be a matter of expediency and human liberty.

One congregation may have classes and put on a radio program of teaching and preaching, while another may not choose to use these methods, but may put special emphasis on the use of the printed page instead. One may use literature and another may not. One may use women teachers for some children's classes, while another may not choose to do this.

Churches may be diverse in these and other matters of like nature, things left to human judgment under generic divine law. It would be a sin to demand these things to the disturbance of the church, and it would be a sin to forbid the use of them likewise. Such positive and negative laws are wrong, and destroy the unity which the Lord requires. They are perversions of God's law and word. Liberalists make positive laws for God by going beyond the word of God and teaching and practicing things not authorized in the scriptures — things not under any generic command. Negativists make negative laws for God when they say of some matter of liberty under generic law, "THOU SHALT NOT DO IT." The truth and Christian unity is in between these extreme positions.

The true ground of unity is that we must do what God specifies — not may do it, but must do as specified. And when God told us to do some specific thing, but told us in generic terms, calling upon us to choose the way, method or manner of doing the specified thing, we are to recognize this as a matter of liberty, and leave it to be such — not making law out of it saying "Thou shalt," nor saying "That shalt not."

Since there are matters of expediency, or of liberty, giving us a choice as to how to do the thing commanded and specified, just what should be chosen and used in this realm of things? First of all we should not be moved to choose by some liberalist who says "You must do it this way." Neither should we decide in what manner the thing shall be done on the ground that some one has said, "Thou shalt not do it that way." But our decision should be made on the basis of what is best and most expedient — what means or method will be best for us and to get the divine work done which is commanded or specified?

No choice of means or method should be made on the ground of envy or prejudice. Some congregations dislike others and refuse to cooperate with them on the ground of envy. They are envious of other congregations which are using good methods of expediency and are growing and thriving as a result of it. One Brother is reported to have said the church where he worshipped would not contribute to a certain radio program because it would make the church putting on the program proud, and give it too much "honor."

But each church should in the fear of God decide how to best do its work. But there should be no prejudice and no envy nor strife against other churches when we decide concerning matters of expediency. We should obey the command to "Love the brotherhood." (1 Pet. 2:17.) While doing this we may choose to decide for ourselves, as congregations, whether or not we will have a baptistry, a parking lot, build class rooms, have a radio program of teaching and preaching, etc.

But if we decide against Bible classes, literature, the baptistry, contributing to an orphan home, or to a radio program just on the ground that some negative preacher is against it, then we are bowing to man-made law, a thing which Paul refused to do. (Gal. 2:1-5.)

One group of elders said they occasionally reversed the order of items in their worship, by having the contribution first, rather than the singing, or perhaps the Lord's supper first, just to teach the congregation that there is not set, fixed law as to when these items should fit into the program of worship. These elders also said, they sometimes sent a church contribution to a cooperative radio program, or an orphan home, even though they were carrying on their own

program of teaching and care for the needy, just to keep the congregation out of a rut and from hobbies, and to show that the church could do things in a different way or manner and still be a church of the Lord. The elders referred to said they did not want their congregation to be put down in the minds of its members and the community as being against all those things to which the church did not contribute regularly.

A church may not own a meeting house, a parking lot, use classes, or a plurality of cups, or a baptistry, etc. but it would be false doctrine and a sin for it to teach and make a law that they **COULD NOT HAVE THESE THINGS**. The church does not have to do all things **IN ALL THE THE WAYS THAT THEY COULD BE DONE** in order to be a church of Christ. But it must not cause division and strife by teaching falsely about matters of liberty. (Rom. 16:17-18.)

But, how far shall we go in deciding to use, or not use some method, or matter of expediency? A negative preacher from a Birmingham church preached here in Jasper, on the radio, that we must give up every practice, or method, of expediency to which some Brother might object. Of course, he thought I was out of order when I asked him when he and his negative brethren were going to start practicing his sermon by giving up their classes, individual cups, literature, women, teachers, and other such like things which they use, seeing there are conscientious brethren who object to these things and make them a test of fellowship.

Just where shall we stop? If we must give up church contributions to orphan homes because somebody objects to such, then we must give up church contributions to any needy individual home for the same reason, for there are those who object to the church giving to any other institution, even to a destitute private home. This policy would result in our giving up our simultaneous Bible classes, or "Sunday school," our baptistry, our individual cups, or located preacher, as well as orphan homes and cooperative radio programs. Such policy would make a hobby-riding, disgruntled, negative, splintering 10th rate sect out of the glorious church of our Lord; such would be a sin and a crying shame. (Rom. 16:17-18.)

## Telling Others Is Your Job

A critic once told Charles Alexander, "I don't like the way you do personal work." Alexander, a well-known preacher, replied, "Neither do I. Tell me, how do you do it?" Rather ashamed that he brought the subject up, the critic admitted that he "didn't do much of it." Then Alexander observed, "I still like the way I DO IT, better than the way you DON'T!"

Method is not the greatest problem we face in doing personal work. A far greater problem is our **TIMIDITY**. We use as our excuse the fact that we don't have much confidence in our ability or our method. However, if the truth were known, our "hang-up" is that we are so afraid of "offending" sinners, that we would rather see them go to hell, than to make them mad at us. Now that's putting it rather bluntly, but it is the truth none-the-less!

Personal work is not so difficult. All a person needs is a little common sense, and a determination to do all he can to save souls. Training in personal work so that you might develop a good method is to be desired, but don't let your lack of "polish" stop you. There is nothing worse than **NOT** approaching the sinner at all.

Wouldn't it be grand if all Christians had such a concern for the lost that they could say with the poet:

"Lord, lay some soul upon my heart,  
And love that soul through me;  
And may I nobly do my part  
To win that soul for Thee!"

—Tom C. Brown  
The Stamford Messenger

## Evolution

### FRANKLIN CAMP

A few weeks ago, I was invited to Calera to speak on Evolution and the Bible. I accepted the invitation and pointed out the impossibility of reconciling Evolution with Genesis I. A young man heard the lesson and a few days later called and wanted to know if I would come to Calera High School and speak on the same subject to the Science Club. I accepted the invitation. I want to pass along some observations that came from my visit.

I arrived at the school about twenty minutes before time for me to speak. I went to the science room and spent some of this time observing the equipment and other things of interest. I was amazed at the things that I saw that were designed to teach Evolution. I saw some charts that were supposed to be diagrams of the origin of man. Of course it showed man coming from a monkey. What it did not show was how life came from dead matter. The reason the diagram did not show this is obvious. All that science fact, the chart showed Evolution as though it were a fact and not a theory. Why did the chart not have at the bottom the statement that Evolution cannot account for the beginning of life? Simply because they want young people to accept Evolution without questioning it? Many young people will see such charts and never stop to raise the question of how life came from dead matter. Evolutionists know this and therefore are seeking to "brainwash" our young people into believing that Evolution can explain the origin of the world and man.

Young people are being influenced by the teaching in our public schools in reference to the theory of Evolution. I did not count the number of young people that attended the meeting, but I suppose there were twenty-five or more. A question and answer period followed my speaking. Several of the young people asked questions. It was evident that most of them had been influenced by being exposed to the material in their science books and by their teacher as well. The majority of these young people indicated that they have never questioned the theory of Evolution. This was plain as their questions were in reference to the Bible, not Evolution. They seemed to have far more doubts about the Bible than they did the theory of Evolution. Some, no doubt, thought that the Bible could be reconciled with Evolution. The problem of these young people was that they had never heard the other side of the question. They had never really studied Genesis One. They had never had any of the problems of Evolution raised for them to answer. For example, one of the students asked me to explain the similarity of the bone structure of a man and a monkey. Before answering the question, I asked the student if she knew that there were 300 differences, and she said she did not. I then asked her to explain these 300 differences by Evolution. She had no answer. Evolution does not mention this, nor offer any explanation. This is just a sample of the one-sided teaching being done in our public schools at our expense.

Our young people need to hear the other side of the matter. They are interested and they want to know. They are ready to listen and accept the truth when it is presented. I answered questions for at least an hour. They were good questions. They were from sincere teen-agers who were open-minded, and willing to receive sensible, reasonable Bible answers to their questions.

An interesting development grew out of my speaking to the Science Club. As I have already mentioned, a question and answer period followed. One of the Science teachers was at the meeting, so she heard the things I had to say. The question and answer period was open to all, and the teacher had an opportunity to raise any questions. Although a number of questions were asked, the teacher never asked the first question. She had no comment of any kind. But the next day, she decided that she would set me straight. Why did she wait until the next day, instead of raising her objections while I was there? I do not claim that I could have answered all of her objections, but at least fairness demanded that I be

given the opportunity. From what I heard of her attempt to answer what I said, I think I know why she did not ask her questions while I was there. She did not have the answers to what I said. She believes Evolution and she wanted to try to patch up her play house without my interfering. For example, I pointed out that I recognized that there was variation and change, BUT THAT IT WAS ALWAYS WITHIN KIND AND NOT CHANGE FROM ONE KIND TO ANOTHER KIND. Change from one kind to another is necessary for Evolution to be true. I was careful to show that there could be change and variation WITHIN KIND. I even pointed out that what led Darwin to start his theory of Evolution was his seeing variation, but it was variation within kind, and that Darwin nor any other one had ever been able to find or establish change from one kind to another. What was the teacher's answer to what I said? She said there were blackbirds, red birds, etc. One of the students reminded her that was exactly what I had said. He asked, "Were not all these within Kind?" just as I had said and also as Genesis taught? Other attempts were made to answer what I said but they were as much a misrepresentation as the one I have mentioned. Some of the students called her attention to these also.

The Science Club is trying to build a library. I requested the privilege of giving some books that expose evolution. The teacher said they would be glad to receive them. I hope she does not change her mind. Several of the students wanted them and the opportunity to read them. I have ordered books that expose Evolution and defend the Bible account of creation.

Let me say that I have no objections to Evolution being studied as long as it is studied as it should be — as a theory. I do object to it being taught as a fact and nothing presented on the other side of the question. Materialistic Evolution is contrary to all actual scientific knowledge. Let me add my word of appreciation for the teachers in our public schools that still believe the Bible account of creation and that teach Evolution only as a theory. The sad thing is that these teachers are so few in number.

Genesis One is a Divine revelation, giving an accurate account of creation or it is not. It is not half and half. It cannot be reconciled with Evolution. But if Genesis One is not a Divine revelation and an accurate account of Creation we might as well throw our Bible away for nothing else is dependable in it. I believe Genesis I is a Divine revelation and an accurate account of Creation. It is upon this basis that I accept the rest of the Bible. All the propaganda by Evolutionists that only the ignorant and uneducated reject Evolution cannot shake me loose from my faith in Genesis One. With my Bible and Genesis One, I know more about and understand better the origin of man than all the Evolutionists combined. Read Hebrews 11:3. There is no other answer.

## The Living God

Our God is a living God, the maker of Heaven and Earth, and is Eternal, everlasting, and divine in the heavens above. (1 Tim. 3:15.)

As we start each day breathing the pure air that keeps us alive and beholding the sun rays that give light to our pathway, we feel the strength that only a living God can give. He made the sun and moon to rule the day and the night (Gen. 1: Isa. 40-12:45:18).

At night we gaze with utter astonishment into a star-decked Heaven above us. The countless wonders of the universe could astonish the mind of the infidel if he would only reason in his heart and mind of the power it took to create the heavens and earth (Psa. 8.)

We don't have to see the tide as it laps the shore or behold the Grand Canyon to know that there is a God. Even a small blade of grass, or an egg is proof of a God — neither was made by man (Psa. 100.)

The majesty of God can be seen in every direction. The love and mercy of God can be felt in our hearts as we behold the suffering of humanity, and of Christ for us. (Jn. 3:16). Yes, He lives and moves among men.

The study of our bodies is one of the most

convincing, startling evidence of a creator. (Heb. 3:4).

Every creature of nature is a voice from the eternal; every flower and leaf, a poem from the infinite Mind. All the beauty of the earth is God's cathedral. The emptying of the heavens in the form of rain, snow, sleet, and moisture could only be a work of God. Snow, with its millions of the most exquisite designs that nature can give, excite our minds. Did all this just happen? (Gen. 1: Rom. 1:20).

The Great Designer of Heaven and Earth is still on His throne ruling the people of the earth (Psa. 103).

If your faith ever grows weak, walk out at night, look up, and call to mind that little refrain: "Twinkle, twinkle, little star; how I wonder what you are." Don't we all wonder about its mysterious abode in the firmament of stars? There is a peace in the quiet of night where we can grow close to God.

"The heavens declare the glory of God; and the firmament showeth his handiwork; day unto day uttereth speech, night unto night showeth His knowledge." (Psalms 19:1,2).

—Ruth Dobbs

## The Christian Name

Some have claimed that the Christian name was not divinely given, but rather that it was given to the followers of Christ in mockery and derision by the heathen. In Acts 11:26, the record states: "And the disciples WERE CALLED CHRISTIANS first in Antioch." The question, is called BY WHOM — the Lord or the heathen?

The words translated "were called" is found but a few times in the New Testament. It is interesting to note how the SAME word is translated in the other passages where it is used:

Matt. 2:12 — "And being WARNED OF GOD in a dream."

Matt. 2:22 — "And being WARNED OF GOD in a dream."

Luke 2:26 — "And it had been REVEALED unto him by the Holy Spirit."

Acts 10:22 — "Was WARNED OF GOD by a holy angel."

Rom. 7:3 — "She SHALL BE CALLED an adultress."

Heb. 8:5 — "Even as Moses is WARNED OF GOD."

Heb. 11:7 — "Noah, being WARNED OF GOD."

Heb. 12:25 — "They refused him that WARNED them on earth."

The words emphasized in the foregoing verses are from the same original term used in Acts 11:26, when it is said, "the disciples WERE CALLED Christian." In every case, the possible exception of Romans 7:3, it is made clear that it is a DIVINE CALLING and even in Romans 7:3, the idea is that she shall be divinely called an adultress, that is, by the teaching of the law of God! Therefore, those who vainly attempt to strip the Christian name of its divine origin are taking issue with the Word of the Lord. In Isaiah 62:2 we have this prophecy: "And the nations shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of Jehovah shall name." Whatever this "new name" was, it was to be given by "the mouth of Jehovah," hence divinely given. There are at least five names given in the chapter that would be applied to the people of God, but not one of them was a new name. The only new name applied to children of God was given in Acts 11:26.

Names are usually given to signify something, whether to a person, place or thing. The name Christian was given to signify our relation to Christ; we are to be Christ-like. James spoke of it as "the honorable name by which ye are called." (James 2:7.) We bear a great responsibility in wearing the name of Christ. It was a name divinely given to remind us of the divine design of our lives.

Getwell Church of Christ  
Memphis, Tennessee

## ARE YOU ASHAMED?

(Continued from page 1)

since. I know, of course, he wasn't thinking of his responsibility to God in the church when he made the statement, but rather to his moral life. However, I cannot help but wonder if many members of the church really do NOT feel ashamed at all when the wilfully and intentionally ignore the worship services of the church. Are we no longer capable of feeling genuine remorse over this high-handed sin of presumption? When the Almighty plainly commands the Lord's day assembly (Lk. 22:29, 30; Acts 20:7; 1 Cor. 11:20-29; 1 Cor. 16:1,2.) and one wilfully ignores the command, is he not guilty of sinning presumptuously and high-handedly? I have seen many remorseful children of God weep tears of shame over various sins of the flesh of which they had been guilty, but it is a rare thing indeed to see one weep over the sin of deliberately forsaking the assembly (Heb. 10:25). Most of us have become so well acquainted with this sin, either in our own life or in the lives of fellow-members, that we have lost all sense of shame for it.

How is it with you, my neglectful friend? Can you no longer feel shame when you wilfully forsake an assembly of the church? If you do not, you are not far from complete apostasy. A heart that is so spiritually cold and insensitive it no longer feels hot shame when one deliberately does what he knows is wrong is in grave danger of turning away from God altogether. May God's love for you so stir and soften your heart that you can feel genuine shame and sorrow for this and all other sin. "For godly sorrow worketh repentance unto salvation . . ." (2 Cor. 7:10.)

WEEKLY BULLETIN MIDLAND, TEXAS

*Issac, A Good Man*

ROY H. LANIER

Isaac was the son of Abraham's old age. In Gen. 15 and following we have a very interesting story concerning the promise of a son to Abraham. In due time the promise was fulfilled, and Isaac, who brought laughter to his mother's heart, started on his pilgrimage of one hundred eighty years, during which time he was to prove himself to be a good man. It has been said that Isaac obeyed the Sermon on the Mount hundreds of years before it was preached. "He was a lover of quiet . . . He was not lazy, idle, or luxurious. He was not a stuffed specimen of a contented, sleek animal. He was a man of industry, as his successful farming and his ever growing riches testify; and he was a man of thought, as his fondness for meditation sufficiently evinces. But there was nothing in him warlike, nothing aggressive . . . The Gentler virtues — (and these we take to have been rare in that age) — shine with a sweet, pleasant, and steady light, like the stars in heavens. His faith in God never trembles. He injures none. He is diligent in business, free in spirit, serving the Lord. He steadily maintains the worship of Jehovah, honors the memory of his father, cherishes great affection for his mother, is true to his wife, and works righteousness day by day. His life comes nearer to the tame, monotonous everyday life of good people, whose history has nothing startling in it, whose virtues are the steady, unobtrusive, modest virtues on which the peace of the home, and the security of the commonwealth, and prosperity depend." (Errett.)

He Was A Good Son

We are told very little about the son of promise during the time he was growing up. Much of the time his father was out with the great herds which he owned, and the son was in the company of his mother. He and his mother were "pals." As long as she lived he seems to have given no thought to marrying; and when she died, he refused to be comforted until, about four years later, Rebekah came to be his wife. A boy who loves and appreciates his mother and looks out for her welfare is to be commended. Many boys fail in this respect through thoughtlessness; others fail because of a spirit of rebellion at mother's discipline; while others fail because of greater interest in their personal pleasure than in their mother's happiness. Boys who are disrespectful to their mothers are not likely to amount to anything

good in life.

Isaac was obedient to his father. When he was between eighteen and twenty-four years of age, his father was told to offer him as a burnt offering. His father was one hundred years older than he, and Isaac could easily have prevented the sacrifice. He was not given long to think the matter over; for as they started up the mountain, Isaac asked his father about the sacrifice. Between there and the top of the mountain Isaac was told that his body was to be burned. If there was any hesitancy on his part, we are not told about it; he seems to have been perfectly obedient to his father, willing to do anything Abraham told him he should do.

It is obvious, too, that Isaac had a very deep respect for his father's religion. When the father said it was his duty to God to stab the boy's body to death and then set fire to the wood and burn that body in sacrifice to God, the boy might easily have argued that his father was a fanatic, that he was carrying his religion too far. It is a recommendation to Abraham's religious life, to his sincerity before his family, that Isaac had sufficient respect for him to allow him to offer him up. Some fathers are not faithful enough to God to deserve such respect as Isaac showed Abraham; and some boys, along in their teens, get the idea that it is "sissy" to go to church, and to refrain from social and moral impurities on the ground that such is disrespectful of God and parents. But Isaac was not of that number.

He Was A Good Citizen

Isaac knew how to live in peace with his neighbors. He knew how to impress them with the fact that God was with him, so that his neighbors would treat him right, because of his piety and not because of his superior brute force or military strength. In Gen. 26 we are told that Isaac dug a well. The Philistines wanted it, and Isaac moved on and dug another rather than fight for his rights. This continued for a long time, until, from the ordinary man's point of view, the Philistines had carried the matter entirely too far. But Isaac moved on until, "as is generally the result, gentleness wearied violence out, and the Philistines tired of annoying before Isaac tired of yielding . . . Such a quiet spirit, strong in nonresistance, and ready to yield rather than quarrel, was strangely out of place in these wild days and lands . . . Whether from temperament or from faith, he is the first instance of the Christian type of excellence in the Old Testament. For there ought to be no question that the spirit of meekness, which will not meet violence by violence, is the Christian spirit. Christian morals alter the perspective of moral excellencies, and exalt meekness above the 'heroic virtues' admired by the world." If nations could learn this lesson from Isaac, there would be no more wars. If labor and capital could learn this lesson, there would be no more strikes, and no punitive legislation against either group.

But someone is ready to say that Isaac was a weakling and failed to enjoy his rights and allowed his family to suffer because he would not stand firm for what was coming to him. No, for this moving did not go on too long until the king of the Philistines came to him and ask that a covenant be made between them, that they might live in peace and mutual respect for the rights of each other. He gave as his reason: "We saw plainly that Jehovah was with thee." Would that not work today? At any rate, Jesus taught his disciples to live after that manner, and promised a great reward in heaven to all who will do so.

He Was A Good Husband and Father

In the first place, we see Isaac, at his father's suggestion, sending back to the homeland for his wife. He would not marry a woman of the land in which he lived, women whose ideals were different from his and who would be unfitted to help him build that great nation which God started with Abraham. It is still best to marry one who religious ideals and purposes are identical with ours. (1 Cor. 7:39).

Isaac proved to be a good husband, in that gave all his love, his undivided affection to Rebekah. His father had concubines, and it was considered proper for a man to have more than one wife if he so desired. But Isaac loved only one. His greatest mistakes in life were made because of his love for her and his fear for her welfare. Not only did he

refrain from taking another wife to share his love with Rebekah, but, so far as we know, he did not have an "affair" with another woman as did Judah and David.

Isaac worked hard and supported his family well. "And the man waxed great, and grew more and more until he became very great: and he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him." (Gen. 26:13, 14.) It is true that he inherited much from his father, but he made even more out of that, for it is said that he "waxed great."

Isaac proved himself to be a good husband in that he maintained peace in the home, sometimes in spite of his wife's lack of cooperation. Rebekah was partial to Jacob, and schemed deceitfully to get the blessing for Jacob. Isaac and Esau were sorely disappointed in this matter; but if he spoke harshly to his wife, we have no mention of it. He likely was partial to Esau, for it is said that he loved the venison Esau brought him. Parents make a mistake when they play favoritism with their children, and this seems to have been Isaac's greatest mistake in his home life.

Another thing which proves Isaac was a good man in his home is that he maintained the altar of worship. When he moved to Beersheba, it is said: "He builded an altar there, and called upon the name of Jehovah." (Gen. 26:25.) When men moved their families into communities where there is no church worshiping after the New Testament pattern, it is their duty to start the worship, either in their home or gather as many as can be found, get a place of worship, and start a church. Men sin against their families when they take them into such communities and do not provide a place to worship God "as it is written." Isaac's altar was a home, or family, altar. This suggests that good men today will worship with their families and teach the children to worship in the home.

(GOSPEL ADVOCATE)

(Why not subscribe to several good religious papers, and read more and become better informed? Gus Nichols — Editor, Words of Truth.)

*A Letter To Dad*

Dear Dad:

I am just a young boy but I have been doing some thinking. Someday I will be a big man like you. You are my ideal. I think you can do any thing. I like to hear you talk and watch you walk, and see you drive the car. You are so strong and it seems like you know how to handle anything. I am never afraid when you are around.

But, Dad, there is something that is bothering me a bit. I know that I am going to be just like you, even though I should try to be different. Now, I like to go to Sunday School and Church. I know that when I get a little older very likely I will not, because you do not go. I like to study the Bible now, but will I when I get as big as you? You do not. When I get big like you, Daddy, I want to go to church with my wife, but will I? I am going to be like you.

Dad, I want to give thanks at the table for food, clothing, and the home God has given us, but do you think I will? You do not and you are my ideal.

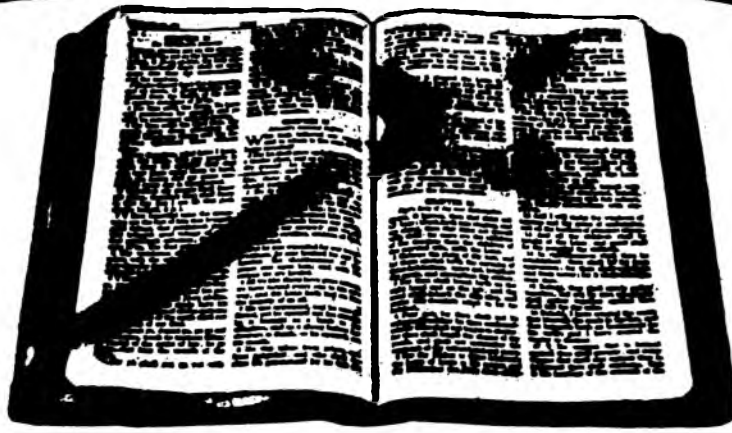
And Daddy, I want to help my wife win others to Christ when I grow up and get married, and especially our children, but how can I? You think only of your work and paying for our house, and buying food and clothing. This is very nice of you Dad, but the Bible says, "Man shall not live by bread alone," and I know this is true because men are dying every day and leaving their homes, farms, jobs, stores, and offices — they are leaving their pretty homes behind and their savings accounts, too. Daddy, I am afraid you will not take time off from your work to go to heaven.

Anyway, Dad, I have enjoyed talking to you about these things. I hope that you will become a Christian sometime, so I can be the kind of man I want to be, and still be like you, too.

Love,  
Your Son

—Hamilton Herald

# 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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## Some Errors Refuted In Acts 2

(Part Two)

In a previous article you observed that Acts 2 proves beyond any doubt that the apostles, not the multitudes, were baptized with the Holy Spirit and spoke in languages they had never studied or learned. Equally as certain is the fact that none was saved, that day or any other day, by a direct operation of the Holy Spirit. And the chapter shows within itself that "calling upon the name of the Lord" means to obey the commandments of the gospel.

### WE ARE LIVING IN THE LAST DAYS

It is absolutely certain that we are living in the last days. In Acts 2:16-17 Peter said, "This is that which was spoken by the prophet Joel: And it shall be in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh----" An important item for consideration is that there will never be another change of God's law for man. That which Paul calls the "law of the Spirit of life" in Romans 8:2 is final, perfect and complete. James refers to it as "the perfect law of liberty." (Jas. 1:25) And Jude writes that we should "contend earnestly for the faith which was ONCE FOR ALL delivered to the saints." (Jude 3) Saints who received this law of faith, or the gospel, were living when they received it. They wrote it down and it has been preserved, and will be preserved, for all generations for all time to come.

This expression "last days" must not be confused with the "last day." The "last day" will be that day when Jesus comes again, when the dead are raised from the tombs, and when all shall be judged and separated eternally. (John 6:44; 12:48; 2 Tim. 4:1-2) But those of the premillennial persuasion assume that there will be 365,000 days after the last day, for they think that Christ will come to earth (which is the last day) and reign on earth for 1000 years on David's throne. Then they suppose at the end of the 365,000 days after the "last day" the wicked will be raised, then the general Judgment, and then the eternal state. They are wrong in every essential feature of their doctrine, which leads me to now show that Acts 2 teaches us that:

### CHRIST IS NOW ON DAVID'S THRONE

This the premillennialists do not believe. They say Christ is on his (Christ's) throne, but is not on David's throne. Acts 2 refutes their doctrine. Peter says, "Brethren, I may say unto you freely of the Patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; (that is David's throne) he foreseeing this spake of the resurrection of Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we are all

witnesses. Being therefore by the right hand of God exalted, AND HAVING RECEIVED OF THE FATHER THE PROMISE OF THE HOLY SPIRIT, he hath poured forth this, which ye see and hear." (Ac. 2:29-33).

So God made a promise to David. What was it? That a descendant of David would sit upon David's throne. This promise was made by the Holy Spirit. Where was it promised? In Second Samuel 7:10-17; Isaiah 9:7; Psalms 89:3-4; Psalms 132 10-11. In the Scriptures the Holy Spirit made a promise, hence "the promise of the Holy Spirit," speaking through the prophets that One would occupy David's throne. Peter says that when God made this promise he had in mind the RESURRECTION OF CHRIST. Since the resurrection is past, an accomplished fact, the inevitable conclusion is that CHRIST IS ON DAVID'S THRONE, for he was raised up for that purpose. As David ruled over all Israel, Christ is over all things in heaven and on earth. Angels, authorities and principalities were made subject to him. (I Pet. 3:22) He is "ruler of the kings of earth." (Rev. 1:4-6) And he is "the head of the body, the church." (Col. 1:18).

Further, if the kingdom was not established as the prophets predicted that it would be they are all proved to be false prophets. (Deut. 18:22) And if the kingdom is not established, as some imagine, there is no NEW BIRTH, for Jesus shows us that the way into his kingdom is by way of being "born again." (John 3:3-5) If you are thinking that the "promise of the Holy Spirit" in Acts 2:33 refers to that which came upon the apostles in Acts 2:1-4 then reread the section. The one who received this "promise of the Holy Spirit" is the one who is "at the right hand of God exalted." Hence, the promise that the Holy Spirit made through Nathan and other prophets was received by the Lord Jesus. He was raised from the dead. He did ascend upon high. (Ps. 24:7ff) He is now sitting upon the throne of his father David, for "no word of God shall be void of power."

### JESUS WAS RAISED FROM THE DEAD

Modernists and other infidels reject the resurrection of Christ. They think he is still dead. Acts 2:32 tells us, "This Jesus did God raise up, whereof we are all witnesses." If Peter falsified why did not someone correct him? If Peter misrepresented the facts why did he, and all the rest, hazard their lives, and eventually give their lives, for a lie? Why would they go about preaching something they knew to be untrue, suffer imprisonment, and even die to preach this doctrine? If they stole the body of Jesus away as some alleged when he rose from the grave, why did not the apostles head off the persecutions they suffered, either by producing the body or by just admitting that they made the whole thing up?

Some say that the apostles were suffering from

hallucinations. Doesn't it appear strange that more than 500 brethren suffered the same "hallucinations?" And how shall we explain that Saul of Tarsus suddenly ceased persecuting the church and began preaching Christ? How is it that his "hallucination" coincided exactly with all the rest? The evidence is overwhelming and irrefutable, — our Lord is alive and at the right hand of God in heaven. "Fear not," said the Lord, "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." (Rev. 1:17-18) Thank God for the living, reigning Christ!

### WHY BE BAPTIZED?

The widespread denial of the need of baptism is refuted powerfully in Acts 2. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST UNTO THE REMISSION OF YOUR SINS; AND YE SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." (Ac.2:37-38) The King James Version reads "for" the remission of sins. There is no difference whether we read "for" or "unto". The idea advanced by the HOLY SPIRIT through the apostle is that there is something indeed that we can do to be saved, namely, REPENT AND BE BAPTIZED;

Many denominational preachers will say that baptism is to show that sins are already forgiven. That is like saying that Naaman dipped seven times in Jordan because he was already cleansed of leprosy. (2 Kings 5) Thousands have been led astray on the matter of baptism. Why can't we see that if baptism is BECAUSE of remission of sins that repentance must also be BECAUSE of remission of sins? All admit that repentance is "for" or "unto" remission, — for that purpose.

Well, so is baptism. What one is for the other is for; they stand or fall together. The way "theologians" pervert this passage in Acts 2:38 reminds us of a sign over the door of an iron worker. It read, "ALL KINDS OF FANCY TURNING AND TWISTING DONE HERE." Peter wrote about all such that the ignorant and unsteadfast "wrest" the Scriptures to their own destruction (2 Pet. 3:16) Acts 2:38 which tells us to repent and be baptized for remission of sins is not an obscure, isolated verse that is hard to understand. It is one of many that tells us that baptism is a requirement of the gospel. That it is an act of faith upon which the Lord forgives alien sins. (Mk. 16:16; Ac. 22:15; Rom. 6:3-4; Col. 2:12; I Pet. 3:21) We simply need to believe and obey the teaching of our Lord to be thus forgiven,

## WORDS of TRUTH

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GUS NICHOLS Editor

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# The Social Gospel

Gus Nichols

The gospel of Jesus Christ is for this world, but it pertains to another world and largely has to do with a life to come. The very facts of this gospel includes the fact of the resurrection of Christ, and a future life. (1 Cor. 15:3-4.) We are not to love this world, nor the things in the world. (1 Jn. 2:15-17.) Our affections are to be set on things above, where Christ sitteth on the right hand of God. (Col. 1:1-3.)

But the social gospel is for this life, and is the religion of infidels and agnostics. There are now preachers who call themselves "Christian Athiests." They are religious men, they are preachers of a certain code of morals, and practice benevolence, but not as real Christians who do all they do in view of the life to come. These men are infidels and substitute their good works for real religion. They salve their smarting consciences with programs of benevolence and good works. This is the social gospel.

To their eternal shame, some hobby-riding brethren have charged real Christians, who believe in a life to come and in God's eternal reward for benevolence and good works, with believing only a social gospel. Paul and the early Christians did not believe the social gospel, and yet they believe in good works and benevolence, and practiced the same. (Gal. 6:10; 1 Cor. 16:1-3; 2 Cor. 9:12-13.) The early Christians sometimes sold their possessions and goods and parted them to all men, as every man had need, while believing the true and apostolic gospel. (Acts 2:44-46; Acts 4:32-37.) These true Christians even practiced foreign relief-work while believing the true gospel. (Acts 11:29-30.)

But there is a social gospel, a watered down sort of gospel which consists of nothing more than "This worldness." That is why some of them call themselves "Christian Athiests." They strip the gospel of Christ of all that is miraculous and divine, and separate its good works and benevolence and good deeds from the divine, and call themselves "Christian." Just because the early disciples practiced that which was benevolent and neighborly.

But Paul did not believe the social gospel. He said, "If in this life only we have hope in Christ we are of all men most miserable." (1 Cor. 15:19.) Here Paul denied that his hope and his religion had only to do with this world. After saying this, he did not turn around and attack the benevolent work of the church as a proof of a "social gospel." But he charged the social gospel idea up to those who denied the resurrection and the future life. (1 Cor. 15:19-58.)

But the social gospel fraternity may be found among many of the denominational churches of the land. They have embraced a materialistic form of humanitarianism in which they limit the fruits and influence of Christianity to this world. In this life only do they trust. They confess that they

have no hope in Christ in a world to come.

I must freely confess that if life meant nothing to me except what I get out of it here in this world, then it would not be worth living. As I view the matter, one is not prepared to live here until he begins to live for the world and life to come. But when this is done, the present life is suddenly charged and surcharged with the thrill of being alive. Every day of it when spent in the service of Christ, and in the hope of eternal life in the world to come, becomes a challenge to live for Christ at our best, and even to die for him, if need be. This is no "social gospel."

The so-called "Moral man" who is hoping to go to heaven on his own goodness and morality, apart from Christ and obedience to his gospel, apart from the atoning blood of Christ and without faith in Christ and his grace, this man is deceived and following a "social gospel."

The true gospel is the gospel of salvation by grace, that is, all that God does for our salvation, such as in the gift of his Son, is all done by grace or favor, and not on the ground of merit on our part. Yet this gospel of grace offers salvation only upon conditions to be met by man - it is "through faith" as well as "by grace." It is "by grace" on the divine side of the plan of salvation, and is "through faith" on the human side of the plan. (Eph. 2:8.) While God provides by his grace, the sinner accepts what is by grace provided by believing the gospel of Christ and obeying it. (1 Pet. 4:17.)

A salvation and religion limited to this life is not only a false religion and no salvation at all, but it leaves man without needed motivation to properly behave himself and to do good in this life. It leaves man unconverted and lost in his sins. It leaves man with nothing but human wisdom for his guide. (Jer. 10:23.) Such men naturally reject the Bible, and all true religion, and it is natural for them to take off after extra "do good" schemes to soothe their smarting spirits and to take the place of true religion. Instead of calling themselves, "Christian Athiests" they should stop blaspheming the Christ and wearing his name, and call themselves "Moral Athiests."

However, they have no solid ground upon which to build even a moral life. Only those who hear the truth of Christ and obey it are building on the rock, or upon a solid foundation for character and a successful life. (Mat. 7:21-26.) Those who try to build upon less than faith in Christ and obedience to his "sayings" are actually building upon the sand, and their houses, however beautiful, will fall and crash in the final day of all days.

Many of the denominations are right now specially teaching and training their people in a veiled and hidden "social gospel" which practically says you do not have to believe the truth, just honestly believe something, and you do not have to obey the doctrine or gospel of Christ, just do something, whatever you think is right, join the church of your choice and live a good moral life, and no denominational preacher would dare question your religion.

But the churches of Christ stand four-square for the true gospel of Christ, and for the hope of heaven and immortal glory. We still stand almost to a man for the Deity and Sonship of Christ, for his atoning blood, the verbal inspiration of the Bible, the bodily resurrection of Christ, his ascension and second coming to judge the world in righteousness, and to take us to heaven with him.

The social gospel is worse than no gospel at all, for it is a new gospel, a perverted gospel and will bring the curse of God upon all who teach and follow it. (Gal. 1:6-9.)

All who do not obey the true gospel, as preached by the inspired apostles of Christ, are sure to be punished with ever lasting destruction at the coming of Christ. (2 Thess. 1:6-9; 1 Pet. 4:16; Rom. 10:16.) The true gospel of Christ is the only hope of the world. No medicine at all would be better than a deadly poison. The social gospel is a deadly poison.

It is a substitute for the real thing. When a man goes to the car dealer to purchase a fine car and is persuaded to buy a substitute, he is no longer in the market for the real car which he wanted. However, after accepting some denominational doctrine and church, one no longer wants the truth. He is soon prejudiced and expertly

vaccinated against the truth, and taught to call it damnable heresy. Denominationalism is the greatest curse of the world today. Their teachers are like peddlers of dope, nothing at all would be better for the sick. Once the sick become dopefiends they do not want the real remedies they need so much. Once vaccinated with error people are satisfied with a false gospel of some sort.

Yes, life is wonderful. It is glorious when lived in amazing grace. It is fruitful when lived in the doctrine of Christ, and in his church. It is full of meaning to men of faith - to true Christians. Life is a thrilling journey - to those who walk with God. It is a fulfillment of our mission to those who believe and obey the true gospel.

But life without God, without Christ, without an unshaken faith in the verbal inspiration of the Bible, life without future hope, is not worth living. There is too much evil in this world for life to be worth living when it is limited to this earth and our all is centered here. We are to live and give in view of another world. We are to lay up our treasures in another world. (Mat. 6:19-21.) We are to set our affections on things above, not on this earth. (Col. 3:1-3.) We are to live for eternal life which is in the world to come. (MK. 10:29-30.)

From that world which is to come, we need to borrow and bring down through the avenue of hope, enough of the heavenly to make this world unearthly, and its life heavenly. This world and all the good in it came from another world, just as our world receives its light and life through the blessings of the sun - our greatest good comes from without. Christ came from heaven to teach us how to go there by him.

## Word Study For Christians

1. **PESSIMISM**—Too many have an attitude of defeat. The Christian is to be Optimistic and full of hope. Paul told Timothy: "Jesus Christ is our hope" (1 Tim. 1:1). The pessimistic Christian won't convert anybody to Christ.

2. **CRITICISM**—Too many are hypocrites. Usually it is often severe judgment before proper investigation. Solomon said: "He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18:13).

3. **SOPHISM**—Too many have come to false conclusions on subjects that are harmful to Christian growth. The Christian is to be fair to his reasoning, but he is to also be correct. Paul said: "Prove all things; hold fast that which is good. Abstain from all appearance of evil." (1 Thessalonians 5:21-22).

4. **ANTAGONISM**—Too many set up necessary hostility with those they might otherwise convert. The Christian is to be friendly and full of feeling for his neighbor. Luke writes, "And they took him unto them and expounded unto him the way of God more perfectly" (Acts 18:26). One cannot slap another in the face, even with a Bible, and have him like it.

5. **OBSTRUCTION**—Too many are as Peter was at one time: "An offence to me" (Mt. 16:23). Christians are to give the helping hand regardless of whom it might help - to clear the road, not block it.

6. **EGOTISM**—Too many are "self-holics", too much of self, too much living in "My Own Private World." The Christian must sacrifice self if he is to obey this command: "Thou shalt love thy neighbor as thyself" (Matt. 22:39).

7. **PRIGGISM**—Too many are as Webster defines the word: "An irritatingly self-sufficient or puntillious person." Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3).

8. **EXCLUSIONISM**—Too many don't want to get involved in the work of working in the world. The reason that the world has the Savior is that He became involved in the world's problem. Matthew tells us of Jesus that He was "a friend of sinners" (Matt. 11:19).

9. **CYNICISM**—Too many are discourteous to others, not trusting anything that others do as honest or worthwhile. Paul wrote: "Let us do good unto all men" (Gal. 6:10).

—SELECTED

## The Rewards Of Campaigning

JERRY JONES

The primary goal of the church is the salvation of souls. In the past few years several congregations have been using the campaign method of evangelization. Actually this is not a new method but just an elaboration upon methods that have been used in the past. The famous Hardeman Tabernacle meetings conducted in Nashville, Tennessee, many years ago are very similar to the campaigns that we are conducting today. Christian people throughout the nation are asked to assist and help in these campaigns. Some of these campaigns are conducted in large metropolitan cities and sometimes in large cities where the church is extremely weak. There have been several campaigns conducted abroad. When a Christian is confronted with the idea of going on a campaign, he must ask, "What are the rewards of men that is very important: "These men must have been with Jesus." Being associated with perhaps induce many Christians who have not availed themselves of this wonderful spiritual feast to plan to go on a campaign in some area of the world in the very near future.

One of the great awards of campaigning is having the feeling of fellowship with Christ and his co-workers with him. It is wonderful to realize that we are actually co-workers with Christ. Christ has no feet but our feet, no hands but our hands. So not only is this fellowship with Christ, but also with the Christians with whom we are working.

In campaigning one has the opportunity to develop greater Christian character. In Acts 4:13 the people marvelled and were amazed at the knowledge of Peter and John. When they realized that these were unlearned and ignorant men, they made a statement concerning these men that is very important: "These men must have been with Jesus." Being associated with Christ changes one's character. In Matthew 11:28-30 we find that we are to walk with Christ.

Through campaigning and personal work one is able to develop his talents. We understand from Matthew 25 that people have various degrees of ability. Many of us are diamonds in the rough, but we need opportunities to become greater workers for the Lord. The Bible commands us to mature in Jesus Christ (II Peter 3:18.) By campaigning and doing personal work one begins to develop the talents that God has given him and discharges the responsibility that God has placed upon him in Matthew 25.

Another reward in campaigning is the lasting friendships that are formed. There are people in towns and countries that have never known the Lord Jesus Christ and the forgiveness of their sins. Perhaps it is going to be on some lonely street in some large metropolitan area that we will find an open door and an open heart to the gospel of Christ. Some of the finest friends I have are those that I have been able to reach with the gospel of Jesus Christ. These people, of course have a great appreciation for you, because you took time to tell them about the Lord.

Another advantage in doing campaign work is the "joy unspeakable." Paul refers to many of the people that he converted as "my joy and my crown" (Philippians 4:1.) In II John 4 John said, "For I rejoice greatly when the brethren came and testified of the truth that is in thee, as thou walkest in the truth." John was encouraged because of the report that he heard about the brethren. When you win a soul to Jesus Christ, you will experience joy unspeakable.

Campaigning crowds out worldiness and unnecessary activities, since your time is spent working for the Lord Jesus Christ. It is very easy to become overwhelmed by this world's offerings and to miss the true and spiritual things of life.

One of the greater rewards of campaigning and personal work is that one has a greater awareness of his dependence upon God. Campaigning drives a person to more prayer. In doing personal work many times one uses all of the persuasive techniques and teaching aids that are available, but seemingly to no avail with a particular prospect. Finally after we have said and done all that we can, we have to get on our knees in prayer and ask for help from God.

All of the things mentioned are great rewards

for campaigning and personal work, and any one of these would be a justifiable reason for going on a campaign. But one many times asks the question, "Why should I go on a campaign to some other place in the United States, or even some other place in the world, when there is so much work to do in my home community?" This could be a justifiable reason if we were doing all in the home community that we should be doing. But the truth of the matter is that many times we are not winning souls in campaigning for Christ even in our home community. When one goes to a community outside his own, he becomes aware of the need for teaching Jesus Christ to others. Upon returning from a campaign, whether far or near, he usually returns to be a better teacher, personal worker, elder, deacon, wife or mother. Many Christians who were just "average" in their work for the Lord in their home congregation before going on a campaign have returned zealous and on fire for the Lord. Some congregations are sending groups of their members, six or more, on these campaigns, because they know when they return they will be better people.

Find a campaign that you are particularly interested in or an area where you think you could be of great service. Contact those in charge of this campaign and volunteer your services. Remember, every Christian must answer the question, "Will there be someone else in heaven because I lived?"

## Yes, It's Different

SARAH COGGINS

Having just returned from Exodus movement to the Northeastern part of the United States, very often the question is asked, "Is it much different up there?" In trying to find out what is meant by this question, especially the words "IT" and "DIFFERENT", I am never ceased to be amazed that most of these people do not know what THEY mean by this question. This is not meant to be critical of my brethren but rather to make my point and my point is this – yes, it's different and thank the Lord it's different.

Commitment is a much used word in the brotherhood these days and the exhortation is "be fully committed." This may seem to be just an over-worked phrase that the preacher thought up and presented. Think about this – during a personal work class this situation was shared. While making a visit to the home of a newcomer, this statement was made "oh yes, the Church of Christ – well, we are from the South and we know about that church and we want no part of it." Our personal worker was so shocked – not want to be a part of the Lord's church – this statement was very hard to understand. After further discussion, the following information was supplied. "Well, we know a man who is an elder of that Church whose language is not becoming to a Christian much less an elder. (Note: The scriptures do not teach a double standard for members of the church as to how to live). Elders, could this person be talking about you? "Also, a couple who goes to that church and who has invited us to attend church with them was quick to accept our invitation to a party at our home. Being good friends as we were, they knew that we would serve alcohol and they not only came to our party but also joined right in 'like everyone else.' " Members, could that person have been you? There are more examples that I could add but I feel that you understand my point.

These newcomers were familiar enough with the Bible and the Lord's teachings to know that this is not the way a church (members) should live. These are just two examples of two people who had never been to a service of the Lord's church but "who knew about that church and wanted no part of it." You may be quick to say, "if they would come they would know that the Lord's church is not like that." I very well agree but the thought that comes to mind is the saying, "I can't hear what you are saying because what you are is shouting so loudly in my ears."

Brethren and sisters, the Lord's church is weak in the Northeast – not spiritually but numerically. In the South, however, the Lord's church is very strong numerically but often times, I'm afraid, weak spiritually.

Not everyone is able to move on an Exodus

movement to win souls for Christ and not everyone should – but rather, all of you are able to live where you are so that your light will shine and influence others both inside and outside the church. Consider how much better and how the church could grow if when a person outside the church could remember and say, "oh yes, the Church of Christ – I know that church – I'm so happy you have come. Please do come in and . . . ."

It is my prayer and earnest plea that at some future date when someone asks about the Lord's church in the South, I can say, "Yes, it's different and thank the Lord it's different." \* When using the term "the Lord's Church" or other forms referring to the church, be aware that the writer refers to the human (unperfect) element and not the Divine (perfect) element.

## The Soldier's Prayer

Norma James

The lonely soldier far away  
Fell down upon his knees to pray.  
He prayed that God would see him on,  
And be with him from dusk to dawn.

He prayed for lines from loved ones dear,  
And just a few sweet words of cheer.  
He prayed the months would hurry past,  
And he'd return home, safe at last.

He prayed the war would soon be o'er  
And there'd be peace from shore to shore.  
And then he prayed for those back home,  
That they from God would never roam.

If all of us would pray as he,  
An answer to our prayers we'd see.  
For this boy prayed from day to day,  
And Christ says that's the only way.

(This is dedicated to P.F.C. Charles James for this is the way I think he might feel about prayer.)

## A Fervent Prayer

GUS NICHOLS

Dear God and Father of us all,  
I want to speak a word with thee.  
Upon thee I often must call,  
Thou dost mean all the world to me.

I dearly love thee precious Lord.  
For all that thou hast done for me.  
I want my life in true accord,  
With all thou hast taught me to be.

I give unto thee my whole heart,  
With all its faithful affections.  
And stand ready to do my part,  
To make sure my own election.

I want thy will done on the earth,  
As it is done in heaven above  
I've wanted this since my new birth.  
And it has been a work of love.

Don't let me down, dear Lord I pray,  
When my life's sun is sinking low.  
Don't fail me when I'm old and gray,  
But on me thy blessings bestow.

Be with me dear Lord unto the end,  
I'll need thee more in later days,  
When more on thee I must depend,  
For thy aid in a thousand ways.

And then dear Lord when death doth come,  
With all of its sorrows and sighs,  
Bid my Spirit unto thee come.  
To that sweet home beyond the skies.

Then I'll praise thee a trillion years,  
For thy marvelous and saving grace,  
Where there will be no death nor fears,  
And eternally see thee face to face.

And, O, dear God, in Jesus name,  
Help all the saved to faithful be,  
And not return to sin and shame,  
Some how, bring them along with me.

## Some Errors Refuted In Acts

(Continued from page 1)

and then walk in the light, as he is in the light, that the blood of Jesus Christ may continue to keep us pure and clean in God's sight.

(More later)  
VIRGIL BRADFORD

## Caleb

J. ROY VAUGHN

Caleb was one of the twelve spies sent out by Moses to spy out the land of Canaan. Ten of these spies discouraged the people, saying: "We are not able to go up against the people; for they are stronger than we." Caleb said: "Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30). But the people listened to the ten spies, and murmured against God and Moses, and refused to go up and take the land. Because of this rebellious spirit God kept them in the wilderness until all, from twenty years old and upward, had died, except Caleb and Joshua.

Caleb was one of those grand heroes of the Bible concerning whom we know very little, but enough to admire him. In conversation with Joshua he said: "I wholly followed Jehovah my God." (Jos. 14:8). And both Moses and God bear testimony that this was true. Caleb gave his service wholeheartedly to the Lord. He was not like too many who are Christians in a fashion, religious in a sense, but serve God halfheartedly. God's kingdom is not first and foremost in their hearts; and were it not for fear of going to hell, and of being stigmatized as backsliders, they could with very little effort forget all about the church and the Christian life. But it was not so with Caleb, who "wholly followed" the Lord. It must be a glorious thing for a man to look back over his life as he approaches the setting of the sun and say: "I wholly followed my God." There must have been something of the same feeling in the heart of Paul when he said: "The time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith." (2 Tim. 4:6,7.)

Caleb was a man who stood by his convictions. He was not a man to straddle the fence, or to try to stand on both sides of a question. When necessary to make a decision and to take a stand, Caleb was able to do it. There is no neutral ground between right and wrong. The Lord said: "He that is not with me is against me." (Matt. 12:30). Men should understand this and be ready and willing always to let the world know where they stand. Any man who is unconcerned about which way matters go, and afraid to take a position for or against a question, can never amount to much in the kingdom of God. Christ said this man is against him.

Caleb was also an energetic man, full of zeal for the Lord. He was ever ready to follow his God and to do his will. He was not a lazy, lukewarm servant of God; not like Laodicea, whom the Lord would spew out of his mouth; who said: "I am rich, and have gotten riches, and have need of nothing." (Rev. 3:17). Nor was Caleb like so many professed Christians today who "are weak and sickly, and not a few sleep." (1 Cor. 11.) They know all they want to know about God's word, have accomplished all they want to do, as good as they ever expect to be or care to be, and have saved as many souls as they want to save. Lukewarmness has sapped all the spiritual life out of them, and they had rather die in the wilderness than enter the promised land if it requires much effort of them.

This great man of God was, of course, a man of faith. He not only believed in God, but he believed in himself. He knew the task before them could be accomplished, and that God would go along with them and give them victory. With such a faith, it seemed so foolish and childish to turn back from the prize they had sought and that was so close at hand. He said: "Let us go up at once, and possess it; for we are well able to overcome it." But as now, so it was then, there were those who said: "It cannot be done." But as now, so it was then, there were those who lacked faith in God and in

themselves, they refused to go up and take the land. All about us today are golden opportunities for spreading the borders of God's kingdom, for preaching the gospel, and for saving the souls of those who are confused and confounded in the maze of error. But how little we are doing! We listen to those who tell us it cannot be done. We hear brethren talk about their community being the hardest place on earth to reach the people with the truth, and that the people are so prejudiced that nothing can be done. But is it not that our faith is weak? We have such little confidence in our own efforts, and somehow we seem to think God is not going along with us.

Because Caleb was a man of faith, naturally he was a man of great courage. Peter admonishes us to add courage to our faith. What will a man's faith avail him if he has not the courage to live by it? Caleb did not deny the dangers reported by the ten spies. He did not try to minimize the hardships and battles they would need to fight to take the land. He simply was not afraid. Whatever obstacle was in the way could be removed or overcome, and victory was as certain as sunrise the next morning, so far as he was concerned. He had the courage of a true soldier of the Lord. He had the courage to champion the cause of the minority. It was two against ten, but Caleb knew he was right, and was not ashamed nor afraid to stand for what was right. The Lord's servant should never be afraid to champion the cause of the truth, regardless of whether it is acceptable with the masses or with the few. Caleb was not a man to wait and read some religious journal to find out how other men stand on a question before taking a stand. He stood on his own two feet. God has little use for a man who waits to see which way the straws are blowing before he lets the world know which way he is going. God grant that we may be men of courage!

Finally, Caleb is an example of patience for us. This is another Christian trait that is so essential in serving God. Time and time again the apostles exhorted the church to be patient, that they might bear up and continue in the faith under trials and hardships. "Be patient therefore, brethren, until the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord is at hand." (James 5:7,8). So Caleb followed this disobedient people back into the wilderness. He might have expressed his disgust of them and declared he would have no more to do with them, but he did not. His day would eventually come, and he would yet see the promised land. He had done his part, and done it well, and he could only pity the poor souls who had thrown away their opportunity to enter the promised land. And that day did come for Caleb. When Israel finally crossed Jordan into the land flowing with milk and honey, Caleb was there, nor was he too feeble to enjoy his reward. His strength had not abated, and he declared he was as fit for war at the ripe age of eighty-five as he was when young at forty. He claimed the land around Hebron, drove out the enemy, and possessed it. Caleb was not a man to retire in the service of his God. Why should any man anticipate such an inglorious end? His last days were glorious days. If we are permitted to follow our estimate of him we might look back and see him as he walked among his fellows with the step of a young man, a clear eye, a keen vision; and although time may have marked his face and his hair is turning gray, as he passes, the people stop and look and admire; "for there," they say, "goes one of the grandest men in all the earth." This was the man who "wholly followed the Lord."

—GOSPEL ADVOCATE—

NOTE: Subscribe for the advocate. (G.N.)

## Thy Speech Betrayeth Thee

Peter was warming himself at the fire in the courtyard of the high priest during the trial of Jesus, when someone said, "Surely thou also art one of them; for thy speech betrayeth thee." Peter had a Galilean accent and it served to identify him as one of the followers of Jesus.

Whenever you are ill and visit a doctor, one of

the first things he says is, "Let me see your tongue." By the appearance of your tongue, the doctor can often determine what is wrong inside of you. The tongue, as it speaks, also tells what is wrong inside of you. It reveals what kind of person you are — what you think, feel, wish, and plan. "The mouth of a righteous man is a well of life," said Solomon of old, "but violence covereth the mouth of the wicked." Jesus said, "Of the abundance of the heart the mouth speaketh."

If a man is ignorant, just let him talk a few minutes, and everyone will know it. Someone has jokingly said, "I am always perplexed as to whether to refuse to speak up and let everyone think I am ignorant, or to open my mouth and let them be sure of it." It is amazing today how few people use good English, and resort to modern slang. Yet jobs are lost for just that reason. In any professional fields, it is almost impossible to advance to successful positions without almost perfect usage of the English language.

Your humor may also betray you, if you have been in the habit of telling off-color stories. Certainly what you think funny is an indication of the kind of person you are. There is a place for humor in life, but be sure it is the wholesome kind that gives a lift without leaving behind something harmful to the souls of those who hear. A group of military men were gathered when an officer entered and said, "I've just heard the best story. Are there ladies present?" "None," replied the general, "but there are gentlemen." The story was not told. If you have a talent for making people laugh, it is a fine gift. But be sure your humor never embarrasses or shames anyone.

Your speech will betray you if you are telling lies. Khrushchev made himself ridiculous at the summit conference in Paris when he said, "As God is my witness, my hands are clean and my soul is pure." As a communist, he is an avowed atheist, responsible for the deaths of many. Not many people are able to tell lies and make people believe them. As one woman said, "I have to listen to a man only a few minutes to know whether he is a phony or not."

The tongue is a troublesome member, writes James, and anyone who is able to control it can control the whole body. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." (James 3:9).

If the tongue can betray you and let the world know your bad qualities, it can also reveal the good things about you. It can tell of your kindness, sympathy and love. It can witness to your faith in Jesus Christ and to your faith and loyalty to the church, God's kingdom. What does your speech tell about you??

—SELECTED

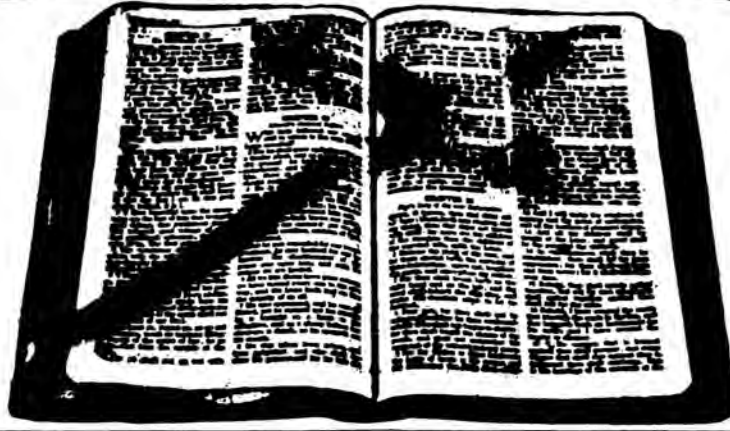
## What Causes Summer Slumps

1. A general disregard for the word of God which commands all Christians to worship God and serve him on the Lord's Day. (Rev. 1:10; Heb. 10:25; 1 Cor. 16:2; Acts 2:42; Acts 20:7.) Read and believe these scriptures and you will know it is a sin to ignore the church of the Lord on the Lord's Day. Then read many other such scriptures and see that it is wrong to miss ANY of the services of the church when you could attend. (Jas. 4:17; 1 Cor. 15:58.) (Yes, it is a sin to miss Bible school, Sunday night services, AND WEDNESDAY NIGHT PRAYER MEETING!! Just what does your family do at these times that is more important than attending the services of the church? Do you have the fortitude to answer that question???)

2. Surface religion. In the parable of the Sower the seed on the rock failed because it had no root, lacked moisture, and had no deepness of earth. This is the great trouble with many today. Their religion and religious convictions are no more than surface-deep. Shallow religion can't get us to heaven. Such members can ruin a congregation and its power for good in a community. Such conduct is disorderly, is a sin against God, and unless repented of, will cause members of the church to be eternally lost. Members guilty of contributing to a "Summer Slump" in church attendance because of their willful neglect of duty of forfeiting their own salvation. (Heb. 2:3; Matt. 25:14-30.)



# 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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## Some Errors Refuted In Acts 2

(PART THREE)

Have you ever heard of anyone who claimed to believe the Bible say that we can be saved without the grace of God? Did you ever hear such affirm that we are saved without repenting of sins, or without love for God? There are multitudes who would make no such claim, but they put themselves into that position when they advocate that "salvation by faith alone is a most wholesome doctrine, and very full of comfort." Without intending to do so they rule out grace, love, confession and everything in the gospel except faith. The "blind lead the blind" in these matters and the doctrine of "faith only" is taught with the express purpose of getting baptism out of their way. Any man, woman or child who can read the second chapter of Acts can learn that the teaching of salvation by "faith alone" is false. In Acts 2 we have the language of Peter, an inspired apostle, speaking "with the Holy Spirit sent down from heaven." (I Pet. 1:12). When thousands in Jerusalem that day cried, What shall we do, the answer was "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Ac. 2:38).

The remission of sins is promised to those who repent and are baptized. Faith is not repentance and baptism is not faith. We conclude, therefore, that the doctrine of salvation by faith alone is most unwholesome and very full of error. It leads people to ignore the very commandment that puts us into Christ. (Gal. 3:27). It annuls that which brings one into the kingdom of God. (Jn. 3:5). And it cuts one off from the obedience that brings us into the benefits of the death and blood of Christ. (Rom. 6:3-4; Heb. 10: 19-22) Baptism is indeed the "shibboleth" of the Christian religion. Men just cannot "frame to say it" in its proper context and for its scriptural purpose. (Cf. Jud. 12:5-6). The commandment in Acts 2:38 refutes the doctrine of salvation by "faith only."

"CAN'T DO ANYTHING TO BE SAVED"

Who says we "can't do anything to be saved?" Those who claim that baptism has nothing to do with our salvation are the ones. It is in order to ask the advocates of this doctrine, Is believing in Christ doing nothing? Is it not DOING SOMETHING? If so, men can do something to be saved. The Jews asked Jesus, "What must we do, that we may work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent." (Jn. 6:28-29) So, even believing on Christ is a WORK, a work of God. Not that God does the work, but believing is a work that God requires of us. Certainly it is not a work of human merit. We can never deserve to be saved. But Jesus says WE CAN DO SOMETHING that he calls a work, that is, believe on him.

"CAN'T DO ANYTHING TO BE SAVED"???

Is repenting doing SOMETHING or NOTHING?

Peter said to repent, and he said this being filled with the Holy Spirit. Hence, It was not Peter, but the Holy Spirit that said, "Repent ye, and be baptized - unto the remission of your sins." (Ac. 2:38) Who will say that God will save the impenitent? In the wisdom of God man must learn that he is a sinner, must see Christ as "the Lamb of God that taketh way the sin of the world." (Jn. 1:29, Rom. 3:23) It is this knowledge of Christ and his atoning blood shed for our sins that produces godly sorrow in our hearts. And godly sorrow leads us to repentance. (Ac. 2:37; 2 Cor. 7:10) And don't forget, either, that repentance is a work. "And God saw their WORKS that they repented - and he repented of the evil that he said that he would do unto them." (Jonah 3:10).

Seeing, therefore, the absolute necessity of faith and repentance, and that both of these are described in God's word as works, is it any great thing that baptism is also DOING something? So, the Scriptures have placed between man and his salvation a TEST of his faith baptism. Baptism, though commanded by the Lord Jesus, is less a work than either believing or repenting, for it is something that IS DONE rather than something we do. Notice, "be baptized" is in the passive voice, something that is done by the baptizer with the desire and permission of the one to be baptized. Yet, some think if we must be baptized to be saved that we are trying to save ourselves by our own works. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" forever refutes the argument that baptism is a non-essential command. There can be no non-essential command without a non-essential blessing, which in this case is remission, or forgiveness, of sins. Furthermore, Peter said as he continued preaching, "Save yourselves from this crooked generation." (Ac. 2:40) Hence, something we do to be saved.

"REMISSION BY BAPTISM FOR JEWS ONLY"

This error is not so widespread as some others, but it does exist. A certain preacher once admitted that baptism is "for the remission of sins," "But added that it was only for the Jews before Gentiles were admitted into the kingdom of God. Well, thank God for the second chapter of Acts.

Immediately following the command to repent and be baptized we read, "For to you is the promise, and to your children, and to all that afar off, even as many as the Lord our God shall call unto him." (Ac. 2:39) Before we continue on this move right back to Acts 2:10 where we are told about the multitude in Jerusalem on Pentecost. There were BOTH JEWS AND PROSELYTES. Proselytes were GENTILES who had embraced Judaism. But back to verse 39. "For to you is the promise." Now who is this "you?" It was those Jews and Proselytes in Jerusalem that day, but especially the Jews because this was a religious

gathering. "And to your children." Now who are they? They are all the Jews born into the world since then. "And to all them that are afar off." Who were "they who are 'far off?'" They are Gentiles. "Wherefore, remember, that once ye, the GENTILES in the flesh - that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and with God in the world. But now IN CHRIST JESUS ye that once were FAR OFF are made NIGH in the blood of Christ." (Eph. 2:11-13) Both Jews and Gentiles are to receive the promise of the remission of sins and the gift of the Holy Spirit when they obey the commandment to repent and be baptized.

I may further add that on this great day of Pentecost, the birthday of the church of the Lord Jesus, that the Great Commission went into effect which included "every creature", and "all nations." (Matt. 28:19-20; Mark 16:15-16) Add to this the word from John and there can be no doubt but that we all are included in God's plan: "God so loved the WORLD, that he gave his only begotten Son, that whosoever (Note: WHOSOEVER) believeth on him should not perish, but have eternal life." (Jn. 3:16) Yes, indeed, all the promises, commands and blessings of the gospel are for all the world, both Jew and Gentile.

ACTS 2 DEMONSTRATES THE URGENCY OF OBEDIENCE

"They then that received his word were baptized: and there were added unto them THAT DAY about 3000 souls." (Ac. 2:41) A good woman in the State of Florida once told me about her "conversion."

She said that she was "saved" at a certain meeting. When I asked when she was baptized she said, "You know, that's a funny thing. I got sick that afternoon and it was about 3 months later that I went back and was baptized." We had been studying the Bible with her in the home. They were an honest-hearted people who believed the Bible, and when we studied Acts 2:38 about baptism and the remission of sins they agreed that such was necessary. Having learned the truth of the matter this good woman thought for a while that she had been baptized for remission of sins - until she told me her story. Then it dawned upon her that she had thought herself a saved person for some 3 months before she was baptized, which she now believed to be for the remission of sins. I had the privilege of immersing her into Christ upon a confession of her faith in him as the Son of God.

In every case of conversion in Acts where details are given we find those who repented going immediately for baptism. The case of Philip and the eunuch demonstrates this. (Ac. 8:26-39) The

(Continued on page 4)

## WORDS of TRUTH

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## Music In Worship

GUS NICHOLS

The word "MUSIC" occurs only once in the New Testament under which we live, and then it was in the home, and not in the worship of the church. When the Prodigal Son returned, the parable represents the family as having "music and dancing." **THIS WAS BEFORE THE CHURCH WAS ESTABLISHED.** (Lk. 15:25; Mt. 16:18.) They also ate the "fatted calf." This no more authorizes the use of instrumental "MUSIC" in worship, than it does "dancing" and eating the "fatted calf". Surely no one would think this scripture justifies adding steak to the Lord's Supper.

### IN THE OLD TESTAMENT

Musical instruments are mentioned in the Old Testament about fifty five times, many times in connection with singing and worship. (2 Chr. 29:25-30.) But this does not authorize us to use such music in our worship under the new covenant. The New is as silent as the tomb concerning instrumental music in church worship. Incense is also mentioned about fifty times in the Old Testament in connection with worship. (Levit. 10:1-3.) But like instrumental music, it is not authorized in worship in the New Testament. This puts instrumental music and burning incense in the same class, as far as Christian worship is concerned. Both were right in the home, and in Old Testament worship, while neither of them is authorized in Christian worship. If we can go back to the Old Testament for authority to use instrumental music in Christian worship, why may we not also go back to the Old Testament for authority to burn incense in worship?

### RIGHTLY DIVIDING THE WORD

We are to "rightly divide the word of truth." (I Tim. 2:15; Heb. 1:1,2.) We "are not under the law, but under grace." (Rom. 6:14, 15) "The law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17.) The Old Covenant ENDED AT THE CROSS, or death of Christ. (Col. 2:14; Eph. 2:14-16.) To now go back to the Old Law for authority to do some thing not authorized in the new covenant under which we live is to make one a "debtor to do the whole law." (Gal. 5:1-4.) Hence, to go back to the law for authority for instrumental music in New Testament worship obligates one to do all the Old Testament authorized. We must either practice all that is authorized in the Old Testament, or practice only what is authorized in the New Testament. The Jews of today propose to practice all that is authorized in the Old Testament. They make it their standard and reject the New Testament and Christianity. But among those claiming to follow Christianity, many go back to the Old Testament FOR AUTHORITY TO PRACTICE ONLY SUCH THINGS AS THEY LIKE. One group goes back to the Old Testament for their authority to burn incense in worship. Another goes back for instrumental music in worship, but rejects the incense back there in worship. Another goes back for his Saturday sabbath, but rejects other things

back there which he doesn't like, such as the passover, circumcision, and the like. Still another goes back to the old law for his plurality of wives, while rejecting other things either authorized or tolerated under the old covenant.

### UNDER THE NEW

The Old Testament is the inspired revelation of God's will to those who lived before Christ gave us the New Testament religion called Christianity. We are under the rule of the new covenant, and not under the old. All that God wanted practiced in Christianity, which was in the Old, has been incorporated in the new covenant, and is practiced by us because it is **NOW IN THE NEW, AND NOT BECAUSE IT WAS ONCE IN THE OLD TESTAMENT.** If it is **NOT IN THE NEW**, it is no part of Christianity, and should be left out. If the principle is in both Testaments, we may teach and emphasize it from both. To remind us that David used instrumental music in worship under the Old Testament reminds us that David also burned incense in worship, offered animal sacrifices, circumcised his sons, kept the seventh day sabbath, ate the passover, and did a lot of other things back there which would be wrong now under the new covenant. Why take David as an example for using instrumental music in worship while rejecting him as an example of burning incense in worship? (Psa. 66.)

### THOU SHALT NOT

But we are told by some that we may do anything authorized in the old covenant, not required in the New Testament, provided the new does not specifically say "Thou shalt not do this, or that" found only in the Old Testament. Is it true that we may do all of the commandments of the Old Testament not forbidden by name in the New Testament? Where does the new covenant say "Thou shalt not burn incense in Christian worship"? Of course, there is no such prohibition. Where does the New Testament say "Thou shalt not whistle in Christian worship or count beads"? May we do these, and a thousand other such things in our worship, just because they are not forbidden by special mention in the New Testament? When God commanded Noah to build the ark of "GOPHER WOOD", could he have scripturally used other kinds of wood in the ark on the ground that God did not mention them by name and say "do not use this, and that, etc."? All other kinds of wood were excluded on the principle that they were not AUTHORIZED. The command to build the ark of a certain KIND of wood excluded all other kinds, without having to exclude them by special mention. The civil law does not say a postmaster must not perform marriage ceremonies. But this is no authority for him to perform them. Jesus says we are to "OBSERVE ALL THINGS WHATSOEVER" he has "COMMANDED" us. (Mat. 28:18-20.) He did not say for us to observe all that HE DID NOT CONDEMN BY SPECIAL MENTION. He tells us WHAT TO DO, and then says through Paul for us "not to go beyond the things that are written." (1 Cor. 4:6. R.V.) God's people are told what to do in religious worship, and they are forbidden to go beyond the things authorized. (Rev. 22:18-19; 2 Jn. 9; Mat. 15:9.) We are told to sing in Christian worship. (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 2:12.) We are not told to play in worship. Playing is an addition to the word of God. (Rev. 22:18-19; 2 Jn. 9-11.)

## How Do We Answer?

FRANKLIN CAMP

Most of our readers are familiar with the account of Herod killing John the Baptist. It is a revolting act. Many sermons have been preached on Herod's rash vow and on the evils of dancing as shown by the daughter of Herodias. I think there is also a lesson to be gained from the question asked by the daughter and the answer given by her mother.

"And she went forth, and said unto her mother, What shall I ask?" May I take this question and make some practical applications for us?

One characteristic of young people is that they are full of questions. A child can ask ten questions before you can answer the first one. Some of the questions they ask are not easy to answer. This is truer today than ever before. The restlessness of

the young people of today indicates the questions that are in their minds and it also indicates that we have not answered their questions correctly. Just as the daughter of Herodias said to her mother, "What shall I ask?" our young people are asking, "What shall I ask of life?" This question is being asked of parents, preachers, elders, and teachers? They are asking parents, "What shall be my aim in life? What shall I seek? What are the real values of life? What brings satisfaction? What gives meaning to life?" How do we answer such questions? Are we prepared to answer them? Herodias answered the question in keeping with her character. The answer she gave was in keeping with the hatred she had in her heart. The answer we give will be like hers in keeping with what is in our hearts.

When our young people ask, "What shall I ask of Life?" do we answer by saying, "Make it your aim to become a social success." Do not many parents push their children into things for the sole purpose of wanting them to climb the ladder of social prominence? Many parents encourage dating at too young an age for the simple excuse that it is the style of the day. Many times social prestige is behind such thinking.

When young people say, "What shall I ask of Life?" do we answer by saying, "I want you to be rich." There is no wrong in preparation for a useful job in life. It is a crime against young people to leave the impression that the chief aim of life is to make money. We may not tell them in words that material things are the most important things in life but when we seek material things first and the kingdom of God last, they know what we are telling them.

When young people say, "What shall I ask of life?" Do we answer by saying, "The first thing in life is to obtain a secular education?" Our young people know when we think that Math, Science and other such subjects are more important than Bible knowledge. They know when we think that a math lesson is more important than a Bible lesson. Do we see that they have their school lessons but never see that they prepare their Bible lessons? Do we help them with their school lessons but never help them with their Bible lessons? If so, they know what we think regardless of what we say. Do we encourage them to stay home on Wednesday night and study their school lessons instead of seeing that they prepare and attend Bible classes? They know what this answer means.

Do we teach them that the furniture in the house is more important than the furniture of the heart? Do they see which we consider the most valuable and it turns out to be furniture in the house? Do they learn from us that we think the dining room table is more important than the Lord's table? Do they know when our hearts are hungry for spiritual food that is found in the Lord's house and around the Lord's table?

When our young people say, "What shall I ask of life?" Do we answer by saying, "Ask of life that you may be a Christian, first, second and last. Ask of life that you may be a Christian in the Bible sense of the word, not in its watered down meaning of our day. When they say, "What shall I ask of life?" do we say, "Only ask of life that you may be useful? Ask for the opportunities to serve and not to be served. Ask of life the chance to make the world a little better place to live because you are passing through."

Consider the terrible picture these words and their lessons present to us. "And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother." (Mark 6:28.) Picture the scene of this damsel coming to her mother and saying, "Here is what you wanted most of all." I just wonder if Herodias really enjoyed the fulfillment of her request? Did it still have the glitter that it once seemed to have? What was the look on the face of her daughter? Was it one of joy and satisfaction? The Bible does leave the scene without answering these questions but they are worth pondering anyway.

Some day our children will come back to us with their lives saying, "This is what you wanted." Will they come back to us with lives that have been a blessing? Will they come back to us with lives that are full of the satisfaction that can only come from real Christian living? Will they bring back to us a life that's materialistic and void of faith in God?

## Building America's Future

By: Donna Marie Ballard  
West Birmingham  
Christian School  
Age-14 - 9th Grade

Help!!! In the last few years, many people have listened to scores of young people, in college and out, who were nervous about the adult world. They looked at the society they were entering with bewilderment and mistrust, if not like the hippies, then with despair and increasingly, they tend to reject the society. Their attitude, perhaps that of a majority of Americans under twenty-five, might be summed up:

"This world is in a mess, full of injustice, poverty and war. The people responsible are presumably the adults who have been running things. If they can't do any better than that, what have they got to teach our generation. That kind of lesson we can do without." The relevant question, however, is not whether our society is imperfect, but how to deal with it. For with all its harshness and irrationality, it is the only world we've got. Choosing a strategy to cope with it then, is the first decision a young adult has to make and usually the most important of his lifetime. There are only four basic choices:

1. **DROP OUT.** This solution was not invented yesterday. It has been going on for generations. It can be practiced at any age, anywhere with or without the aid of LSD or one of the other drugs.

2. **FLEE.** Ever since civilization began, certain individuals have tried running away from it, in hopes of finding a simpler and more peaceful life. Unlike the dropouts, these escapees are willing to support and contribute something to the general community, but they simply do not like civilization with all its ugliness and tension.

3. **PLOT A REVOLUTION.** This strategy is always popular among those who have no patience... Who believe that basic institutions can be changed by force only. It attracts some of the more active and idealistic young people of every generation.

4. **TRY TO TURN THE WORLD GRADUALLY, ONE STONE AT A TIME.** At first glance, this course is far from inviting. It lacks glamour. It promises no quick results. It demands patience, always in short supply among the young. About all that can be said for it is that it sometimes works.

### "Don't Blame the Children"

We read in the paper 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, where will it end?"  
But can we be sure that its 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 to 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.  
Kids don't make the movies, they don't write  
the books,

That paint gay pictures of gangsters and crooks:  
They don't make the liquor, they don't run the  
bars,

They don't peddle the drugs that addle the  
brain

That's all done by older folks greedy for gain.  
Delinquent teen-agers? Oh, how can we  
condone,

The sins of a nation and blame it on them?  
"By the laws of the blameless Savior made  
known"

"Who is there among us to cast the first stone?"  
For in so many cases its sad, but its true,  
The title delinquent fits older folks, too.

We here are not alone for the Russians are  
having problems too. They found that 80% of the  
delinquency they investigated was connected with  
parental neglect and indulgences. Fifty to two  
hundred per cent delinquency was greater in the  
incomplete family. Ten per cent of the employed  
youngsters who committed crimes while  
intoxicated had learned to drink after beginning to

work. Ninety per cent had acquired the habit at  
home from their parents. All of this just another  
way of saying, "as goes the home, so goes the  
nation."

Let us be reminded that once a new Rome fell  
when the home decayed and not before. Let us  
become alarmed that the home today is being  
destroyed by neglect, love of pleasure, alcohol,  
business, and divorce.

The only salvation and thus for America, is the  
religion of Christ, believed, practiced, and  
preached. Our nation divorced from the sacred  
principles and teachings of Christ, "cannot stand."

## What About The Modern Dance?

GUS NICHOLS

Is it right for us to play and prance,  
Sit down to eat and rise up to dance?  
If you dance with the opposite sex,  
You are sure the Holy Spirit to vex.

(Isa. 63:10; Eph. 4:30.)

If you would keep your heart and self pure,  
And avoid sin and temptations' lure,  
Decide right now - purpose in advance -  
That you'll abstain from the modern dance.

(1 Tim. 5:22; Mt. 5:8.)

When both the sexes dance together,  
And huddle-up like birds of a feather,  
With their bodies in closest contact,  
It is "lasciviousness" - sin in fact.

(Gal. 5:19-21; Mt. 5:28.)

They sway and embrace in late fashion;  
Thus inflaming the baser passions;  
Such fondling and passionate embrace,  
Is indecent - a shame and disgrace.

(Eph. 5:4; v. 11-12; Rom. 12:1-2.)

If Christ were on earth he would not dance.  
Dancers do not His great Cause advance.  
The apostles - and even our preachers -  
Could not "mix-dance" and still be teachers.

(1 Pet. 2:22; 1 Cor. 11:1-2.)

Those who dance are cultivating lust,  
In lust of the flesh they put their trust.  
They are lusting for worldly pleasures,  
Seem to know not of spiritual treasures.

(Rom. 7:7; Gal. 5:16; Heb. 11:24-27.)

Dance excitement is a matter of sex,  
Dancers would get mad - their souls be vexed -  
If boys had to dance with boys alone,  
And girls and women dance with their own.

(1 Cor. 7:1-3.)

Ordinary games are played this way,  
But separate dance would kill it any day.  
For the regular dancers I should say,  
Dancing is a sort of sexual play.

(Mat. 5:28-32; Gal. 5:24.)

The school board in Memphis took no chances,  
Stopped the city schools from proms and  
dances,

They found couples leaving for the lake,  
Where they could hide and virtue forsake.

(1 Cor. 6:9-10; Gal. 5:19-21.)

A dancing Master knew what to tell.  
Wrote a book: "FROM THE BALLROOM TO  
HELL."

One third of bad women who took chances.  
Told him that they fell through the dances.  
(Jn. 8:1-9; Rom. 14:13, 21; 1 Cor. 10:31-32.)  
One old lady said she "could dance for hours,  
And not come under its spell and powers."

But what of youths with red blood in veins,  
Who are not dead of age, aches and pains?

(2 Tim. 2:22; Rom. 8:13.)

And you may choose to be a free lance,  
But I'd hate to die at any dance.  
Christ may come and find me on a ranch,  
But by his grace, never at a dance.

(Tit. 2:11-14; 1 Thess. 5:22.)

We're to think on things of good report,  
This excludes the dance from our support.  
The dance causes much sin and upheaval,  
"We must abstain from all forms of evil."

(1 Thess. 5:22; Phil. 4:8.)

Those who are for dancing, win no souls,  
They have no such great and worthy goals.  
They ignore the Lord and his great church,  
Choose their idol and die in the lurch.

(Prov. 11:30; Jas. 1:27; Rom. 12:1-2.)

They want the truth in all dimensions,

Except dancing, must not be mentioned.  
Especially on the funeral day,  
When the preacher should point out God's way.  
(2 Jn. 9-11; Rev. 22:18-19.)

## The Unprejudiced Man

It has been noted that no man ever escapes  
prejudices. We are all colored by our up-bringing  
and by those we have associated with, to be kindly  
disposed toward somethings and opposed to  
others. Sometimes, someone can be prejudiced for  
the truth; so that he may immediately be replused  
by some particular evil or false doctrine.  
Unfortunately, most prejudices are not so  
beneficial.

The major disservice that prejudice offers is that  
it causes a barrier to reasonable thought. Most  
people, who are prejudiced pro or con on any  
particular issue, can never be counted on to weigh  
the facts fairly enough to give a sound judgement.  
Because of this bit of human nature, we use the  
jury system in our court rooms. Here we attempt  
to choose people who have little or no knowledge  
of the facts in the case, no preconceived notions,  
and no favoritism toward any of the litigants.  
People with these qualifications, because of their  
lack of prejudice, are more apt to give that fair and  
honest verdict that is expected of them.

Many people were prejudiced against Christ  
when He was on earth. The Scribes and the  
Pharisees, even though they had to admit that He  
was from God (John 3:1-2), were particularly  
prejudiced against Him because He failed to fit  
into their preconceived notion as to what the  
Christ should be. They desired an earthly  
kingdom, much along the lines of David's or  
Solomon's, and not at all the spiritual household  
Christ came to establish. Christ was, also, a rather  
successful rival for the respect and favor of the  
people. Remember that the Scribes and Pharisees  
loved the preeminence (Matt. 23:1-12) and did not  
enjoy the prospect of someone challenging their  
vaunted position. These reasons, among other  
things, caused the prejudice that blinded their  
acceptance of Christ's diety, despite the  
overwhelming evidence provided by His  
miraculous signs and wonders. The Jewish leaders  
were, in fact, so prejudiced against Christ that they  
not only would not accept His claims: but plotted  
and brought about His death.

The political leaders of the Jews were also  
prejudiced against Christ. This prejudice grew from  
their desire to curry the favor of the masses whom  
they governed (Mark 15:15). Thus Pilate was  
willing to sacrifice Christ to placate the mob and  
serve his own interests by gaining the rabble's  
plaudits of approval. All this despite the fact that  
he could find no fault in Him (Luke 23:14).

Even those who were followers of Christ would  
be considered by some to be prejudiced  
individuals. Those who would wish to discredit  
these witnesses' testimony of Christ's divinity, will  
say that their close association with Jesus and their  
personal feelings toward Him would color their  
judgement in Christ's favor.

Yet, amid this throng, there stood one man who  
was relatively untouched by prejudices for or  
against Jesus' divinity. This one was the Roman  
Centurion who stood by the cross of Christ. He  
was not interested in currying the favor of the  
Jews as the Roman Political leaders were. Such a  
role would be out of character for an ordinary  
soldier. Also, as a Roman, he would not have been  
steeped in those stifling Jewish traditions that  
tried to make something of Christ that He was not.  
The Roman Centurion was apparently not a  
disciple of Christ's; so that he wasn't influenced by  
a personal relationship with the Master. All the  
evidence he had concerning Jesus was probably  
gleaned within the last few days of Christ's life, or,  
perhaps, even the last few hours. Yet, the events  
that occurred during that time provided him with  
enough evidence to reach his verdict. Apparently,  
because his mind was not clouded by unjust  
prejudice, he was able to make a statement of fact  
that is as powerful in its implications today as  
when he made the awe-struck utterance as he  
stood face to face with our Crucified Lord and  
said, "Surely this was the Son of God" (Matt.  
24:54; Mark 15:39).

Berkeley Hackett, Minister  
Shiloh Church of Christ

## Some Errors Refuted In Acts

(Continued from page 1)

jailor and his family in Philippi do also. They were "baptized the same hour of the night." (Ac. 16:33) It is dangerous to put off doing God's will any time when we have learned what he wills that we should do. What happens to a man in an imaginary case of his being killed on the way to be baptized has no bearing whatsoever on the commandments of God. "Every word of God is pure" and "his commandments are for our good always." (Prov. 30:5, Deut. 6:24)

VIRGIL BRADFORD

## Letter To Brother Nichols

Dear Brother Nichols:

I know that you must be very busy with all the activities associated with your ministry there in Alabama, so I will be as brief as possible in this correspondence and hope that you will reply. The "Words of Truth" and your articles on various subjects have been a source of great interest and encouragement to me for a number of years.

I retired from the U. S. Air Force some months ago with the express purpose of seeking a better way to serve God and humanity. This I feel, must combine both religious aspects, as well as bettering social conditions. I served both on enlisted and officer status in the Air Force, but as the years went by I realized that war, although seemingly necessary at times, does not really solve anything. Now I have considered Vista, Peace Corps among other things, but I am not sure that this is the complete answer.

I was born on a farm, as was my wife and coming from meager means I am quite aware of poverty and such conditions. My wife can cook, sew, type, take shorthand, and above all is a most amiable woman. I have had considerable experience as a carpenter, farmer, rancher, plumber, and electrician. Also I have had experience instructing all age groups of people in various subjects, traveled or been stationed in some 50 countries, islands, etc., with most recent two years in Vietnam. We have a thirteen year old son presently in the household, and have lived many years in the western part of the U. S., and have a great desire to work with the Indians of our country or in Alaska.

I belong to the Church of Christ; we do not smoke, drink, we lead a strict moral life, and can furnish the best of personal and character references. We have capabilities of working to best advantage out in the field, even in remotest areas. Is it possible that you can advise or refer us to someone or group who can use or has need of the talents of a sincere, hard-working couple in work with Indians or in Alaska, etc. Please do not construe anything that I have mentioned above as meaning that we are experts, but we believe that we have much to offer in the right place and are humble in our efforts to find where God would have us work. I have prayed many times for the answer and I am sure that soon these prayers will be realized.

If you would be so kind as to reply to this letter, it would be greatly appreciated.

In Christian Love  
A. Cline

June 22, 1968

A. Cline  
4761 S.E. 25th Street  
Del City, Oklahoma 73115

Dear Brother Cline:

I am very favorably impressed with you and your good wife in every respect. However, I am limited in knowledge and opportunity as to how to best help you to find the work and place for which you seem to be fitted.

I am printing your letter in WORDS OF TRUTH in hopes that some of our thousands of readers may be able to help you make the right contact. May God bless in this endeavor, and bless you and yours in whatever you do.

Yours truly,  
Gus Nichols, Editor

## The Lord's Remedy

Many are the ailments of the soul of man, but the Great Physician has a cure for every one. Let us approach Him in faith and follow His directions. Note the divine prescription for the following:

**CARE:** "In nothing be anxious; but in everything by prayer and supplication with Thanksgiving let your requests be made known unto God." Phil. 4:6. "Casting all your care upon Him, for He careth for you." I Peter 5:7.

**FEAR:** "There is no fear in love: but perfect love casteth out fear, because fear hath torment." I Jn. 4:18.

**GREED:** "Seek ye first the kingdom of righteousness: and all these things shall be added unto you." Mt. 6:33.

**PRIDE:** "All of you gird yourselves with humility to serve one another: for God resisteth the proud, but giveth grace to the humble." I Peter 5:5b.

**LUST:** "Walk by the spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16.

**SELFISHNESS:** "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Mt. 16:25.

**HEART TROUBLE:** "Let not your heart be troubled: believe in God, believe also in me." Jno. 14:1.

**LONELINESS:** "I will in no wise fail thee, neither will I in any wise forsake thee . . . Lo, I am with you alway, even unto the end of the world."

**DESPAIR:** "Why art thou cast down, O my soul? . . . Hope thou in God." Ps. 42:5.

**COLDNESS:** "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

**WEAKNESS:** "They that wait for Jehovah shall 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.

**HEAVINESS OF GUILT:** "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins . . . 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." Acts 2:38; I Jno. 1:7.

---F. L. Cox

## Statement Of Change

By HERSHEL DAVIS

For some years I have been preaching and working with "Anti" orphan home, and "Anti" cooperation brethren, who have slowly but continuously gone from one extreme unto a greater extreme in negativism until I could not see my way clear to follow them any further. I reached the point where I saw the need of a re-examination of the whole of the teaching of these brethren. This prayerful and serious study led me to the decision that much of the teaching of these brethren is speculative, and divisive, in that they often make matters of faith out of things which are only matters of opinion, or liberty.

I still believe that all of God's people should be governed by divine authority in all matters of faith. I believe that when God tells us to do something, we should obey and do the very thing commanded.

But I now believe that under generic authority there is a realm of liberty where we are to choose some method, or way to do what God commanded us to do, without his having told us how to do the thing commanded. I believe it is wrong and a sin for any man to regulate what God left as a matter of liberty.

I believe that the place for the church to relieve the poor and destitute is a matter of human judgment, and not specified in the word of God. The church is to relieve the needy, but the scriptures do not say whether this relief is to be given in the home of the needy ones, or in some other home, nor who is to rule over the place.

I also believe that congregations of the saints may cooperate with each other, aid and assist each other, and that without losing any of the autonomy required in the scriptures. (Acts 20:28; I Pet. 5:1-3.)

I believe the church is all-sufficient for its work, but I do not believe it is the work of the church to be a home. I just as strongly believe that the home is also all-sufficient for its work. The church should not be over a home, just as the home should not be over the church. The church may, now, as it did in New Testament times, help the needy where ever they are, and send relief to a family, if need be, and even send a bill of groceries to a home, and let the home be a receiving institution to apply what was given.

I believe the churches may aid each other in evangelism, the same as in benevolence, and that there is no fixed and exclusive method of cooperation, but that any expedient method which respects the autonomy of the churches may be used, as in supporting radio programs, etc.

I am now without local work, having given up my work with the negative brethren. It was not easy to leave them, for I love and appreciate them as brethren, but I found myself out of harmony with their teaching, as well as their general attitude.

Any church wishing to use me in the Lord's service may write me at 609 North Spring Street, McMinnville, Tennessee. I would like to work with any good congregation, even though it be a small group, provided that I and my good wife may receive a proper support for the necessities of life. We are just poor people, and right now without support.

\* \* \*

A further word, by Gus Nichols, minister of the sixth avenue Church of Christ, Jasper, Alabama.

I have known Brother Hershel Davis for ten or twelve years, and believe him to be worthy of our full and complete confidence and fellowship, as well as our financial support. He is a good man and capable of doing good. He preached for us here at Sixth Avenue church in Jasper, Alabama, recently and we commend him unto you.

Gus Nichols

## Personal Work Is A Pleasure

Personal work for Christ gives the pleasure:

- of associating with some of the finest Christians on earth today.
- of working with these Christians as a team.
- of meeting new friends.
- of loving and being loved by some of God's most dedicated people.
- of laughing and weeping with those who really care.
- of going to sleep knowing you have pleased the Lord.
- of having people beg you to come back for another visit.
- of being invited back to study God's Word.
- of great pleasure and joy of seeing lost souls find Christ, who never would have done so, otherwise.
- of knowing you have tried to follow the GREAT COMMISSION.

-The Geraldine Voice  
Oklahoma City, Oklahoma

## The Example

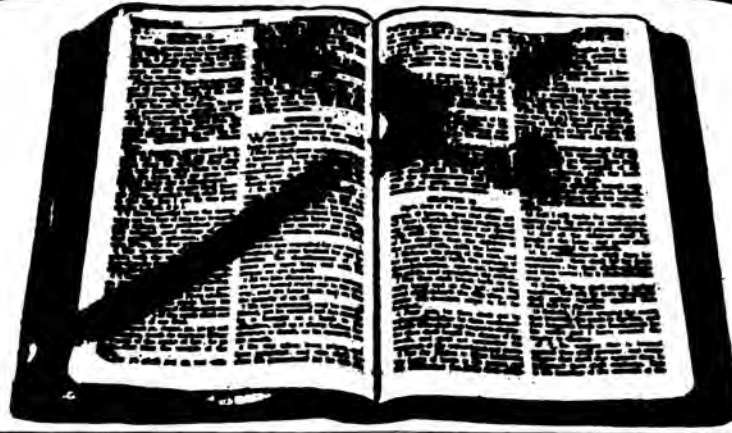
I PET. 2:21

The word "example" in the test is a highly technical word. It was a word that was specially employed by the old writers to indicate the headline of a copy, given by the master for the pupil to imitate, to trace out, and to follow. And if we regard the blessed Savior's example in that light much good fruit will be produced in our lives.

In the economy of Divine grace, our blessed Master, in the three-and-thirty years of His earthly sojourn, was employed in writing the great headline of the copy; and as He gathers the children of the ages about Him, generation after generation, century after century, place after place, nation after nation, He says, "I have left you an example"; meaning by that, that pains and diligent care must be taken to copy that great example, and also that the eye may be lovingly and constantly fixed upon that Jesus, who is alike the Author and the Finisher of our faith.

-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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## The Dying Thief

R. W. GRAY

The words, "Today shalt thou be with me in paradise," spoken to a dying thief, revealed the unsurpassed tenderness of Jesus (Luke 24:43). An evil doer, prototype of all who sin, turned to Jesus in penitence and obtained pardon. But he was neither the first nor the last to know the sweet gift of divine forgiveness. Even those who nailed Jesus to the cruel tree were offered a pardon full and free, and three thousand "gladly received" and claimed it in one day. (Act 2:36-41).

The thief's story is often used out of context and misapplied. It is alleged, "The thief was saved without baptism." This statement is designed to brand baptism, an admitted command of the Saviour (John 3:5; Mk. 16:16) as "non-essential." Folk have often pointed to the dying thief as a source of hope (?) at the time of the departure of those who made no visible response to the Lord's gospel. (2 Thess. 1:7-9) Such mishandling of the word of God robs the beautiful story of the forgiven thief of much of its power and meaning.

John had baptized many prior to the thief's death. Jesus made and baptized more disciples than John (John 4:1). No one may be certain, therefore, whether or not the thief was immersed prior to his crime and incarceration. But whether or not the thief was baptized is beside the point. The New Testament, the means of grace in the Christian age, (Heb. 10:9-10), was not in force when the thief died. Of that Testament Paul wrote, "For a Testament is of force after men are dead: otherwise it is of no strength at all WHILE THE TESTATOR LIVETH." (Heb. 9:17). Those who lived and died under the personal ministry of the Lord were subject to the old law (Matt. 5:17-19; Gal. 4:4). The law was not fulfilled until Jesus took it out of the way, nailing it to His cross. (Col. 2:14-16). The New Law was not announced, and was not in force, until Pentecost following the resurrection and ascension of Christ. (Isa. 2:2-3; Lk. 24:46-49; Acts 1:8; 2:1-38).

While Jesus, the testator, lived He could dispense His Father's blessings at will (Matt. 9:6), but upon His death the New Will was ratified. We are saved today by obedience to that will. (Heb. 5:8-9; Rev. 22:14). It was after His resurrection that Jesus made clear the terms of pardon that would be contained in the New Testament. It was then that He commissioned His apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15, 16). None could be baptized into Christ's death in hope of a resurrection (Col. 2:12) until He had died and rose again; yet, this is the very design of baptism as commanded by Christ in the New Will. (Romans 6:1-7) You and I live this side the death, resurrection and ascension of Christ. We are subject, therefore, to the terms of

the New Testament which first went forth from Jerusalem. (Acts 2:38; Lk. 24:46-47). We are commanded to be baptized "for the remission of sins" (Acts 2:38). The thief who died under the law of Moses is no more our example in salvation than is David, Samson, or other Old Testament characters.

The story of the thief, however, brings joy to the heart of every penitent. His was a life of aggressive sinfulness. Overt acts of law violations were heaped against him. Man could not find it in his heart to forgive him. His crimes were so dastardly that society adjudged him worthy of death. No one was there to befriend or hear, save Jesus. But what that dying thief rejoiced to see in his day is the same grace I so desperately need every day of my life. His story underscores the affirmative answer to Jeremiah's question, "Is there no balm in Gilead; is there no physician there?" (Jer. 8:22). His question and its implied answer present a metaphor. Israel, the patient, was sick in sin. God, the physician, was the healer. Through repentance and obedience Israel could be saved, but she had refused to remedy. The story of the dying thief underscores the wonderful truth that while there is life there is hope. The healing balm is ever present. The patient may come and drink of the water of life freely. Yes, there is a balm in Gilead to heal the sin-sick soul.

The forgiven thief sharpens one's appreciation of divine love and mercy in that the words of pardon were spoken in the midst of the cursing, God-hating, blood thirsty throng who came to enjoy the agony imposed upon God's Son by the sins of others. Thus, while like the ancient prophet we live in the midst of a perverse nation and are ourselves a people with unclean lips, we are assured that divine love and grace will reach through this maze of human madness to touch and bless the life of one penitent soul. While my fellow man may scoff and revile heaven's gift to man the story of the dying thief assures that my pitiful cry for mercy will not go unheeded. Salvation, the forgiveness of sins, the hope of heaven is an individual matter. It is a mark of wisdom to confess one's own need for the gift of salvation. It is human, yea all too tempting, to join in the madness that surrounds us; to compare ourselves with the wickedness before us and to rationalize ourselves into indifference and impenitence. The enormity of the sins of society at large in no way minimizes the guilt that is mine alone.

Only those who like the dying thief know they are dying without hope are in the proper frame of mind to heed the admonition from heaven: . . . . . "Why tarriest thou? arise, and be baptized, and wash away thy sins, CALLING ON THE NAME OF THE LORD!" (Acts 22:16)

## The Work Of The Deacons

The New Testament does not spell out as clearly the duties of deacons as it does the duties and work of the elders. Our conclusions here must be drawn from inferences, examples, and suggestive words and statements. Deacons are not appointed merely to complete the scriptural organization of a local church; rather they have a definite work to do, and the church will better fulfill its function when they do the work the New Testament sets aside for them to do. Let us notice the following foundation principles:

1. Their relationship to the church is described in the term by which they are called - DEACONS. This comes from the Greek word "diakonos" which literally means "a servant." Since all Christians are servants, in a sense, this evidently means they are servants of a special sort - SPECIAL SERVANTS. Appointment of deacons does not take away the duties of service from any of the rest of the members of the church. The fact that one does not qualify or is not appointed as a deacon does not mean that he is obligated to serve less. So deacons are appointed to serve in a regular and special capacity.

2. They may be considered as assistants to the elders. While no passage of the scripture specifically says this, the principle is found in Acts 6:2 where the Apostles observed: "It is not fit that we should forsake the work of 'watching for souls' and the oversight of the church to do countless work that others can do. So deacons are appointed as 'special servants' to help the elders.

3. Some mistakenly conclude that elders are over the spiritual matters and deacons are over the material matters. Obviously the elders are overseers of all the matters of the church, and deacons may assist them in all the matters of the church - temporal and spiritual. It is a fundamental blunder to say "the deacons control the money." It is also a fundamental blunder to say the deacons have nothing to do with the spiritual matters of the church. The fact is that they may scripturally assist the elders in doing ANYTHING to be done in the church.

4. Their work is under the oversight of the elders. In fact everything in a local church is under the oversight of the elders. This includes the work of the preacher as well as that of the deacons and all other members of the church. In some places where deacons out-number elders, a joint business meeting is conducted in which things are settled by majority vote, and it has happened that the will of the deacons would over-rule the will of the elders. This is obviously error.

5. Then what work may deacons do? The possibilities are too numerous to allow them to be

(Continued on page 4)

## WORDS of TRUTH

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## Music In Worship

GUS NICHOLS

No. 1

Why do the "Churches of Christ" not use instrumental music in their worship? First of all we do not object to it because of any desire to be peculiar. Neither is it because of any dislike for instrumental music as such, but we have convictions concerning our worship which cannot be shaken by derision, or making fun. With us, matters of religion are not to be settled by appeals to prejudice, nor by taking a vote. Popularity has nothing to do with the matter. Neither is the question settled by what we like, or dislike, but rather by what God requires in worship. The only question of interest to us is: What is the expressed will of God, as revealed in the New Testament?

### NOT WRONG IN ITSELF

Furthermore, it is not a question of instrumental music, but instrumental music IN WORSHIP. A thing may be right in itself, but wrong IN WORSHIP. Burning incense is not wrong in itself: it would be right in the home, simply done for our smelling pleasure. But it would be wrong to burn incense in Christian worship, for such a thing is not authorized in the New Testament. Just so, instrumental music is right in itself, right in the home, in the school, in the social circle, when played for our delight, our listening pleasure and entertainment. But we should use in our worship only what is authorized in the New Testament. This excludes instrumental music, even though it is a thing right in itself. Ordinary fire is right in the home, yet God killed people for using ordinary fire with which to burn incense in Old Testament worship; when He had said for them to use "Fire from off the altar." (Num. 16:46; Levit. 10:1-3; 16:12.) This command excluded all other fire, though it was right in itself and right in the home, etc. We may use in our homes anything not morally wrong, but unless authorized of God such things are wrong in the worship.

### HOW EXCLUDED

God did not have to tell Nadab and Abihu NOT TO USE ordinary fire in burning incense to make it wrong to use it. It was excluded because he had "NOT COMMANDED" it. (Levt. 10:1-3. R.V.) Since it was not authorized, it was called "STRANGE FIRE." God did not have to tell them not to use ordinary fire, in order to exclude it from worship. He told them WHAT TO USE, and said, "FIRE FROM OFF THE ALTAR." (Levt. 16:12.) Obedience would have left the ordinary fire out. It was "STRANGE" to the word of God, and, hence, wrong in divine worship.

### THE ARK ILLUSTRATION

God told Noah to build the ark of Gopher wood. (Gen. 6:14.) This did not mean that all other kinds of wood were wrong in themselves. Yet to have used them would have been wrong on the ground that THEY WERE NOT AUTHORIZED. It would have been wrong for Noah to have floored the ark with pine as an aid to building the ark of "Gopher wood." (Gen. 6:14.)

Being another kind of wood, pine would have been AND ADDITION to the wood commanded. THERE IS A DIFFERENCE IN AIDS AND ADDITIONS. All ADDITIONS to the things authorized are sinful and wrong, and strongly condemned in the word of God. (Deut. 4:2; 12:32.) The prophet said, "I cannot go beyond the word of the Lord my God." (Num. 22:18.) HE SAID HE COULD NOT DO THIS EVEN FOR AN HOUSE FULL OF SILVER AND GOLD

### LAW IS EXCLUSIVE!

Divine law is exclusive, as well as inclusive. It EXCLUDES all that is not authorized, and only INCLUDES what is authorized. A command to drive the car is all the AUTHORITY one needs to crank, or start the motor, because this is essential to carrying out the command. A command to sing is all the authority one needs to pitch the song, for one cannot sing without some sort of pitch, and God did not tell us how to obtain the pitch. This he left to human judgment, and is a matter of expediency. Also the command to sing is sufficient authority for the use of a song book, which aids in doing the very thing commanded, which is to sing. (Eph. 5:18.) The song book and tuning fork are only aids used to expedite the doing of the very thing authorized, which is to "Sing." Whether we use a song book, or sing from memory, we are not in any way changing the items of worship — we are still singing, doing only what is authorized. Whether we use a tuning fork or not does not change the music produced in worship — it is still "SINGING," and only vocal music. But instrumental music is an ADDITION to the music commanded. God authorized vocal music, and if we play we add another kind. This is excluded by the command to "SING," just as pine wood was EXCLUDED in the command to build the ark of "GOPHER WOOD." Pine was excluded because it was not authorized. The command for Abraham to offer HIS SON ISAAC excluded his offering was not authorized. The command for Abraham to offer HIS SON ISAAC excluded his offering not command him to offer both sons. Neither has God in the new covenant commanded us to both sing and play in our worship, but he says, "SING." Had God simply told Abraham to offer his son, this would have left him the choice of offering one of his two sons, and he would have been obeying the Lord regardless of which one he might have offered. But God made the choice and said offer "Isaac." God did not have to exclude offering Ishmael by special mention.

After saying "Offer Isaac" God DID NOT have to say, "And do not offer Ishmael also, nor a red heifer, nor a lamb" etc. The Bible would have been as large as a box car if this sort of foolishness had been necessary to get people to leave out of the worship and service of God that which is not authorized. It is not right to offer ISAAC until God commanded it.

### FOOD RIGHT AND WRONG

Eating food is right in the home. But Paul condemns eating food in church worship. (I Cor. 11:24-34.) Butter and jelly are right in the home, the same as instrumental music. Butter and jelly on bread of the Lord's supper would be wrong, even though it would make the bread more pleasing to the fleshly sense of taste. And instrumental music may be right in the home without being necessarily right in the worship, even though it would make the services more pleasing to the fleshly sense of hearing. The question is as to whether we should follow the New Testament in worship, or our fleshly senses. (More next week.)

## "Let No One Glory In Men"

Paul addressed his first Corinthian Epistle to "the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints." (I Cor. 1:2.) These Corinthian brethren were described as "sanctified in Christ Jesus," yet a fearfully long catalogue of sins was recorded against them. Among these was the sin of division. They had allowed themselves to become aligned, under the names of their early teachers, in warring factions.

The men whose names the different factions featured did not desire any such recognition. They

knew all such divisions were wrong. They had sought to enlist men in the service of Christ. They had not tried to convert men to themselves. They had taught the Corinthians that their prime loyalty was to Christ. There was no justification for the parties in the church in Corinth. Nor can they be justified now. Any man who will allow or encourage men to use his name as the leader of a party is a stranger to the Spirit of Christ and the teaching of the apostles. Paul soon gave the Corinthians to understand that he severely condemned their practice. "For it hath been signified unto me," wrote Paul, "concerning you, my brethren, by that are of the household of Chole, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I am of Apollos; and I of Cephus; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?" (I Cor. 1:11-13.) In further condemnation of these contentions the great apostle said: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are

yet able; for ye are yet carnal: for whereas there is among you jealousy and strife are ye not carnal, and do ye not walk, after the manner of men: For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (I Cor. 3:1-7.)

These factions at Corinth were evidences of a misplaced emphasis. The part played by preachers in the salvation of men is relatively small. It was Christ who died for the salvation of the world. The plan for the evangelism of the world was purposely designed to make it easy for men to see that the greatness of the power was of God, and not of men. Paul said: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." (II Cor. 4:7.) That is, God has committed the preaching of the gospel to men in order that it may be seen that the tremendous power resides in the message and not in the messenger; that God is the ultimate source of the power. Since this is true, "let no one glory in men." (I Cor. 3:21.) It was not uncommon for the Jews to glory in the names of such teachers as Hillel and Shammai, and for the Greeks to boast of being followers of Pythagoras, Socrates, Zeno, and Plato; but no such practices can be tolerated among Christians.

"Wherefore let no one glory in men. For all things are yours." "This", remarks Barnes, "is a reason why they should not range themselves in parties or factions under different verses. The sense is, that since they had an interest in all that could go to promote their welfare; as they were COMMON partakers of the benefits of the talents and labors of the apostles; and as they belonged to Christ, and all to God, it was improper to be split up into factions, as if they derived any PECULIAR benefit from one set of men or one set of objects. In Paul, in Apollos, in life, in death, etc., they had a COMMON interest, and no one should boast that he had any special proprietorship in any of these things". Since all things are yours, why should you array one person or thing against another; or why should you claim the whole?

The devil has no better method of destroying confidence in leadership and of disrupting the peace of the church than that of fostering peculiar preferences for men. It might be wise for us to "watch our ramparts" at this point.

—SELECTED

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Many members of the church can't enjoy what they have, because they are struggling so hard, and worrying themselves to death, trying to obtain something else to enjoy.

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Usually the man who hollers the loudest for social justice, is the man who wants to pervert justice in behalf of his own selfish interest.

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## "Dr. Martin Luther King . . . And Some Of Our Brethern"

Three months ago, Dr. Martin Luther King, Jr. was murdered. THE DEED WAS COWARDLY to say the least. Millions of people, and certainly ALL CHRISTIANS, deplore this lawless act committed against a fellow citizen of the United States.

Now that the initial emotionalism has subsided, it is proper that a few observations be made . . . especially in view of the evident influence that Mr. King had on many, including some in the church.

1. It is noteworthy to point out that in the personality of Martin L. King, there was the combination of some very puzzling contradictions. He set himself forward as a religious minister, yet he did not believe the Bible. As a minister, he was supposed to "preach Christ," yet he did not accept the virgin birth and the deity of Christ. Early in his life as a minister, he adopted the philosophy of India's Ghandi more than he accepted the principles of Christ. (National Observer, December 30, 1963.)

2. Martin Luther King hailed himself as the apostle of non-violence. Yet, everywhere he went, he sowed the seeds of violence and so often, violence followed. Actually, he was a lawbreaker, although acclaimed to be "non-violent" one. He vowed that he would obey the laws that pleased him. In Memphis, he announced, "There ain't no injunction going to turn us around." By word and deed, he has been a most effective force for lawlessness in our country.

U. S. Senator Robert C. Byrd of West Virginia stated in a speech before the Senate, as recorded in the Congressional Record:

"Why cannot our people revere and obey the laws of the country which gave most of us birth and which we all should love?"

"There is a lesson to be drawn from what has happened in Memphis and from what has been happening with increasing intensity throughout the nation in recent years. That is, that mass protests, mass demonstrations, and mass marches and the like - whether labeled nonviolent or otherwise - can only serve to provoke and encourage unrest, disorder, violence, and bloodshed. And, in the end, those who advocate such methods often become, themselves, the victims of the forces they themselves set in motion.

3. "This, in a manner, is what happened to Dr. King. He usually spoke of non-violence, yet violence all too often attended his actions. And, at the last, he himself, met a violent end."

Mr. King explained his ideas on civil disobedience in terms of just and unjust laws, and how they are to be broken. During an interview on March 28, 1965, "Meet the Press," he said:

"I do feel that there are two types of laws. One is a just law and one is an unjust law. I think we all have moral obligations to disobey unjust laws."

As properly stated by Justice Frankfurter:  
"If one man can be allowed to determine for himself what is law, then every man can. That means first chaos, then tyranny."

4. The apostle Paul said in his epistle to the Romans, "Let every soul be subject unto the high powers." (Rom. 13:1-8.)

To Titus, he said, "Put them in mind to be subject to principalities and powers, to obey magistrates . . ."

Thus, the Apostle Paul admonishes all to obey the law and to respect authority, and those who refuse bring on serious risks and consequences.

5. Have we so soon forgotten that our forefathers came over from the old country to establish a decent society? Yet, there are seemingly always present those who would destroy it and in so doing destroy themselves.

6. It is beyond comprehension how any, especially some of our own brethren, could support the principles that guided the life of Martin Luther King. But such is evidently the case. One Christian College in West Texas lowered the American Flag to half-mast in honor of Mr. King; BUT THE SAME SCHOOL DID NOT PAY THE SAME RESPECT AND HONOR WHEN

RECENTLY ONE OF OUR OWN GREAT NEGRO PREACHERS, MARSHALL KEEBLE - SOUND IN THE FAITH, FRUITFUL, AND LAW-ABIDING-PASSED THIS LIFE. THIS SCHOOL LOWERED THE FLAG FOR A BAPTIST PREACHER, BUT NOT FOR A GOSPEL PREACHER.

While it is true that the President ordered the flag flown at halfmast on all NATIONAL PROPERTIES and INSTALLATIONS, Congress did not pass a law demanding this of PRIVATE citizens and PRIVATE institutions. It was a matter of choice - not a law to be obeyed.

7. Another one of our schools conducted a memorial service wherein Mr. King was eulogized. Maybe this is what is called a "liberal" Arts education. It should go without saying that our Christian Colleges should teach respect for law and order, patriotism, and good citizenship and not hold up a self-admitted law-breaker as a subject of praise and honor.

8. From the West Coast comes an official news release from another of our Christian Colleges stating on a certain date one of our young and dynamic radio evangelists would talk to the student body on the subject, "THE CONTINUING MESSAGE OF DR. MARTIN LUTHER KING". If there was ever a message that needed to be DIS-CONTINUED, it is the message Martin Luther King.

9. The church is in danger of suffering irreparable harm if those in positions of leadership, be they radio evangelists or college professors, persist in taking the church down the road of ultra-liberalism . . . the first step having always been to break down respect for the Bible . . . constituted and delegated authority.

## Is There Anything In A Name?

GUS NICHOLS

(Note: the following is some more "DOCTRINAL POETRY," I am writing a 250 page book of such rhymes. G.N.)

Some say there's nothing in a name,  
But God has changed names, just the same.  
Jehovah God, the Great "I Am,"  
Onced changed "Abram" to "Abraham."  
(Gen. 17:5; Ex. 3:14)

One Hebrew name for God was "EL,"  
God changed "Jacob" to "IsraEL."  
He then wore the name of the Lord,  
According to God's holy word.  
(Ex. 32:28; Deut. 28:10)

"Sarai's" name was changed to "Sarah,"  
Naomi" was changed to "Mara."  
Christ wasn't trying to deceive us,  
When He changed "Peter" to "Cephus."  
(Gen. 17:15; Ruth 1:20; Jn. 1:42.)

God named some before they were born,  
Gave them names their lives to adorn.  
God knew what sex the child would be,  
As you can very plainly see.

God did not give John a girl's name,  
And not always a name of fame.  
No accident made Christ "A Son,"  
Or a child of the Holy One.  
(Isa. 9:6-7; Isa. 9:14-15; Lk. 1:31-32.)

The Inspired Prophet did proclaim,  
That God would give us a "NEW NAME,"  
When Gentiles were no longer lost  
To the church after Pentecost.  
(Isa. 56:5; Isa. 62:2; Acts 11:18-26.)

The name "CHRISTIAN" fills the demands,  
Of those who speak as God commands.  
The name "Christian" is the "NEW NAME,"  
Was given of God - not in shame.  
(Isa. 56:5; 62:2; Isa. 65:15; Acts 11:26.)

T'was not given before the cross,  
With Gentiles unsaved and lost,  
But after the Great Commission,  
When Gentiles received "remission."  
(Isa. 62:2; Acts 15:7; 11:26.)

After Cornelius, Acts ELEVEN,  
The name for us was first given,  
You know, if you the scriptures search,  
ANTIOCH was a Gentile church.  
(Acts 10th and 11th Chapters.)

Many preachers were gathered there,  
But Saul of Tarsus was elsewhere.  
Saul was told to bear the new name,  
So they sent for him, and he came.  
(Acts 11:18-26; Acts 9:15; 11:26.)

Now it is not surprise or shock,  
"Were first called Christians at Antioch."  
They wore the blessed name of Christ,  
Who died for us in sacrifice.  
(Acts 11:26; I Pet. 4:14-16; Ac. 26:28.)

We're married to Christ, wear his name,  
For which we're not at all ashamed,  
We should substitute no other,  
This name is better than "Brother."  
(Isa. 56:5; Rom. 7:4; Acts 11:26.)

Now, let us be "Christians" only,  
Not of some sect, sad and lonely,  
Be not aliens, or Philistines,  
But indeed and in truth, "CHRISTIANS."  
(I Pet. 4:14-16; Jas. 2:7; Acts 11:26)

## "So The Story Goes... "

"We are going to start attending the services of the church just as soon as the baby gets old enough to take out . . ."

"Yes, we promised to attend as soon as the baby was a little older. But because she cries and makes a lot of noise, she has to be taken out quite often. I don't want to disturb other people. Too, I can't get anything out of the service with her acting as she does. We'll get started a little later . . ."

"Preacher, I know you think that we are just awful. But, we're not coming to church because Jennie just will not go to her Bible Class. If we force her to go, she will disturb the whole class . . ."

"I wish the preacher or elders would talk to our daughter, Jennie. She is running around with the wrong crowd, and I'm afraid she is going to get in trouble . . ."

"Yes, Jennie is married. They were awfully young, and he is not a member of the church, but we hope it will work out . . ."

"Well, Jennie finally married a man that can give her the better things of life. This is her third marriage. She just couldn't get along with the first two husbands. I had high hopes for awhile that he would become a member of the church, but the preacher there preached a sermon on marriage, divorce, and remarriage, and that made them angry. He swears that they will never attend again"  
And so the story goes . . .

-From Pasadena, Tex.  
Bulletin

## Ten Most Wanted Men

1. The man who puts God first.
2. The man who brings his children to services.
3. The man who sets the right example.
4. The man who thinks more of Bible School than sleep.
5. The man who gives liberally to the Lord's work.
6. The man who attends worship to please the Lord.
7. The man who has a passion to help.
8. The man who works "willingly."
9. The man who first see his own faults.
10. The man who is most concerned about winning souls for Jesus Christ.

-SELECTED

## Jesus Didn't Quit

Jesus didn't quit meeting with the disciples because Judas Iscariot was a thief, nor because Peter was fickle at times. He did not quit preaching and living right because some of the brethren were unforgiving, unkind, over-ambitious, or agnostic. Jesus didn't quit his post of leadership because he once had in his presence an adulterous woman, an unscrupulous business man, a gang of Pharisical hypocrites, or narrow-minded demon worshippers.

Have YOU quit? Are YOU planning to quit??

One can never obey the gospel and become a Christian too soon, for one never knows when it will be too late.

## The Work Of The Deacons

(Continued from page 1)

catalogued, but here are some suggestions: (1) They may assist the elders in the teaching and training program of the church; (2) Assist the elders in keeping up with members, encouraging them, rebuking them, restoring them, and edifying them; (3) Assist in teaching and preaching the Gospel; (4) Assist in planning and executing the worship services; (5) Take care of details of the benevolent work done by the church; (6) Assist in planning the finances: plan budget, keep books, handle details, etc.; (7) Help in keeping adequate records in all phases of the work; (8) Assist in visitation, reception, personal work; (9) Assist in the teaching program, order materials, and equipment, help train and secure teachers; (10) Help in looking after the physical properties of the church; (11) Keeping in close touch with the elders, being aware of their multiple duties, being conscious of the demands made on their time and talent, and being alert to step in and assist them in every possible way.

There are many other things we can not mention here. Little wonder that some say that being a deacon is good "training ground" for being an elder later.

---A. E. EMMONS, JR.

## A New Sound In Zion

CHARLES HODGE

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Corinthians 1:21)

Ignorance has been and perhaps will be our shame. Hosea said God's people were destroyed by lack of knowledge (Hosea 4:6). There is no premium on ignorance; there is shame upon those who take pride in such. For too long the church of our Lord has been "an hour late and a dollar short." We have been suspicious of anything new, big, and different. We have fought progress, been suspicious of education, and frightened of enthusiasm. Consequently, mediocrity reigns.

Preachers move often, basically because of failure to study and grow; elders and deacons stagnate church programs by unwillingness to plan and produce. Brethren become a "hiss and byword" among religious peoples because church problems, divisions, etc. have been over petty and childish things provoked by ignorance — both of scripture and common sense. God's church is as strong as its scripture and sanity. Truly, our revelry in ignorance is our shame!

However, a new sound is heard! Brethren are "blowing a fuse" on intellectualism. Never have brethren had more education and less sense than today. So goes the pulpit, so goes the church! Consequently, our dangers are within not without. Preachers are "exclamation points," and not "question marks." Preachers are prophets, not diplomats. They have been told to study existentialism and Barth if they are to "impress" the world, but let us rather "convict the world." (John 16:7; Acts 2:36, 37.) Our young ministers leave college half-believing, half-doubting, believing this is academic honesty. They have been encouraged to doubt rather than believe. Consequently, sermons become lectures; classes become theory; preaching brethren become skilled in "almost saying something."

### HEAD VERSUS HEARTS

This intellectual deceit confuses mental brilliance with Christian character. Too long brethren have enjoyed the sarcastic preacher who can ridicule with his tongue. Too long have we followed the brilliant rather than the mature! It is good to be intelligent but this is not enough! Do we "know the Lord"? This is the heart of the matter. Peter and John were "ignorant and unlearned" men before Jewish eyes (Acts 4:13). Paul, an educated man, "came not with excellency of speech or of wisdom" (I Cor. 8:1). Scholarship is one thing; Christianity another. Christianity aims at hearts; preaching that only comes from heads will never enter hearts. Empty preaching always makes empty pews.

### THEOLOGY VERSUS BIBLE

Recently, a college professor suggested, "the

time will quickly come when a preacher must have a BD degree at minimum for acceptance." When elders hire preachers, their first question might be, "how many degrees do you have?" One educated preacher sarcastically answered, "98 degrees". Christianity is not a toy for brilliant minds but a balm for broken hearts. Student preachers study from the purely technical view until a background becomes a foreground. Theology is one thing; Christianity is another. It is interesting to note that Jesus chose twelve but not Gamaliel. When God needed men, He found Moses, Amos, Elijah, and John the Baptist. Some of these would be unwelcome in our sophisticated pulpits. Let Christians enjoy the "meat" giving theology the "bones." Brethren are starved to death for plain gospel preaching. They hear philosophy, psychology, and theology, but not Bible.

Tragically, theologians are to religion what music critics are to music. They cannot play but they have all the answers! They "look down their noses" at "common brethren" and "less educated men." Many are nothing but "religious beatniks." Paul said, "ever learning and never able to come to the knowledge of the truth" (II Timothy 3:7). Luke recorded "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." (Acts 17:12.) Even sectarians are awakening to this. Samuel Turner, Jr., in the May 7, 1965 issue of CHRISTIANITY TODAY, had an article suggesting church-related schools were more critical of the Bible and Christian theology than state schools. In other words, schools established to preserve doctrine attained education only to lose it.

### BOOKS VERSUS PEOPLE

Hearing such a sermon recently including eloquence and flashes of brilliance a listener yawned saying, "So what?" Truly some preachers are eloquently answering questions brethren in the pews have not asked. Sermons are for decisions not discussions! The gospel was never intended to be "good philosophy". There is a vast difference in learning to do. David said "God's word was a lamp unto his feet" not his head. We are in this world not to know, but to act. Knowledge is this means to an end. Knowledge becomes ignorance when used as the end. Reul Lemmons suggested, "When professors make preachers, they make professors." It used to be, "Those who can, do; those who cannot, teach." But this is now changed, "Those who can teach; those who cannot, preach."

A knowledge in books is one thing; to use practically with people, another. The poet said:

I sought to hear the voice of God,  
I even climbed the church's steeple.

But God's voice came to me,

Go back down, I dwell among my people.

There is a vast difference in "sounding off" and changing men's lives. John Keats said, "Nothing ever becomes real until it is experienced. Even a proverb is no proverb until it is practiced." Learning without experience is like a bachelor lecturing on marriage and parenthood. Most things cannot be learned from books. People are not machines; they cannot be programmed with a computer.

Our greatest enemy has always been within, not without. The church is not harmed by woodpeckers outside, but termites in the foundation. Jesus said that when the blind lead the blind, they both fall. It is good to be sociologists, scholars, counselors, community leaders, BUT PREACHERS ARE FIRST AND ALWAYS PREACHERS! Preachers learn to preach by preaching — let's all get with it!

## Sins That Crucified Jesus

### Where Ordinary Sins

Sometimes we assume that something unusual was responsible for the death of Jesus. But there was nothing dramatic or sensational that brought about his crucifixion. Sins, plain, everyday sins that people commit right here in America are often within the very church of Christ, were responsible for the awful spectacle of the cross.

1. IGNORANCE ON THE PART OF RELIGIOUS PEOPLE crucified Jesus. "Then said

Jesus, Father forgive them, for they know not what they do." Luke 23:24. Many religious and good people oppose the church of Christ today, "for they know not what they do." (I Tim. 1:13).

2. IMPENITENCE OVER A REBUKE was a sin that crucified Jesus. Jesus rebuked the disciples for troubling a woman for "waste" in anointing Jesus with precious ointment. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver him unto you?" Matthew 26:14, 15. But men today, often within the church, are impenitent over rebukes sustained. Mk. 14:1-9; Jn. 12:1-10.)

3. LOVE OF MONEY CRUCIFIED JESUS. "And they covenanted with him for thirty pieces of silver." Matthew 26:15. Do we still have the love of money?

4. ENVY, JUST PLAIN, GREEN-EYED ENVY, CRUCIFIED JESUS. "For he knew that for envy they had delivered him up." Matthew 27:18. A person who is guilty of a sin that actually contributed to the death of Christ, is an awful sinner!

5. LYING HAD ITS PART. "At last came two false witnesses." Matthew 26:60. At any time a person bears false witness, against another, he aligns himself with those who crucified the Master.

6. FEAR OF PUBLIC OPINION also contributed to the Master's death. "And so Pilate, willing to content the people, released Barabas unto them, and delivered Jesus, when he had scourged him, to be crucified." Mark 15:15.

7. EVASION OF RESPONSIBILITY crucified Jesus. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Matthew 27:24.

Men still try to evade responsibility by finding fault with the church, the preacher, or by expecting other things or facilities to do the things they themselves are responsible for. This applies to personal obedience to the gospel, to proper child care and training, to performance of duties in connection with the churches work, and to many other things.

When men put office before obedience, silver before souls, and favor of men before favor of God, they take their places beside those who crucified Jesus.

It is shocking to know that they commonly committed sins we see so frequently about us, and sometimes find in our lives the sins that are responsible for the death of Christ.

Let us keep aware of the fact that God does not approve "little sins" in our lives, and be very diligent to live as far from these things as possible. "For the wages of sin is death." (Rom. 6:23.)

---GAYLE OLER

## "I Am Willing"

Look at my clothes—I'm no fashion plate,  
But always on time—I never come late.

My singing voice wouldn't rate top billing,  
But when singing is done, I'm always willing.

My contribution doesn't add much to the pile,  
But I give all I can, and that with a smile.

My ability's little—my talents are few,  
But I always enjoy the things I can do.

So weighed in the balance, my blessings are many.  
The truth is more "Will he?" than it is "Can he?"

---By Earlene Rose  
(Sister of our Roy Rose.)

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A child can tell you more things which are wrong with its parents, than any one else, but as it grows up many of their faults are discovered to be virtues instead. And those who know little about the Bible and the church see so much that is wrong that they are often bitter toward the truth, and toward the church and its elders and preachers. How they do need to grow up!

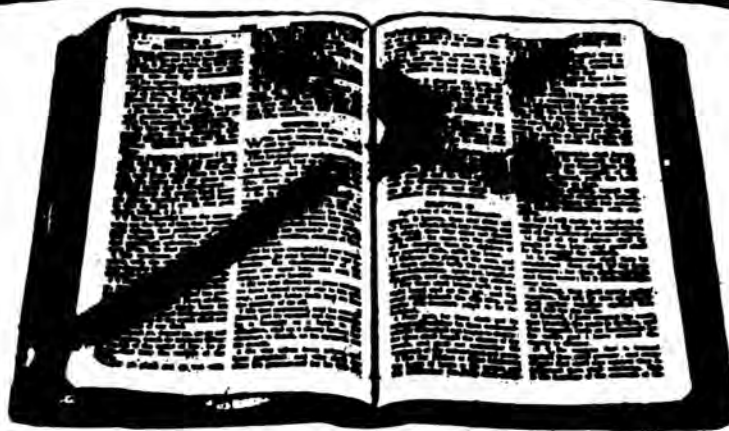
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Yes, there was a Judas Iscariot among the twelve apostles. But the rest of them did not allow such a thief, traitor and hypocrite, to keep them from doing a good work and going to heaven.

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# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8:32  
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"  
Acts 26:25  
"Grace and truth came by Jesus Christ"  
Jn. 1:17

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## Some Errors Refuted In Acts 2

(FINAL)

It was not an idle charge for Paul, the apostle, to tell Timothy to "rightly divide" the word of truth. (2 Tim. 2:15.) Too many people suppose that "the Bible is the Bible and I just take it all." Of course, the Bible is the Bible, as they say, but no one "takes it all" if by that expression he may mean that he obeys it all. There is not a man living that even tries to obey everything in the Bible. **WE MUST LEARN WHAT APPLIES TO US AND FOLLOW THAT.** Hence, we add to our refutations of error by suggesting that:

### WE ARE NOT UNDER OLD TESTAMENT LAW

In Acts 2:42 we read, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The apostles were beginning their labors under a commission far greater in many respects than that contained in Moses' law, or in the Old Testament. The law of Moses, sometimes called the law of God and the law of the Lord, was given only to the Jewish nation. Moses himself said, "Jehovah our God made a covenant with US in Horeb. Jehovah made not this covenant with our fathers, but with US, even US, who are all of US here alive this day." (Deu. 5:2-3) Four times he said that the covenant was with US, that is with the Jewish people when he brought them out of the land of Egypt. (Cf. Jer. 31:31-34)

The Lord Jesus said that he came to fulfill the law. (Mt. 5:17) This he did and then "nailed it to his cross" and took it out of the way. (Col. 2:14-15) This law which was taken out of the way was that which contained the sabbath law. (Col. 2:16-17) Therefore we are not under "the Ten Commandment Law" as some suppose. This is made abundantly clear in Romans chapter 7:—"Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7:4) In using the Lord's law of marriage in the verses prior to this one the apostle illustrates that we cannot serve under Moses and Christ, under the law and the gospel, and if we should attempt it we would become guilty of spiritual adultery. Further, by his illustration in verse 7 of Romans 7 he shows that the law to which they were made dead was the one that said, "Thou shalt not covet." (Cf. Ex. 20:17)

Space will not permit an extensive study of this matter of law keeping in this place. Acts 2:42 is enough to show that they were not commanded to keep the law of Moses, and those who may be interested in pursuing that matter further should read the following scriptures: Mt. 28:19; Mk. 16:15; Rom. 2:16; John 12:48; 2 Cor. 3; Gal. 2:16; 3:24-25; 4:21-31; 5:1-4; Hebrews 8. If it should be said that this view of the passing of the law would leave us free to commit murder, steal,

etc. may I suggest that all of the ten commandments of Exodus 20 are found in the New Testament in principle except that of sabbath keeping. The church was never bound to that law. None was ever reprimanded for violating it and none was ever punished for breaking it under Christ and the apostles.

### CHRISTIAN UNITY AN ACCOMPLISHED FACT

It is thought by some that "we cannot see the Bible alike" and therefore cannot be united in one faith. Others seem to think that one church and only one would be detrimental rather than beneficial to the Christian Cause. How strange these things sound to one who knows the fervent prayer of the Lord recorded in John 17: 20-21. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." Acts 2: 43-47 proves that what Jesus prayed for was not beyond the realm of possibility. All that believed were together, not warring factions against one another. They had all things common. They loved one another and saw that none suffered for the necessities of life. Not only were they together physically, they were joined in heart and mind and soul; they were one in Christ; they "were of one accord." Thus the prayer of Jesus began to be fulfilled on Pentecost. (Acts 2)

The greatest single hindrance to the Cause of Christ in the world today is the divided condition of those who claim to believe in God and Christ. When our lamented brother A. R. Holton returned from the Orient some years ago I asked him in a radio interview what the greatest problem was in preaching the gospel in Japan and other Far East countries. Unhesitatingly, he responded, "The divided condition that exists among our people." This is what Jesus said, "that they may be one—that the world may believe..." (Jn. 17:21)

### WHAT BASIS FOR UNITY?

That unity existed in the church in Jerusalem cannot be denied. It is important therefore that we agree on some common ground for unity. What standard shall we adopt? Are we going to revert to the time of the Judges when "every man did that which was right in his own eyes?" Such is nothing but anarchy,—rebellion against God. May I suggest some ground upon which we cannot unite? We can never be governed in religious matters by:

1. The voice of the people,—that is, by democracy.

2. Not by the dictum of a Pope. (Only one hour ago as I write this I heard the announcement that "the holy father" is holding on to the old traditions on birth control. The Catholic church itself will likely be in a furor on this matter.)

3. Not the "living voice of the living church."

4. Not the conscience. Our conscience is not a guide. It only tells us whether we have followed our guide, regardless of what that guide may be.

5. Not on the Old Testament, the law of Moses. That law was nailed to the cross. (Col. 2:14)

6. Not on the word of the preacher. He himself is under law to God.

7. Not by laws of the elders. They too are subjects of a higher authority.

8. Not by human creeds and traditions of any sort. They are all of men and from men and are divisive by their very nature. (Matt. 15:6)

There is only one possible solution to the question. That is to unite on the "apostles doctrine" as in Acts 2: 42-47. There is "one faith" and only one. (Eph. 4:5) It is therefore unscriptural and futile to talk of faiths as if there were more than one. Why not try God's way for a change and "contend earnestly for THE FAITH which was once for all delivered to the saints?" (Jude 3) This is the faith we can live by, unite upon, and the one in which we can die and go to be with the Lord. When the Bible itself is understood on the "unity of the faith" and the "unity of the Spirit" and the "unity of brethren" then you will no longer hear such statements as a preacher in a Middle Tennessee city made. He said, "There can be no unity if one church insists its concepts be swallowed by everyone else." There is a show of "churchism" in this statement indicating that the gentleman had no proper conception of what following the WORD OF GOD could do for a sin-stricken, divided, wrangling religious world.

"And the Lord added to the church daily such as should be saved." (Acts 2:47) The sinners did the obeying, the Lord did the adding. Men may "join" denominations in whatever way such institutions demand. After all, they are human in origin and as such those who create them may rule them. But becoming a member of the "body of Christ" is a spiritual process by which the Lord adds the saved to the church "which he purchased with his own blood." (Ac. 20:28)

Those who are added to the Lord and to the church are those who are "born anew." They are born of "water and the Spirit." (Jn. 3: 1-5) The emphasis of Bible conversion is upon obeying the commandments of the Lord to be saved. (Mk. 16:16; Acts 2:38; Heb. 5: 8-9) Our citizenship in the kingdom of God comes as a result of faith in Christ and obedience to his word. (Eph. 2: 13-14; Col. 1:13-14)

Another remarkable figure related to our salvation is in the word adoption. "But when the fulness of the time came, God sent forth his Son—that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5) In our courts parents receive children by adoption. Adoptions must be

(Continued on page 4)

## WORDS of TRUTH

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## Music In Worship

(NO. TWO.)  
GUS NICHOLS

The New Testament mentions both instrumental music and vocal music, just as it does incense and vocal music. But neither the incense nor instrumental music is connected with the worship in the New Testament. Instruments are mentioned several times in the New Testament, but not one time are they connected with church worship. Children sitting in the market place said, "We have piped unto you, and ye have not danced". (Mat. 11:17; Lk. 7:32.) Here is both "music" and "dancing", but it is a case of children at play, and not of Christians at worship.

Paul says, "And even things without life, giving sound, whether pipe or harp, except they give a distinction in sound, how shall it be known what is piped or harped? And if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:7-8.) This refers to signals on instruments in time of "battle", and not to Christians in worship.

Then in the book of Revelation, a book of figures and symbols, we read of those having "Harps, and golden vials full of odors, which are the prayers of the saints". (Rev. 5:8.) This scene was in heaven around the "throne" of God, and not here on earth in church worship. This scripture no more authorizes "harps" in worship than it does incense, or the "vials full of odors". (Same verse.)

Again, John heard a voice which was "As" the voice of many waters, and "As" the voice of a great thunder, and was "As" the voice of harpers on their harps. (Rev. 14:2-3 R. V.) The voice was the voice of singing. He says "And they sung as it were a new song". (Rev. 14:3.) This was not here on earth in church worship, but was up in heaven "Before the throne of God". (Rev. 14:5.)

Again John says, "And I saw another sign in heaven" which, he says included those "having the harps of God. And they sing the song of Moses", etc. (Rev. 15: 1-3.) Yes, John says this was up "in heaven", not down here in church worship. If we are going to make the conditions in the church conform to things in heaven, then we must do away with marriage here in the church, for Jesus says in heaven "They neither marry, nor are given in marriage". (Mat. 22:30.) Also, there will be babies in heaven; shall we therefore have babies become members of the church so as to make the church like heaven? Remember John saw incense in heaven also. Shall we burn incense in church worship in order to make our worship like what John saw in heaven? That which proves too much, proves nothing. (Rev. 5:5-8; 8-5.)

The only other reference we find to instrumental music in the New Testament is where the "Voice of harpers" would not be heard in Babylon any more because it would be destroyed. (Rev. 18:22.) This is a reference to worldly music in a city, and not to instrumental music in church worship. Hence, there is not one passage in the New Testament referring to instrumental music in

worship, "IN THE CHURCH."

### SINGING IN WORSHIP

In order to make a play on the matter, some have taken the position that singing also is not authorized in the New Testament worship. But singing is mentioned in the New Testament about twelve times and usually refers to singing in church worship. At the institution of the Lord's supper, "THEY SANG A HYMN AND WENT OUT". (Mat. 26:20; Mk. 14:26.) This was in worship. And there was no playing connected with the singing.

Next Paul and Silas sang praises unto God in the Phillipian jail. (Acts 16:25-34.) And they did not also play musical instruments in connection with this singing.

The next reference says, "For this cause I will confess to thee among the Gentiles, and SING UNTO THY NAME." (Rom. 15:9.) He did not say he would also play instruments in connection with the singing.

Then Paul says, "I WILL SING WITH THE SPIRIT, and I will SING WITH THE UNDERSTANDING ALSO". (1 Cor. 14:15.) He means he would sing in a known tongue so as to teach others and edify them in his singings in church worship. "I WILL SING WITH THE UNDERSTANDING" in a tongue so as to be understood by the audience. But he did not say one word about playing in worship.

The next reference says, "SPEAKING one to another in PSALMS and HYMNS and SPIRITUAL SONGS, SINGING AND MAKING MELODY WITH YOUR HEART to the Lord". (Eph. 5:19. R. V.) This was in church worship, for they were to speak "ONE TO ANOTHER" in this singing. And instead of a mechanical instrument being used to accompany the singing, he says, "SINGING AND MAKING MELODY WITH YOUR HEART to the Lord". Hence, the "HEART" is the instrument authorized to accompany our singing in worship. The command to make our melody in, or with the "HEART", as the accompanying instrument, excludes the use of a mechanical instrument, just as the command to offer Isaac excluded the offering of Ishmael.

Again, "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.) This is clearly SINGING in church worship, for it says by such singing they were to "TEACH AND ADMONISH ONE ANOTHER". But where is there one word in the New Testament about playing in church worship? Where?

Again we read: "I will declare thy name unto my brethren, in the midst of the church WILL I SING PRAISE unto thee". (Heb. 2:12.) There is no authority here for instrumental music in church worship.

James says, "Is any among you afflicted?" Let him pray. Is any merry? LET HIM SING PSALMS." (Jas. 5:13.) There is no authority for playing in the worship of the New Testament Church!

## The Case of Moderate Drinking?

(JIMMY JIVIDEN)

Is there a case for moderate drinking? Millions have been spent by the liquor industries to try to erase the stigma that our society has placed on the drinking of alcoholic beverages. They portray drinking as a social lubricant and a part of distinguished living. They portray drinking as a part of our American heritage of individual liberty. They portray drinking with success and abundant living. In spite of these advertisements being false, their constant repetition has caused some to believe that they are so. It is a shame that even in the church of our Lord some have been taken in by these advertisements.

There has always been the problem of the alcoholic in the church. There have always been some who refuse to see anything wrong in moderate drinking. Thus far these have always been exceptions instead of the rule. Today, however, there are some who would advocate that the Christian has the liberty to drink alcoholic beverages in moderation and that we are to be

careful not to pass judgment on him because of this. I deny this!

No one will deny that wine was used in the New Testament times with their meals as a food and for health reason. This, however, does not justify moderate drinking in our contemporary society.

In New Testament times they drank for a different purpose. It was part of their food. It was a basic part of nearly every meal. People drink today for a different reason. They drink to dull their senses, to forget their problems and to break down their inhibitions.

In New Testament times there was no social stigma connected with the drinking of wine. The same cannot be said of drinking in the United States today. The law places a stigma on it. It is illegal to sell to minors. The newspapers place a stigma on it. They report that a vast number of the violent acts, auto accidents and immorality is connected with drinking. The New Testament might be used by other cultures to sustain their use of wine as a food with meals, but it cannot be used in the United States to uphold a case for moderate drinking.

I question whether it is possible to drink "in moderation." I have never known anyone who drinks who has not at some time in his life taken too much. A couple of drinks at a cocktail party can affect one's ability to drive. Would this be moderate drinking? If because of his dulled senses he would have a wreck on the way home, would he be excused? I have known very few drinking people who did not claim that they drink "only moderately." This includes the many alcoholics and problem drinkers that I have known. Moderate drinking must be looked at in view of its consequences. Most people who claim to drink moderately now, will have problems with alcohol in the future. All statistics bear this out. No one ever plans to be an alcoholic, a drunk or a problem drinker when he takes his first drink, yet this is too often the case.

I question that moderate drinking is a point of Christian liberty. Romans 14:13 says: "Let us not therefore judge one another any more." This passage cannot be used to place moderate drinking in the realm of individual opinion. Romans 14 discusses dietary customs and the observance of special days. It does not include such things as drinking of alcoholic beverages. Moderate drinking has moral as well as social implications. Whether or not a person ate meat or abstained and whether or not a person observed a special day could never have the moral implication that the moderate drinker has. These things would never lead anyone to beat his wife, commit adultery, neglect his children or commit unlawful deeds. Moderate drinking too often does this either to the individual drinker or to the one he has influenced to drink. Drinking conservatively is not a question of Christian liberty. It is a question of morality.

I question that teaching against moderate drinking is judging a brother. This is an old argument. Any time a person wants to justify something that another objects to, he charges the objector with judging. The adulterer says those who condemn him are judging. The one in religious error cries out that those who oppose his error are judging him. It just is not so. When a Christian teaches against the evils and the consequences of drinking, whether or not in excess, he is not judging. He is merely pointing out the sins which are brought about through the use of alcoholic beverages. Who can deny that even "moderate drinking" is used to promote sexual immorality? Who can deny that even "moderate drinking" will develop into drunkenness in a vast number of cases? Who can deny that preachers should cry out against these sins and moderate drinking which contributes to them?

There is no reason for moderate drinking in the United States. In spite of what the propaganda of the liquor industry may say and in spite of the rationalization of those who want to justify it, a Christian should not drink—even moderately.

—Firm Foundation—

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It is easy to cry aloud that the world has gone to the dogs, but the only man who does anything about it is one who starts a dogfood factory.

## The Christain Citizen

The past week I read several articles in the paper warning of the danger of the complete fall of our government. One of the articles was by J. Edgar Hoover. He pointed out that a small group was set to bring about chaos and the over-turning of democratic processes of this country.

In view of the general lack of respect for civil government, it is time for God fearing and freedom loving people to look at what the Bible teaches about this matter. The Bible gives the principles upon which a government can rest that brings blessings to its citizens and the responsibility of people to the civil state. This is the only means to avoid chaos and have peace and order. Thus, I present a number of passages that show how to have good government.

"The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you. Now for a long season, Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn to the Lord God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. AND NATION WAS DESTROYED OF NATION, AND CITY OF CITY, for God did vex them all with adversity." (II Chron. 15:2-6.) Except for underscoring the principles that caused their trouble, these verses read almost like our daily newspapers.

Now consider some timely statements in Proverbs. "By the blessing of the upright is the city exalted: but it is overthrown by the mouth of the wicked." (Prov. 11:11.) How apt is the last part of this verse when cities are burned by wicked men crying "Burn, baby, burn!" "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34.) "It is an abomination to kings to commit wickedness: for the throne is established in righteousness." (Prov. 16:12.) "Mercy and truth preserve the king: and his throne is upholden by mercy." (Prov. 20:28.) "Take away the wicked from before the king, and his throne shall be established in righteousness." (Prov. 25:5.)

Now consider some passages in the New Testament. The Pharisees seeking to entrap Christ said, "Is it lawful to give tribute unto Caesar, or not?" Christ answered by saying, Show me the tribute money. Then he in turn asked them, "Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17-21.) What would be Christ's answer to some preachers that are leaders in "Non-violence?" movements that are defying law and order?

"Let EVERY SOUL (are preachers exempt from every soul?) be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, RESISTETH THE ORDINANCE OF GOD: and they that resist shall receive to themselves damnation." Where does this leave out those that defy law and order? They may be honored by men but this verse says that they shall receive damnation from God. "For rulers are not a terror to good works but evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is a minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, YE MUST NEEDS BE SUBJECT, not only for wrath, BUT ALSO FOR CONSCIENCE SAKE. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." (Romans 13:1-8.) Many are crying out that it is for conscience sake that they are rebelling against laws that they consider unjust. But this passage teaches that we are to be subject to laws that we may not like and the reason for doing so is for

"CONSCIENCE SAKE."

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for punishment of evil doers, and for the praise of them that do well. FOR THIS IS THE WILL OF GOD, that with well doing ye may put to silence the ignorance of foolish men: As free, AND NOT USING YOUR LIBERTY FOR A CLOAK OF MALICIOUSNESS, but as servants of God. Honor all men, love the brotherhood, Fear God, Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the forward." (I Pet. 2:13-18.) The Bible does not promote slavery but it did not seek to overthrow governments just because there were laws that were unjust. THE PRACTICE OF THE PRINCIPLES OF THE GOSPEL BROUGHT AN END TO SLAVERY, THE WAY TO CHANGE LAWS THAT ARE UNJUST WHEN THERE ARE SUCH LAWS IS BY THE PREACHING OF THE GOSPEL AND THE PRACTICE OF ITS PRINCIPLES.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, duest not bring against him a railing accusation, but said, the Lord rebuke thee," (Jude 8:9.)

When the High priest commanded that Paul be smitten, Paul rebuked him sharply. It would seem that if there was a just cause for one to speak in such a manner as Paul did, it was on this occasion. But when some one said, "Revilest thou God's high priest?" Paul replied, "I wist not, brethren, that he was high priest; for IT IS WRITTEN, THOU SHALT NOT SPEAK EVIL OF THE RULER OF THY PEOPLE." (Acts 23:1-5.) Paul respected the office even though Judiasm had been abolished and the man was unworthy of the place.

These passages point without mistake to the responsibility of Christians being good citizens. All of us need to imbibe the principles of truth so that we may be good law abiding citizens. I know of no law that requires rejecting God, denying Christ, or that forbids our worship unto God. In the absence of any such law, Christians are required by the Bible to obey the laws for conscience sake, if for no other reason. New Testament Christianity promotes and requires good citizenship. The man with a Bible in his hand or with "Doctor" or "Reverend" before his name who encourages rejection of laws just because he does not like them does not know anything of the teaching of the Bible and cares less. They are the blind leading the blind.

## Defeating God's Purpose

FRANKLIN CAMP

"And Jesus went into the temple of God, and cast out them that sold and bought in the temple, and overthrew the table of the moneychangers, and the seat of them that sold doves, And he said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matthew 21:12, 13.

There is a sense in which no man can defeat the purpose of God. The ultimate aim of God's purpose will be fulfilled. In spite of man's wickedness and opposition to God's purpose, it will be carried out. But we may defeat God's purpose as it relates to our enjoyment of the blessings that may come to us through his purpose. We can enjoy the blessings offered to us by God only as we make our lives conform to his purpose. It is in this sense that I refer to defeating God's purpose.

There are two accounts of Christ cleansing the temple. One is found in John 2 and the other in the reference quoted at the beginning of the article. One was at the beginning of his ministry and the other near the close.

It was God's purpose that the temple be a house of prayer but the Jews were not using it as God intended and thus defeated his purpose. The temple was being used for selfish ends instead of spiritual improvement. In the same way, we may defeat God's purpose for the church.

GOD PURPOSED THAT THE CHURCH BE ONE

The law of Moses separated Jew and Gentile. But the law was intended to be only temporary. The setting aside of the law which divided Jew and Gentile shows that God intended for the church to be one. "But now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ. 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 contained in ordinances, for to make of 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. 2:13-16.) In John 17:20, 21, Christ prayed for unity. The epistles abound with arguments for unity and condemnation of division. The religious world is in a sad state of division today. All that are having a part in this are defeating God's purpose in relation to his blessings intended for them. The attempt to selfishly use the church is at the root of all religious division. Religious division is as much a perversion of God's purpose as changing the temple from a place of prayer into a house of merchandise. It would be as scriptural to try to defend what the Jews were doing in the temple as to defend religious division today. What would you think of a man that would try to take the Bible and justify the Jews action in the temple? Most people would consider it ridiculous. But it would be no more so than a preacher trying to defend religious division and the world is full of preachers that are trying to do just this. The actions of the Jews in the temple was a sad commentary on their religion. A divided religious world is also a sad commentary on the religion of our day.

GOD PURPOSED THAT THE CHURCH BE A PLACE TO WORK

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire LABOURERS into his vineyard" (Matt. 20:1.) The church is no place for idlers. The ones sent into the vineyard were idle, before going into the vineyard. The householder did not hire men to continue to be idlers. There are many in the church today who are not doing anymore than they were before they were baptized. Before they were baptized, they attended one or two services a week. Some even contributed money before they were baptized. What are they doing now that they did not before they obeyed the gospel? A careful examination by many in the church would reveal they are not doing any thing more now than they were before being baptized. Paul admonished the Corinthians to be "stedfast, unmoveable, ALWAYS ABOUNDING IN THE WORK OF THE LORD, forasmuch as ye know that your LABOUR is not in vain, in the Lord." (I Cor. 15:58.) This passage points out that we are ALWAYS TO BE WORKING; THAT WE ARE TO ABOUND IN THE LORD'S WORK. Note that he also uses the word LABOUR. Christians are to be labourers and not seeking POSITIONS. How many of us could truthfully say that we are labourers? Are our efforts in the cause of the Lord sufficient in number and intensity to indicate that we are labouring for the Lord? Idlers in the church defeat God's purpose. Idlers do not grow spiritually. But spiritual growth is essential to the fulfilling of God's purpose in our lives. Measured by what we are and what God wants us to be is there not a genuine need for work? It takes work to cut off the hand or pluck out the eye that may be standing in the way of our spiritual growth. Then consider the job facing us in carrying the gospel to a lost world. The population is growing faster than we are converting people. In spite of the growth of the church percentage-wise in the last ten years, we are further behind in reaching the lost than we were fifty years ago. When we sit idle and let the world go to hell we are defeating God's purpose.

Usually those who are covetous and ardently wishing for more and greater wealth, are actually wishing for something for nothing.

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The growling man is one who lives a dog's life.

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Patience is a good thing, especially if exercised in a good and worthy cause. But no amount of patience could enable a rooster to lay an egg.

## Some Errors Refuted In Acts 2

(Continued from page 1)

according to law. The law of spiritual adoption is the gospel of Christ and is said to be "the power of God unto salvation." (Rom. 1:16) But the gospel issues its commands which must be obeyed that the promises of the eternal inheritance might be forthcoming to the child thus adopted into God's family.

In yet another figure a man or woman, boy or girl, is build into God's building, the church. (Eph. 2:19-22; I Pet. 2:5-9) God's people are "living stones" placed there by the Master Builder, the Lord himself. God does the building. His people are his instruments, his tools, through preaching the gospel and caring for God's house. But the church is a spiritual house, so only God has the ability and the know-how to make the additions.

Other figures are that of a purchase (Ac. 20:28); the process of grafting (Rom. 11:19-20); and that of a marriage (Rom. 7:4). All these express various relationships of the saved person to God and Christ and should not be confused one with another. They all agree completely with Acts 2 in which we find men convicted of sin through gospel preaching, and their addition to the Lord and to the church through faithful obedience to God's word.

Virgil Bradford  
Goodlettsville, Tennessee.

## "I Visited Your Services"

R.W.G.

Being basically religious, and experiencing numerous disappointments in seeking spiritual food where I attend church, the invitation by a member of the church of Christ to visit your services became irresistible.

It was a Sunday evening and time was drawing near for the evening services of the various churches. Reflecting upon the promises of finding a "sincere people striving to worship God acceptably, and according to the Bible," I decided to visit your services. When I arrived several had gathered around the entrance of the building. Several of the men nodded as I approached them, but one broke rank and extended his hand, mumbling his name. When I told him who I was he said, "we're glad to have you." If I had expected more via courtesy to visitors I was in for a disappointment.

As I approached the entrance there appeared to be a party of a sort going on inside. As I entered it was learned that children and a few adults alike were creating the bedlam. There was no apparent cause for the fun making, loud talking and general confusion. At about two minutes of the hour the men who had been smoking and visiting together near the front came into the building. A young man arose and entered the stand with a song book in his hand. He called out a number quite loud and distinct and most of the confusion and noise began to subside. He called out the same number the second time, and I could tell by looking around me that no one seemed to be playing bingo. Thus I concluded that this was the number of the hymn to be sung.

The man with the hymn book in hand began a solo, but before he was very far along with the song, and without invitation, the congregation began to sing with him. He didn't seem to object but a large number of you did not seem to wish to impose upon him and did not join the others in singing.

After three such songs and a prayer worded very impressively by one of the men, your minister entered the pulpit and read a text. At this point there seemed to be a few moments of intense interest and quietitude. As the sermon was being developed, however, my attention was diverted by a noise near the back of the auditorium. It seems that some young person had written a note that was being read with much amusement by the sizeable number of teen-agers sitting in the rear.

One young man was slumped down in his pew and appeared to be punching those in front of him with his feet. Surely my eyes deceived me. "Where are the parents of these youngsters," I wondered.

As I turned toward the minister again in an attempt to glean something of value from his sermon I noticed that a man near the front was nodding. It was difficult to believe that one could actually sleep in such confusion, but I suppose it was the air conditioning.

Before I realized it the minister was saying, "Now we come to an important part of our service—the invitation of the Lord." I found myself asking, "Is the Lord actually in this place?" But the minister seemed intent and quite sincere. Perhaps, I thought, things are going to improve for the remainder of the service. At the minister's invitation the congregation stood. Many began to put coats on their children, others turned to look at the clock at the rear of the auditorium. A few were singing but with little conviction in their voice. Your minister appeared to be quite disappointed that no one had answered the invitation, and I am sure he was.

There were some of the impressions I gained when visiting your services. I hope you will not insist upon my returning, because, to be perfectly honest, I have no intentions of doing so. Let me confess, however, that I am sorely disappointed with my visit. I did so hope that the good things told me were true about the church of Christ. Let me confess, too, that I am embarrassed about not hearing the minister's lesson. It was not deliberate on my part, but the disturbances and incidents I told you about gained and held too much of my attention. Please express my regret to him. I am sure he had spent much time in preparation and looked forward with great anticipation to the time of delivery.

On the Monday morning following my visit the member of your number who had so often invited me called by my home. She had heard of my coming and came to congratulate me. When I inquired about her whereabouts she seemed ill at ease, but explained something about a farm they had recently bought and how she and her husband had found this a good outlet for their children's pent-up energies. Seems they frequently fail to get back in town in time for the evening service. This, too, was a real shock to me.

My friend wanted to know of my impressions of your preacher. It was embarrassing for both of us. I honestly could not remember the text nor much of what was said. She insisted I tell her what impressed me most. "The empty pews, most of all," I confessed. Lack of warmth toward a stranger in their midst was the second most impressive thing, and the haphazard manner in which the service seemed to be carried out. Oh yes, and there was the poor quality of the singing!

Since I visited your services with a critical eye, and since this was my first reaction to a Church of Christ, I thought you would like to hear of my reaction.

## Personal Work

(EDWIN P. FRY)

How often do we hear the preacher and Bible teachers in the church speak out on the matter of "Personal Evangelism"? How the true disciple of Christ, every child of God, has his own work of personal evangelism to perform? How we know this because the Bible tells us so? This work is so important that the apostle Paul felt himself to be a "debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise. So much as in me is, I am ready to preach the gospel to you that are in Rome." (Rom. 1:14-15.)

Exactly how are we to fulfill this commandment of God? Are we now fulfilling God's wish in this matter, and if we are to what extent? An article entitled "Never Too Late" gives an account of how one man attempted to comply with the will of God in the matter of personal evangelism. I quote:

T. R. Stewart, a railroad engineer, was sprinkled as a young man. Later in life, however, he became disgusted with denominationalism, threw away his Bible, and announced to the world that he had become an atheist. He completed his service for the railroad and retired.

One Sunday afternoon, soon after his retirement, he turned on his television and happened to hear a sermon on the "Herald of Truth". After listening to several lessons, he declared, "This is what I have been looking for."

He got up from his chair, dressed, and got into his car, and asked the nearest service station man to direct him to the Church of Christ. The station attendant told him there was none. Then he called the phone company. They gave him the number of the church where he lived, and that same day he was baptized into Christ by Buford Pittman. This is a wonderful story, but it is not the end.

He was now an elderly, retired man—could he do anything for Christ? He decided he could. He started showing filmstrips in his home and in homes of neighbors and his friends. These were filmstrips concerning Jesus Christ and his Church. He knew his limitations, but he decided he could do this. Within two years he had brought 24 people to Christ—all this was after he was 75 years old.

"Heavenly Father, help us to see our excuses for what they really are and arise to do the task before us.

In Jesus' name, Amen.

## All the Church Cares About Is Money?

Have you ever heard that statement? If you are associated with a dead and do-nothing church, then perhaps you haven't. But if the congregation you worship with sends missionaries, houses orphans, feeds the hungry, and clothes the needy, then somebody occasionally complains: "All the church cares about is money."

If the charge is true, it puts the church in bad company. The one indictment that can be consistently brought against every sordid segment of society is: "All they care about is money."

All the liquor industry cares about is money. That is a true statement despite the fact that it is seldom said. Liquor interests have no regard for a man's family. They don't care about accidents and mangled bodies caused by drinking. They do not care about skid row and the human lives left shattered.

All the tobacco companies care about is money. They don't care about stained fingers, lips, lungs, or perhaps the cancer which they have caused. They don't care about wasted budgets.

Now what about the Church? The church cares about the lost and dying. The church cares about the home and the community, about immorality and lawlessness.

**THE CHURCH MUST NOT CARE ABOUT MONEY BECAUSE IT GIVES AWAY EVERY PENNY IT CAN GET ITS HANDS ON, TO ADVANCE THE KINGDOM OF GOD.** Here's the only interest the church has in money: It's a form of energy, a kind of fuel which can be used **TO BLESS PEOPLE SPIRITUALLY.**

The kind of man who says, "All the church cares about is money," is telling you more about himself that about the Church. **THE CHURCH HAS ABSOLUTELY NO TERMINAL INTEREST IN MONEY WHATSOEVER.**

The church merely wants to assist the brethren by translating the root of all kinds of evil which the brethren can't take with them into treasures which moth and rust cannot destroy.

If you ever again hear anybody else make the statement, you'll be prepared to set him straight.  
SAVANNAH, TENNESSEE

Bulletin—

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Most people stand for whatever they think the masses will fall for.

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It takes many a tumble to keep us humble.

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Sincere praise is good and is not flattery. Some do not know the difference. Flattery is somewhat like perfume — it is best to only smell it — not swallow it. Well deserved praise is the life of many.

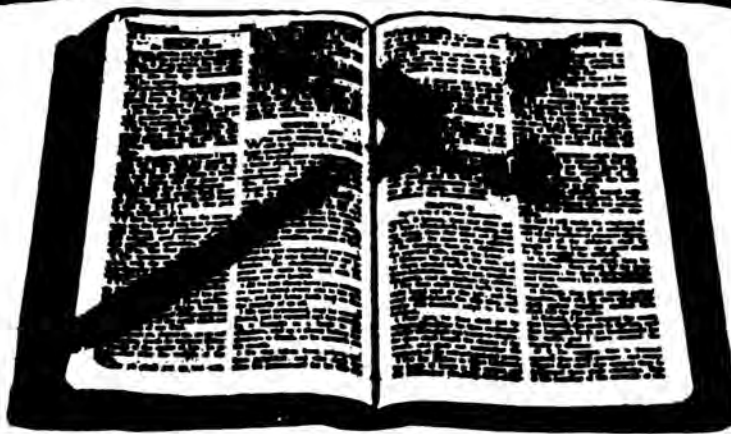
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The wife who is a backseat driver reminds us of the husband who cooks from the dining room table.

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It is tough enough to live a day at a time. Why not slow down and take it easy? Most people try to live three days in one — yesterday, today and tomorrow.

# 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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## Vocation or Avocation

V. B.

"I--beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3) Instead of the word CALLING, we have the word VOCATION, in the Authorized Version. The words are the same in their meaning, but I wish to emphasize its opposite, that is, AVOCATION. With you is the Christian life and work a VOCATION or an AVOCATION?

As we apply these words to secular things and occupations we understand that a man's vocation might be that of a Doctor, a merchant, a farmer or any one of a thousand things. That is his main line of work. Everything else is a sideline, or an avocation. A man who works hard all day at some technical job seeks in the evenings to find a sideline, an avocation, to relieve the tensions of the day. He may go into his dark room and develop pictures, or he may get out in the yard and dig in the soil as he cultivates his flowers or a vegetable garden. Building model airplanes has for many years been an avocation with many. Many housekeepers enjoy making pocketbooks and the like which is not their main line of duty but an avocation.

Now the Christian's principal work is that of serving God. He seeks first the kingdom of God and his righteousness. (Matt. 6:33) Our preaching brethren of a few decades ago used to illustrate this by the story of a cobbler who moved into a certain town and settled down. A neighbor inquired of him, asking, "What work do you do?" His answer was, "I am a Christian, I am serving the Lord." After a series of similar questions, all of which received the same answer, the neighbor asked, "But what do you do for a living?" "My friend," answered the cobbler, "My principal occupation is that of being a Christian, and while I am at the job I am cobbling shoes to help make it through." You see, then, that serving the Lord was the man's VOCATION, while his work at the cobbler's bench was a sideline, an AVOCATION, to make expenses as he sojourned in the world.

The church is hampered in its work today because the kingdom of God is a sideline, an avocation, with too many church members. In this sort of person we find a tendency to excuse himself from working with the brethren to save the lost, visit the sick, or perform deeds of mercy toward the needy. The same brother who worships occasionally, if he feels like it, finds it inconvenient to attend a gospel meeting or visit a wayward member because he himself has his heart set on this world without regard for his own soul or the needs of others. Christianity with him is indeed an AVOCATION instead of a VOCATION. The Lord has promised to save those who call

upon his name. "And it shall be, that whosoever shall call on the name of the Lord shall be saved." (Ac. 2:21) Calling on the name of the Lord is not praying for pardon but obeying the commandments of Christ. This is quite evident in the whole of Acts 2. But what of our "calling?" How are we called? Well, the answer is plain enough in the language of Paul:--"God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he CALLED you through our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thes. 2:13-14) This calling is "the high calling of God." (Phil. 3:14) It is a holy calling. (2 Tim. 1:9) It is a heavenly calling. (Heb. 3:1) Is it any wonder, then that Peter wrote, "Wherefore, brethren, give the more diligence to make your CALLING and election sure?" (2 Pet. 1:10) And what could be stated with more meaning than this to show the value and importance of being a Christian?--"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who CALLED you out of darkness into his marvelous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10)

Being a Christian involves great changes in the individual life. So much so, in fact, that the process is called a birth. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5) This is also called a translation:--"Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins--." (Col. 1:13-14) Even the best of people who are not in the kingdom of God are yet unsaved and walking in darkness. But those who are Christians are those who are urged to:

**WALK IN LOWLINESS AND MEEKNESS.** This describes a state of mind. This state is opposite that spirit of haughtiness, self-righteousness and self-will. Men are enemies of God in their mind. (Col. 1:21) There must be, therefore, a turning of the mind and heart toward God that we might serve him acceptably. Moses is described as being the meekest man in all the earth. (Num. 12:3) This is said of him in connection with the efforts of Miriam and Aaron in their envy of Moses' authority. Miriam was smitten with leprosy, yet in spite of her jealousy Moses turned to God and prayed for her recovery.

Christ above all is the epitome of meekness and lowliness. (Mt. 11:28-30; Zech. 9:9, 1 Pet. 2:21) Since we must become Christ-like to be Christians in deed, as well as in theory, let us remember that

we must develop these traits. Otherwise, Christ is not ruling in our life.

**WITH LONGSUFFERING, FORBEARING ONE ANOTHER IN LOVE.** It seems easier to be a critic than it is to be a helper. Our patience wears thin at the very times it is needed most. Many who are "babes in Christ" have sometimes been shamed or ridiculed for some weakness or wrong, when what they needed was a word of kindness, sympathy and understanding. We need to remember our own weaknesses in times past. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Rom. 15:1) "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2)

**ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.** This is the unity taught by the Spirit in the word of God. It does not teach or demand that we have peace at just any price. There are some who do not want peace, and where such a spirit is found we can only take up the sword of the Spirit and fight to the finish. We cannot, for instance, bow to the dictates of men and their opinions for the sake of peace. If we did we would cease every last thing that we are doing in an effort to serve God. On the other hand each of us should examine himself to be absolutely certain that he is not the cause of strife and division. But we must ENDEAVOR, we must exert every effort possible to be at peace among ourselves. The things that follow in our text tell us why.--There is ONE body, etc. So in our next article we will begin a study of these great issues of truth. What is the ONE BODY? And what difference does it make (more next week)

### True Forgiveness

Joe was dying. Realizing that time was running out, he was concerned about making everything right. One matter especially stood out in his mind. For years he had been at odds with Bill, formerly one of his best friends. He often argued with him over the most trivial matters, and in recent days had been unwilling even to speak with him at all. Wanting to straighten things out, he sent word for Bill to come and see him. Graciously, Bill consented. When he arrived, Joe told him that he was afraid to go into eternity with such a bad feeling between them. Then, very reluctantly and with a great effort, Joe apologized for the things he had said and done. Reaching out to shake Bill's hand, he asked forgiveness.

Everything seemed just fine until Bill left. He was just about out of sight, when Joe cried after him, "But, remember, if I get better, this doesn't

(Continued on page 4)

## WORDS of TRUTH

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GUS NICHOLS

Editor

1500 Sixth Ave., Jasper, Ala.

JAMES A. HORTON

Circulation Manager

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## Reply To Brother Harkrider

By GUS NICHOLS NO. 4

This is a further reply to another of Brother David Harkrider's remaining points which he is seeking to make against orphan homes. Please read my former articles again, if possible.

In his next "SIMILARITIES" argument, in which he is arguing that the orphan home is wrong because it is "similar" to the missionary society in some respects, he says, "4. BOTH HUMAN ORGANIZATIONS PROVIDE FOR NEGLECTED CHILDREN AND AGED PEOPLE."

1. He thinks this proves the orphan home is sinful and wrong and has no scriptural right to exist. But does this logically follow? If the Harkrider home were to begin to provide for some "neglected children" would that prove that it is sinful, like the missionary society? Are all those natural homes which "provide for neglected children" without any right to exist, like the missionary society?

2. As we have abundantly shown in former articles, the missionary society is an ecclesiasticism, an organization composed of churches, while an orphan home, like our own natural homes, is not an ecclesiasticism, but simply a home for the homeless. It is admitted that the orphan home has a scriptural right to exist, but that the missionary society has no such right. The missionary society has no scriptural right to exist regardless of how it is supported. It is an ecclesiasticism, an unscriptural organization composed of churches, and it would be wrong and unscriptural even if only individuals supported it out of their own pockets. But the anti-orphan home brethren admit that the orphan home is scriptural, and that the only thing they object to is the way it is supported: they contend that only individuals can scripturally contribute to orphan homes. They argue that the church can't contribute to any other institution, or organization, but that the church becomes tied to whatever it gives.

3. If this were true, which it is not, then the orphan home could not receive contributions from churches, but the same would be true of my home, or yours, in cases of destitution and need; for our homes are other institutions which are not the church. If the church could not scripturally give to any other institution, then it could not give to my home or yours in need. Neither could one congregation, which is a local institution or organization, give to another congregation in need, as they did do in New Testament times. (1 Cor. 16:1-3; Acts 11:29-30.)

4. Brother Harkrider says of the orphan home and the missionary society, "BOTH HUMAN INSTITUTIONS PROVIDE FOR NEGLECTED CHILDREN AND AGED PEOPLE." Our own natural homes do this sometimes. Are they like the missionary society, with no scriptural right to exist? Is my home and yours sinful institutions if

they give to needy children? Or, to "aged people"?

5. Paul says, "I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.)" (1 Cor. 16:15.) Now, here is a family, or home, like yours or mine, taking care of needy people. Was this home like the missionary society? Both care for little children and needy people. If this fact condemns the orphan home and makes it like the missionary society, and unscriptural, then the same would make the home of "Stephanas" a sinful home for the reason it cared for saints—maybe "aged people" included, as well as little "children."

6. Is a home a human institution, or an institution of the devil, if it cares for little homeless "children" and "aged people"? If so, then was not the home of Stephanas a human institution and of the devil? (1 Cor. 16:15.) This home of Christians "addicted themselves to the ministry" of saints, or to the care and support of saints. If they did not take them into their home and care for them, they could have done so in a scriptural manner, if there had been such a need. And if they did not feed these needy people, they could have done so if there had been that need. They did serve in what ever way there was need. They were "addicted", or given to this work in a permanent sort of way, somewhat like an orphan home. In fact, their home was turned into a benevolent home of some sort. Now, was the home of Stephanas, like the unscriptural missionary society, which is an organization composed of churches, with no scriptural right to exist, regardless of how it is supported? Who can believe it?

7. The church did not start the home of "Stephanas", and neither was the church over his home, exercising authority over it, telling the family when to retire at night, when to arise, and how to cook. Neither did the church discipline the members of the "Stephanas" home or family. And the church is not over "Childhaven" either, did not start or organize it, and does not run it.

8. But the anti-orphan home brethren argue that the church becomes tied to the orphan home if it gives to such a home. Well, would the church have become tied to the home of "Stephanas" if it had, (through misfortune of some kind) become destitute, and the church had contributed to it? (1 Cor. 16:15.)

9. The church can contribute to a home in need. (1 Tim. 5:16.) Here, the church could contribute to the widow's home, for it was left under generic background command, which did not prescribe the details of how, or where to administer the help needed.

10. However, anti-ism makes laws for God. Under generic authority, when the thing to be done is thus authorized, but the methods and details are not specified, we are left free and at liberty to choose such details and methods as are thought to be expedient. Under this rule of interpretation, we use individual communion vessels, have Sunday Morning Bible classes, use human helps in the form of literature, have women teachers of children's classes, and do hundreds of other things not done in our way by the early Christians. Here is where anti-ism makes laws and legislates for God. They make an anti-law that forbids simultaneous Bible classes, use of literature, use of individual communion cups, use of baptistries, etc. But we should not give over to such man-made laws. (Gal. 2:1-5.) Anti-ism also makes a law that aid to the poor cannot be given by the church if there is any home or institution involved, other than the church. (Acts 2:44-46 Am. Std. Ver.)

## Why Souls Go Away From Jesus

JAMES MEADOWS

"From that time many of his disciples went back, and walked no more with him. . . ." Just as there are basic and well-known reasons why souls depart so there are clearly revealed, but little-thought-about reasons for departure.

Some depart because they did not come to the Lord for the right purpose in the beginning. Jesus said to the Jews, "Ye seek me, not because ye saw the miracles but because ye did eat of the loaves, and were filled." (Jn. 6:26.) A deep spiritual need

was not felt by them. They did not come because the miracles had convinced them he was the Son of God. They came seeking the loaves and the fishes. When He failed to give them the life of ease they sought they went back and walked with him no more. Why did you come to Jesus? Did you come because you recognized you were lost (Rom. 3:23.) and needed Jesus the Savior of the world (Mt. 1:21.), the one in whom is salvation (Acts 4:12.), all spiritual blessings (Eph. 1:3.) and redemption (Eph. 1:7.) Or did you come seeking prestige, leadership, an easy solution to all of life's problems, etc? Why one comes to the Lord may well determine one's remaining faithful or departing.

Some depart from Jesus because they failed to really count the cost before they came. In the parable of the Sower (Mt. 13:20, 21.) Jesus tells of those who gladly receive the word "yet hath he not root in himself. . . for when tribulation or persecution ariseth because of the word, by and by he is offended." One must count the cost of being a Christian. "And there went great multitudes with him: and he turned, and said unto them, If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether ye have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying This man began to build, and was not able to finish, or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath he cannot be my disciple." (Luke 14:25-33.) Jesus Christ must come first in our lives. Putting the Lord first may involve the loss of social standings, and friends. Daily cross bearing (Lk. 14:27.) and self-denial are very much a part of the cost of being a Christian. Many depart from the Lord when they come to a full realization of what it really costs to be a Christian.

Some depart from Jesus because they have never developed a personal loyalty to him. Too many are members of the church because it is "expected of them." Mother and Daddy are members of the church and therefore, "I should be." There is no real conviction, but its absence only displays itself when there is a change of circumstances. Young people go to college and quit attending the services of the church. A job change demands a move and departure from the Lord is very convenient. All of these indicate a lack of real conviction in too many cases.

Some depart from the Lord because they try to serve two Masters at the same time. There are many scriptures that teach the impossibility of such action. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon." (Mt. 6:24.) "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Mt. 12:30.) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4.) . . . Elijah challenge Isreal with the question, "How long halt ye between two opinions?" (1 Kings 18:21.) One's heart cannot be filled with the thorns of cares, riches and serve the Lord acceptably. As long as a Christian feels that which God promises is good, but that which the world offers is equally good, there will be an attempt made to serve both God and mammon.

The question Jesus asked the twelve is revelant to our age: "Will ye also go away?" (Jn. 6:67.) Can you see any of the named symptoms present in your life? I plead with you to remove them before it is too late. Jesus alone has the words of life. If we depart, Peter's words come ringing to our ears, "To whom shall we go? thou hast the words of eternal life." (Jn. 6:68.)

## "The Identity Of The New Testament Church"

PERVIE NICHOLS  
IV. ITS BIRTHPLACE

WHERE DID THE CHURCH BEGIN? God said that His house would begin in Zion (Jerusalem.) "I am returned to Jerusalem with mercies: My house shall be built in it" (Zach. 1:16; Also Isa. 2:1-4; Micah 4:1-4.) God's house is the church (1 Tim. 3:15.) The church was to be built upon its foundation which was laid in Zion (Isa. 28:16.) Since the kingdom and "power" were to come together (Mk. 9:1.), and the "poer" came upon the apostles in JERUSALEM (Acts 2:1-4.), the church began at that place. Therefore, any church that began in Rome, England, America or any place other than JERUSALEM is not the church of Christ.

The church of Christ today originated in Jerusalem.

### V. NAMES OF THE CHURCH

Terms referring to the church are used in both the general and local sense. All Christians constitute the church in the general sense; different congregations of Christians compose the churches in the local sense. In the general sense the church has a number of names. Jesus called it "my church" (Mt. 16:18.), "my kingdom" (Jn. 18:36.), and "the kingdom of Heaven" (Mt. 16:19.) It is also called "the kingdom of God's dear son" (Col. 1:13.), "the body of Christ" (1 Tim. 3:5-15.), "the church of God" (1 Cor. 10:32; 11:22; 15:9; Gal. 1:13.) and "the church" (Col. 1:18.)

When the church is mentioned in the local and plural sense it refers to the different groups of Christians meeting for worship at different places. In the local sense we read of "the church of God which is at Corinth" (1 Cor. 1:2.) (See also Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philemon 2; 1 Pet. 5:13.) Congregations are mentioned in the plural sense as "churches of God" (1 Cor. 11:16; 1 Thess. 2:14; 2 Thess. 1:4.), "churches of Christ" (Rom. 16:16.), "the churches of Galatia" (Gal. 1:2.) and "the churches" (Acts 9:31; 16:5.) There are twenty-seven different churches or congregations mentioned in the New Testament, but all were identical in faith, worship, doctrine, practice and name. Any church that wears a name not worn by the church revealed in the Bible is not identical with that institution, therefore, cannot be of divine origin.

Churches of Christ today are identical with the New Testament church in names.

### VI. NAME OF ITS MEMBERS

Members of the early church were children of God (Rom. 8:14-15.) Regarding their purity of life, they were "saints" (1 Cor. 1:1-3.) As learners of Christ, they were "disciples" (Acts 9:1; 20:7.) In relationship to one another, they were "brethren" (Gal. 6:1.) Yet God promised His children a new name (Read Isa. 56:5; 62:2; 65:15.) It was to be: (1) a "NEW" name (never worn before.), (2) a new "NAME" (singular.), (3) "an everlasting name," (4) given in God's house, (5) given after Gentiles were converted. (6) God was to be its author.

God sometimes gave names through agents (Gen. 16:11-19; Mt. 1:21; Lk. 1:13.) So Saul of Tarsus was chosen to bear this "new name" (Acts 9:1-15.) Later Barnabas went to Tarsus to seek Saul (Paul.) "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:22-26.) This was in fulfillment of Isa. 56:5; 62:2; 65:15. (1) A "NEW" name was given. (2) It was a "NAME" (singular in number.) (1 Pet. 4:11-16 R. V.) (3) The name "Christian" is to last till the end of time. (4) It was given in God's house, the church (1 Tim. 3:15; Acts 11:22-26.) (5) God's prophetic reference to "all the nations that are called by my name" (Amos 9:12-R. V.), began to be fulfilled at Antioch (Acts 11:26; 15:14-17.) That church was the first to be composed of both Jews and Gentiles. (6) God is the author of that "new name". Therefore, it was not given in derision by enemies of Christianity as

some teach. The Greek word "Crematize", rendered "called" in Acts 11:26, means "to declare by an oracle" and implies a divine source.

The name "Christian" is mentioned three times in the New Testament (Acts 11:26; 26:28; 1 Pet. 4:16.) Writers allude to it in Eph. 3:14; Jas. 2:7; and 1 Pet. 4:14. Every time the name "Christian" is pronounced, the name of Christ, which it includes, is spoken. Hence, it is a "worthy name" (Jas. 2:7.) It is the only name in (through) which to glorify God (1 Pet. 4:16-R. V.) It is the only name to be worn by Christ's bride or church. Human religious names are divisive, carnal and sinful (1 Cor. 1:10-13; 3:3-6.)

The church of Christ today rejects human names in religion. Being married to Christ, it wears his name (Rom 7:1-6.)

### VII. ITS CREED AND DOCTRINE

The creed of the church in the first century was Christ, the object of its faith. Its rule of faith and practice was the doctrine of Christ (not a human creed or discipline.) The first human creed was written by men almost three hundred years after Jesus built his church. When men became displeased with God's Word, they met and formed the "Nicene Creed," about 325 A. D.

### HOW DID THE EARLY CHURCH OBTAIN THE DOCTRINE OF CHRIST?

(1) God gave it to Christ (Jn. 7:16; 8:28.) (2) Christ transmitted it to his apostles (Jn. 17:8-14; Gal. 1:10-13.) (3) The apostles taught it to the church (Mt. 28:18-20; Jn. 17:20-22; Acts 2:42; 1 Cor. 2:12-13; 11:22-23; 14:1-4; 2 Pet. 1:3.) (4) The Holy Spirit inspired men to speak and write the doctrine of Christ (Jn. 14:20-28; 16:13; Rev. 2-3.) The writings of those men are "the commandments of the Lord" (1 Cor. 14:37.) (5) The Lord's Will or teaching was divinely recorded for our guidance (Jn. 20:30-31; 2 Pet. 3:1-4.)

In preaching the gospel (doctrine) of Christ, WHAT DID INSPIRED MEN TEACH? They taught alien sinners to: (1) Believe in Christ (Acts 16:30; Rom. 10:9-10); (2) repent of all sins (Acts 2:38; 3:19; 17:30.); (3) confess faith in Christ (Mt. 10:32; Rom. 10:9; Acts 8:35-38.); (4) be baptized "unto the remission of sins" (Acts 2:38 R. V.) Thus, the inspired men taught that among other requirements, water baptism is essential to salvation (Mt. 28:19; Mk. 16:16; Acts 22:16; Gal. 3:27; 1 Pet. 3:18-21.) They did NOT teach "mourner's bench salvation" or "relating experience as evidence of pardon." Those men taught that only believers could be scripturally baptized (Mk. 16:16; Acts 8:12-39; 18:8; Rom. 10:9.) Hence, "infant baptism" was not taught by them. They taught that baptism is immersion, a burial, a planting (Acts 8:35-38; Rom. 6:3-6; Col. 2:12.) "Baptize" (Greek "baptizo") does not mean "sprinkle" or "pour" (See any standard Greek Lexicon.) "Sprinkling" and "Pouring" were not taught or practiced by the apostles and early church. Those inspired men also taught that all the saved were in Christ's church. (1) One must be in the church to rest upon Jesus, its foundation (1 Cor. 3:11.) (2) Christ is the "saviour of the body" (church.) (Eph. 5:23; Col. 1:18.) One must be a part of his body or church to be saved by him. (Eph. 1:3; Col 1:13, 14; 2 Tim. 2:10.) (3) The Lord adds to His church ALL THOSE BEING SAVED (Acts 2:36-47-R. V.) "Joining the church" and "voting on reception of members" are no part of the teaching and practice of the apostles.

Those inspired men instructed children of God to: (1) worship regularly (Acts 2:42; 20:7; Heb. 10:23-27.); (2) live godly lives (Tit. 2:11-14; 2 Pet. 1:4-12); (3) take heed lest they fall from grace and be lost (Jn. 15:1-7; 1 Cor. 10:12; Gal. 1:12; 5:1-5; Heb. 3:11; 4:1-11.); (4) repent of all sins, confess them and pray for forgiveness (Acts 8:14-25; 1 Jn. 1:8-10.); (5) be on guard against false teachers (Acts 20:20-31; Gal. 1:1-10; Eph. 4:14; Col. 2:20-22; 1 Tim. 4:1-6; Heb. 13:2; 1 Jn. 4:1-3; 2 Jn. 9.)

The doctrine of Christ did not originate with any man or group. It came from God and is His only revelation to man. No pope, prelate, priest, or anyone else has the divine right to change God's Will from that which is written (1 Cor. 4:6-R. V.; Gal. 1:6-10; 2 Jn. 9; Rev. 22:18-19.) A church whose creed and doctrine differs from that of the

New Testament cannot be of divine origin.

The church of Christ today has no creed but Christ. It proposes to teach the doctrine of Christ--to speak where the Bible speaks and be silent where the Bible is silent.

(To Be Continued.)

## A Sample Of Many Letters

GUS NICHOLS

"Dear Brother Nichols:

I appreciate your stand for truth in contest with denominationalists, and also your defense of the truth against hobbies and opinion-pushing by brethren. You have assisted me in seeing many pitfalls of brethren and of outsiders, and for this I am grateful. I am sure commendations from others and expressions of appreciation are slight indeed when compared with the awareness of approval God must be giving to the work you are doing. Also, the praise of men must be of slight consequence when one works with the becoming humility you have displayed but with the firm conviction that your sermons, statements, and influence are standing as a bulwark against the destruction of the cause of Christ in Walker County and surrounding areas. You do not stand alone! Your work there will not fail! A lifetime of service will not be forgotten! Should one or two forget, hundreds and thousands will rise up and call you blessed! My words are feeble indeed, but for whatever they are worth, I express my genuine appreciation for the work you are doing now, work which places you on the firing line for truth each day. Also, I pray God's blessings upon you and the cause there.

I wish it were so that brethren could and would dwell in peace and harmony, a desire which is heavy upon your heart as well. But, when men turn aside from the will of God and begin making laws where God made none, as in other ages, so it is today that men must stand for the truth. I do not doubt that there are brethren who feel the proper course for you and the church would be to refrain from speaking, and certainly to cease pressing the battle to the limit of your ability. When this is true, one is often misunderstood, and to some degree must bear a feeling of loneliness and separation. This may be true in your present struggle for truth. But, I believe as surely as I exist that this error will be stamped out in Walker County and that the church will be saved from human opinion and man-made creeds. When this longed-for day comes those who now hold back from the defense of the truth will be among the first to rejoice in the victory and to sing the praise of those who have lead and suffered in the fight. For this reason, I can see why you and other faithful brethren in this area must stand for truth, stand even if well intentioned but poorly informed brethren are slow to see the greatness of the issue involved.

Having as you do the awareness of God's approval, and an unshakeable faith in the rightness of your cause, you have little need of the praises of myself and others. Nevertheless, I say again I believe in what you are doing, and were circumstances and conditions such that it were possible, I would count it an honor and a privilege to join heart and hand with you for defense of the cause you taught me to love.

I salute you, an old soldier of the cross, in your work, and bid you God-speed in His service.

William Woodson

## Think

THINK: A little boy once asked his dad what a "Christian" was. The dad replied that a Christian is a person who loves and obeys God. He loves his friends and neighbors and expresses his appreciation for other Christians. He even loves his enemies and prays for them that they might be blessed. He prays often and blesses God's holy name in reverent worship. He is kind, considerate, gentle, courteous in his speech and in his selfless attitude. He lives a life that is pure and holy and is a Christian through and through. The little boy thought for a moment and then asked another question: "Daddy, have I ever seen one?"

## True Forgiveness

(Continued from page 1)

count!"

We may smile, but what a picture this draws of the way we treat one another. The forgiveness we profess is frequently superficial. It is often given out of fear, to gain some selfish advantage, or to clear our conscience—rather than out of a genuine love for God or the one who may have wronged us.

Oh, yes, we say that we forgive, but when the least little friction arises, how quick we are to resurrect the past grievances and add them to the present charges! We like to "bury the hatchet" with the handle sticking out. That way it's so easy to pick it up again if we can use it to our own advantage.

How much better to follow the admonition to be "kind one to another, tenderhearted, FORGIVING ONE ANOTHER, even as God for Christ's sake hath forgiven you". (Eph. 4:32.)

If our sinless Lord is willing to forgive us, why should not we, with all our faults, extend pardon to those who trespass against us? To be Christlike we must have a forgiving spirit. Is there someone you should call right now? (Mt. 18; Lk. 17.)

## So Shall It Be The End Of The World

In point of time the parable of the Sower is first of all, and the parable of the Net is last. In Matthew 13 we have a series of seven parables, the first being that of the Sower, the last of the Net. The events falling in between these two cover the entire history of the kingdom of God and of Christ. Let us consider the parable of the Dragnet. (Matt. 13:47-50)

It is most unfortunate that in the fight against premillennialism many have concluded that every time they see the word "kingdom" they must read into it the "church." The kingdom of God as predicted by Daniel and others has long since been set up. Acts 2 gives us a very careful and accurate fulfillment of these Scriptures. But we have overlooked the meaning of the word "kingdom" and suppose that it means "church." "Kingdom" does not mean "church" any more than it means flock, household or body, though kingdom may refer directly to the church as in Revelation 1:4-6. (A. R. V.) Kingdom means RULE, or REIGN and this should be the principal thought in mind. Those who submit themselves to the REIGN of Christ thus enter the KINGDOM; the Lord adds them to the church. (See Acts 2:47, Col. 1:13, John 3:5) There is considerable evidence that there are some who "join the church" rather than submit to the will of God and "enter the kingdom." Here is the parable of the Dragnet: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew upon the beach; and they sat down, and gathered the good into vessels, but the bad they cast away."

The foregoing quotation is the whole parable. That immediately following is the Lord's explanation of the parable, for he says, "So shall it be in the END OF THE WORLD." Now, if we make the kingdom the church in this particular passage, and conclude that the casting of the net began at Pentecost, that the gospel is the net "which gathers of every kind," and that the good and bad (fish) are the lost and saved in the church,—if we do this we must ignore the interpretation of Christ and insert our own misguided notions about the same. Further, since these "fish" were either good or bad when the net was cast, and were in the same state when separated, we must keep in mind that no unsaved person was ever added to the church of Christ. The Lord does the adding. (Ac. 2:38,47) He adds only those who are saved. And those saved have been "washed in the blood of the Lamb." (1 Pet. 1:18-19) Babes in Christ, those added to the church by Christ, simply do not fit into this "bad fish" picture. The parable, therefore, is not a picture of the operation of the church from Pentecost to the end of time, but is a JUDGMENT parable, even as the Lord has said. (Matt.

13:49-50)

Now hear the full interpretation of Jesus: "SO SHALL IT BE IN THE END OF THE WORLD: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth." The time under consideration is the end of the world, or "the consummation of the age." (It should also be noted that "the field is the world" in the parable of the Tares, and that evil is not to be uprooted by force. The good and the bad, the lost and saved, will be separated at the end of the world, or age, in which we are now living. This is not simply a separation of good and bad in the church, but in the whole world.)

How many do not really believe that Jesus will "appear a second time" we have no way of knowing. But the way some of us are behaving, or rather misbehaving, the number may be far greater than we like to think. The second coming of Christ, along with the bodily resurrection and the Judgment, is abundantly taught in the Scriptures. And all those references are in perfect agreement with this parable. The angels, for instance. When Christ comes "all the angels" will come with him. (Matt. 25:31) Again, Paul says that the wicked will be afflicted "at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel—" (2 Thes. 1:7-8) In the parable of the Tares, referring also to the time of the end, it is said that the "reapers are the angels." (Matt. 13:39) Angels are our helpers now, but will be God's reapers then. (Heb. 1:14; 1 Cor. 11:10)

The parable of the Net does not tell of the rewards of the righteous, but it does very graphically tell of the destiny of the wicked. They "shall be cast into the furnace of fire." It is a place and condition "where the worm dieth not, and the fire is not quenched." (Mk. 9:43-48) And "he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger: and he shall be tormented with fire and brimstone—" (Re v. 14:10)

We are too prone to think of wickedness as the crimes of men, who are imprisoned or otherwise punished, such as murder, adultery or robbery. It may be of interest to some to know that "the wicked borroweth, and payeth not again." (Ps. 37:21) Or that the unforgiving is a "wicked and slothful" person. (Matt. 18:32) Those things described as the works of the flesh fall under the heading of wickedness, whether fornication, drunkenness or envies and divisions. (Gal. 5:19-21) An inordinate desire for gain is wickedness. (Ac. 8:22) Even the "good moral man" must be counted among the wicked if he obeys not the gospel. (2 Thes. 1:7-9) The gospel, not moral goodness alone, is the power of God to save. (Rom. 1:16) We "obey the gospel" when we put on Christ in baptism, but "obeying the gospel" must continue as long as we live. (Cf. 2 Cor. 9:13) If we cease obeying the gospel we cease walking in the light. If we cease walking in the light, the blood of Jesus Christ ceases cleansing us from sin. (1 John 1:7)

But who are the righteous? The righteous are those who live by faith. (Hab. 2:4) This faith is in the Son of God and in the gospel. (Rom. 1:16-17) Those who are righteous are those who DO righteousness. (1 Jn. 2:29; 3:7) The righteous are those who "wash their robes and make them white in the blood of the Lamb." (Rev. 7:14) In short, the righteous are those who have learned to think right, and do right, being guided and instructed by the word of God. (Ps. 119:172) Righteousness is not a mere attitude. We cannot live by theory without practice, for the Lord saves those who are doers of the word, and not hearers only. (Jas. 1:22) We shall all be judged "in righteousness by that man whom he hath ordained, and hath given assurance to all men, in that he raised him from the dead." (Ac. 17:31)

Christians can join in praising God for the glorious and awesome power of the reigning Christ, and sing, All hail the pow'r of Jesus' name! Let angels prostrate fall! Bring forth the royal diadem, and crown him Lord of all.

VIRGIL BRADFORD

## "What God Can Do With You"

WENDELL WINKLER

Returning to Antioch upon the completion of Paul's first missionary journey, Paul and Barnabas gathered the church together and "rehearsed all that God had done with them." (Acts 14:27.)

Through time God has used human instrumentality to accomplish his plans. Consider how he used Moses to deliver Israel from Egypt. Remember how he used Joshua to conquer Canaan. Contemplate how he used Nehemiah to rebuild the walls of Jerusalem. Think how he used Jonah to turn the city of Nineveh. Read how he used Paul to evangelize continents.

In the twentieth century, God is still using men, women, boys and girls to do his will and work. "We are labourers together with God." (1 Cor. 3:9) God can use you to (1.) convert the lost. He used Paul thusly. (1 Cor. 3:9) God can use you to (2.) do benevolent work. He used the little lad to feed the five thousand. (John 6:5-14.) He used Dorcas to clothe the widows. (Acts 9:36-43.) God can use you to (3.) administer to the sick. The good Samaritan will forever be remembered for his kindness to one who was ill. (Luke 10:30-37.) God can use you to (4.) comfort the bereaved. "Wherefore comfort one another with these words." (1 Thess. 4:18.) Also, God can use you to (5.) encourage the fainthearted, (1 Thess. 5:14.), to (6.) exhort the dilatory, (Heb. 3:13.), and to (7.) restore the fallen, (Gal. 6:1.)

God can use your hands to do his work (Eccles. 9:10). your tongue to tell his story (Matt. 28:19); your feet to go into the world (Mark 16:16.); and your back to bear the burdens of others (Gal. 6:2.).

"Christ has no hands but our hands

To do His work today;

He has no feet but our feet

To lead men on His way;

He has no tongue but our tongues

To tell me how He died;

He has no help but our help

To bring them to His side."

— Annie Johnson Flint

May we as members of the Lord's church ever conceive of ourselves as instruments in the hands of God, as "labourers together with God." (1 Cor. 3:9.) Let us ever resolve to let God work through us. Then, our challenges, which are great, will be met, and our possibilities, which are unlimited, will be attained.

Ministers Monthly

## Be Not Afraid

FAILURE: It is not a sin to fail. "Low aim, not failure, is a crime." It is a sin not to try. Not the matter of failing, but the failure to try—that is the sin and shame of so many. The people who deserve and who will receive condemnation are those who through fear of failure will not try. Do not be afraid of failure, but be afraid of the fear of failure. Be afraid of the failure to try.

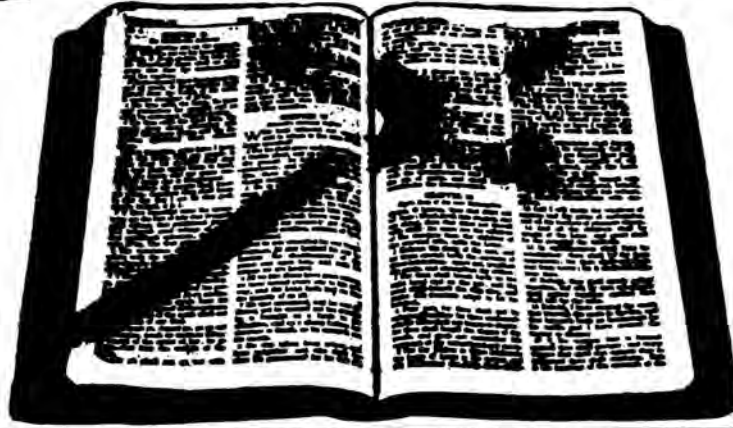
There are church members who do not increase in spiritual attainment and who render very little service to the church through failure to try. Those who are nervously anxious lest they make a mistake never make anything. The whole life is a mistake. The man who does not try to do some high and worthy thing escapes the risk of failure in so far as some particular achievement is concerned, but he himself is a failure. After all, the only absolute failure is the failure to try. You are not responsible for success. You are not responsible for failure. Too much concern about results, even good and desirable results, weakens the power of life.

The man who makes an earnest and worthy effort and fails, in reality does not fail. The outward object may not be accomplished, but there is a reaction, a reflex power, that increases the strength of the inner life . . . Jesus knew what the pang of failure was. "He could there do no mighty work . . . because of their unbelief." "How often would I have gathered my children together, even as a hen gathereth her chickens under her wings, but ye would not!"

—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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## "The Identity of The New Testament Church"

PERVIE NICHOLS  
VIII. ITS WORSHIP

Although one may worship God on any day of the week, the Lord has designated a CERTAIN DAY for Christians to perform certain acts of worship. That day is NOT the Sabbath, which was given only to the Jews (Deut. 5:15.) God said the Sabbath would cease (Hosea 2:11.), and tells us when it would cease (Amos 8:5-9.) This was fulfilled when Christ was crucified (Lk. 23:44.) Therefore, the Law and Sabbath ceased at the cross (Eph. 2:12-27; Col 2:12-16.) THE FIRST DAY OF THE WEEK IS "THE LORD'S DAY" (Rev. 1:10.) Jesus arose on that day (Jn. 20:1-9.) The Holy Spirit came and the church was established on that day (Acts 2:1-47.) The church of Christ in the first century came together for worship on that day (Acts 20:7; 1 Cor. 16:1-3; 1 Cor. 11.) There is no divine record where Christians came together to worship on the Sabbath day.

New Testament church-worship consisted of: (1) Eating the Lord's Supper (Mt. 26:25-30; Lk. 22:16-26; Acts 2:42, 20:7; 1 Cor. 11:23-26.) (2) Singing and making melody in the heart (Eph. 5:19; Col. 3:16; Rom. 15:9; 1 Cor. 14:15; Heb. 2:12.) Singing is the only kind of music authorized in Christian worship. No church in the first century used mechanical instruments in its worship. (3) Prayer (Acts 2:42; 1 Tim. 2:1-8.); (4) Giving of the income as prospered and purposed (1 Cor. 16:1-4; 2 Cor. 9:7.) The early church gave no suppers, bazaars, nor used "publicity stunts" to raise money for the church. Such things set aside God's plan for financing His kingdom. (5) Teaching and being taught the Word of God (Mt. 28:18-20; Acts 2:42; 20:7.) The members did not come together to entertain, or for display, but to honor God and remember Jesus. They were to worship God in the right attitude and according to God's word (Jn. 4:23, 24.) Any changes in this divine worship: the day, purpose or items, mean the condemnation of those making the change (2 Jn. 9.) A church whose worship is not identical with the worship thus set forth is not the New Testament church.

The church of Christ today is like the early church in its worship.

### IX. ITS ORGANIZATION

New Testament congregations were composed of: (1) MEMBERS (Rom. 12:4, 5; 16:1-3; 1 Cor. 12:27.) Membership in a local church was the practice in the first century. (2) A PLURALITY OF ELDERS in each congregation (Acts 14:23; 20:17; Tit. 1:5.) These men were also called "bishops" (Tit. 1:5-7.), "pastors" (Eph. 4:11.), and "overseers" (Acts 20:28; 1 Pet. 5:1-3.) These terms refer to the same individuals and office. There were two or more elders, or bishops, in every congregation (Acts 20:17; 14:23.) Placing

one "bishop" over one or more congregations was never authorized of God. The responsibility and work of elders include: (a) feeding (teaching) the church (Acts 20:28.), (b) guarding the flock from false teachers (Acts 20:28-31; Heb. 13:17.), (c) ruling the congregation as examples (not as lords.) (Rom. 12:8; 1 Tim. 5; 1 Pet. 5:3.), and (d) tending the flock, "taking the oversight thereof" (1 Pet. 5:2.). Their qualifications are listed in 1 Tim. 3 and Titus 1. (3) DEACONS were appointed to assist the elders as servants of the congregation. They, like other members, worked under the oversight of the elders. Their qualifications are listed in 1 Tim. 3:8-13. (4) There were LIVING APOSTLES, as temporary workers. (1 Cor. 12:28.) They were to reveal and confirm the Will and Testament of Christ. This was accomplished in the first century, hence, we need no living apostles now, and HAVE NONE (1 Cor. 4:9.) (5) There were INSPIRED PROPHETS, which were temporary (1 Cor. 13:8-12; 2 Pet. 1:19.) These ceased when the New Testament was written. (6) The early church had MIRACULOUSLY ENDOWED MEN to temporarily guide, protect and instruct the congregations (1 Cor. 12:1-28; Eph. 4:8-12.) These gifts ceased when the "unity of the faith" was reached or when all parts of the New Testament were revealed and confirmed (1 Cor. 13:8-13.) This was done by the close of A. D. 100. So there are no miraculous gifts now. The only permanent officers in the church were elders and deacons. There were no popes, cardinals, patriarchs, archbishops, deans, priests, sub-deacons, etc., in the church Jesus built. These exist without divine authority.

The church of Christ today is identical with the scriptural church in its organization.

### X. ITS GOVERNMENT

The church of the Bible was not governed by popes, prelates, or priests; it made no laws for its own government, nor selected representatives by popular vote; it was not a LIMITED MONARCHY in which the king had no power to make laws, whose powers and privileges were curtailed. The early church was an ABSOLUTE MONARCHY--a kingdom in which ALL authority was vested in CHRIST THE KING (Mt. 28:18-20; Eph. 1:22, 23.) Jesus is SUPREME HEAD (singular.) of his church (Col. 1:18.) He is not "one" head of his church and the pope of Rome another. Neither God nor Christ ever gave Peter or any man authority to be the "Vicar of Christ" or "earthly head" of the New Testament church. All who claim to be such are imposters.

New Testament congregations were not governed by associations, synods, presiding elders, district superintendents, majority vote, councils, or evangelistic courts; there was no organization tying one church to another. Neither did one

congregation have authority over another. Each was independent of the others with the right of local government. God's wisdom is seen in this, for if one congregation became corrupt in doctrine and practice and perished or digressed, others would not be affected or dragged down with it. Each congregation was governed by elders who ruled under Christ by leading the church to obey Him (Acts 20:28; 1 Tim. 3:4, 5; 1 Pet. 5:1-4.) But if the elders demanded that the church violate God's law, the congregation was to reject them and obey God (Acts 4:20; 5:27-30; 3:22-24; 2 Cor. 10:4-5; Heb. 5:8-9.) Any church with a form of government different from the church of the Bible, is not of divine origin.

The church of Christ today is governed exactly as the church in the first century.

### XI. ITS WORK

The church Jesus built is a body of workers called out from the world (Col. 3:15; 1 Pet. 2:9.) Ultimate salvation of its members depends upon their works (1 Cor. 15:58; Eph. 2:10; Phil 2:1-12; Heb. 4:11; Rev. 2-3.) The work of the early church was to: (1.) Preach the gospel (not politics, patriotism, etc.) (Mat. 28:19; Mk. 16:15; Acts 8:1-38; Rom. 1:14-16; Eph. 3:5-12.) (2.) Support the truth with godly living and contributions (1 Tim. 3:14-15; Phil 1:27--R. V.; 1 Cor. 16:1; Rom. 10:13-16.) (3.) Defend the truth against error (Phil. 1:17; Jude 3.) The Bible has no voice of its own with which to defend itself when perverted. (4.) Edify itself (Mt. 28:19; Eph. 4:14-16.) (5.) Comfort, admonish and encourage one another (1 Thess. 4:14-17; 5:11, 14; Acts 16:40.) (6.) Restore the erring (Gal. 6:1; Gal. 5:19, 20.) (7.) Help those in need (Acts 2:45; 4:32-36; Jas. 1:27; Gal. 6:10.) The New Testament church was sufficient in itself to do all of its work. Therefore, it needed no "missionary societies," lodges or fraternal organizations to do its work. God must be glorified through HIS CHURCH (Eph. 3:21.), not some human society. The work of the early church was done through the church ITSELF; as individual Christians, the members honored Christ THROUGH THAT DIVINE INSTITUTION. A religious body that does its work through some human organization is not the New Testament church.

The church of Christ today does its work as did the early church; it has this divine mark.

### XII. CONCLUSION

We are nearly two thousand years removed from the first congregation that was established. But we can be just as sure that we have the same church today as if we were only a few years separated from it. However, it would be a waste of time to try to trace a succession of such congregations all

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GUS NICHOLS Editor

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## Reply To Brother Harkrider

GUS NICHOLS NO. 5

It should be remembered that I am replying to the seven condensed statements and arguments made by Brother David Harkrider, of Birmingham, in his paper, "Sound Doctrine", of September, 1968, in his efforts to classify "Childhaven" orphan home with the missionary society, which is an ecclesiasticism, a national organization, composed of churches. Of course, all know that the orphan home is not a national organization, is not composed of churches, and is not an ecclesiasticism. They are about as much alike as an elephant and a mouse. He entitled his seven points, "SIMILARITIES". His fifth one says, "5. Both human organizations were founded because men believed the church to be inadequate to do its work."

1. Let us remember that the missionary society is in the realm of evangelism, and clashes with the church, in that it is a spiritual institution or organization of the same category of the church, and has no right to exist, regardless of how it is supported. God specified that the church is to be "the pillar and ground of the truth." (1 Tim. 3:14-15.) And that it is to be by or through the church that the manifold wisdom of God, or his truth, is to be made known. (Eph. 3:8-10.) This excluded the national organization called the missionary society, which was organized by the churches to take over their work, destroying the autonomy of the churches, and to do their work for them. And since the missionary society and the church both operate in the same realm—are both spiritual institutions—institutions in the same category—the society tends to usurp to itself the authority to do the work which God delegated to the churches to do.

2. Furthermore, since the church and the society are both spiritual or religious organizations, of the same category, the society is as much against the church as the kingdom of Christ would have clashed with Caesar's kingdom if the kingdom of Christ had been simply another world kingdom, and of the same category of the kingdom of Caesar. But Christ said, "My kingdom is not of this world"—is not a worldly kingdom like that of Caesar. (Jn. 18:36.) When Pilate saw this fact, he immediately sought to dismiss the charges against Jesus that he was in conflict with Caesar and his kingdom. Pilate could see that the kingdom of Christ would not clash with Caesar's kingdom, so long as the kingdom of Christ was a spiritual kingdom, and not material and literal like the kingdom of Caesar.

3. Now the same is true with the church and the missionary society, excepting the fact that they are both of the same category, and judge Pilate would say the missionary society has no legal right to exist, being of the same species as the church—both being spiritual, or religious organizations—both functioning in the realm of evangelism. Christ contended that it makes a

difference when two kingdoms differ—one being material, and physical, and the other being spiritual and religious, or one civil in nature, and the other religious. (Jn. 18:36.) Christ contended that there was room for both in the same territory, and, therefore, he had a right to set up his spiritual kingdom without being thought of as an anarchist.

4. All this being true, (and who could deny it?) the missionary society is a spiritual, "OUTLAW", institution, and has no right to exist, as far as the scriptures are concerned. It is an organization of churches, an organization larger than a local congregation of the saints, so large as to take in churches all over the nation, and yet smaller than the whole body of Christ which includes all Christians. It is, therefore, an unscriptural organization proposing to do the work of the churches.

5. But, whereas, the missionary society is an ecclesiasticism, an association of churches, and through its convention exercises authority over the churches, the orphan home is as much unlike the society as day is unlike the darkness of midnight. The orphan home is an association of children, not of churches, and is a local organization, not organized by the churches, as Brother Harkrider asserted, but organized by individuals and is simply a home, and was started and is maintained to do the work of the home, and not the work of the church. It is not the work of the church to be a home, nor to function as a home. God did not put elders over homes of any kind, neither my home, nor yours, nor over orphan homes, but over each local church. (Acts 14:23; 20:07, 28; Phil 1:1; Tit. 1:5.) So, while the church is to aid destitute homes it is not its prerogative to take over the homes and operate them and do the work of the home. While elders may be over homes, as they could be over a bank or a school, they are not to do so as elders, but as trustees, and the like. One of our elders was assistant Post Master, and another was assistant principal of our high school, but they were not functioning in these positions as elders, but in their own right as citizens and Christians. God put individuals over homes, and not elders. (Gen. 18:19; 1 Tim. 3:4-5; 1 Tim. 5:14.)

6. Yet Brother Harkrider argues that the orphan home was "founded because men believed the church to be inadequate to do its work". THIS IS NOT AT ALL TRUE. The church is not, as Christ built it, adequate to be a home and function as a home, taking the oversight of little children. God has nowhere given elders authority over little children, nor the home in which they may be placed for the care offered them. If a homeless child were placed in the home of an elder for protection, affection and care, he could not be over the child as an elder, but would have to function as an individual Christian. Neither could the church be over this little orphan home.

7. The issue has been: must the church take over and rule over a home to which it contributes in time of great need? Radical brethren have argued that the church can't give to an institution over which it cannot exercise complete control and autonomy. However, good and conscientious brethren are beginning to wobble on this position. It has been pointed out to them that this would either mean the church could not contribute to my home, or yours, in time of destitution and need, or else it would have to take over our homes and run them, and they are not ready for this. So, some of them are beginning to say the church can contribute to a home and let that home run its own affairs, be a home, and do the work of the home and let the church just be a church and do its work and stay in its place.

8. Of course, if the position is taken that the church can't contribute to an institution over which it does not exercise complete control, then the church would not only not give to my home or yours in need, but one church could not give to aid another church without taking over the receiving church and destroy its autonomy, a thing no one would dare try to defend.

9. But they also flounder on whose work is being done. Some have contended that if the church contributes to an orphan home, or even my home or yours, that the receiving home is doing the work of the church, whereas, this is obviously a great error. The home is doing its own work, the

work of being a home, if churches contribute to it, they are simply in kindness and mercy aiding the home in its own work.

10. But if it be argued that the church can't aid another institution in its work, and let it be over its own work, then one church could not send aid to another church without taking over the receiving church and doing its work for it. Along with the contribution the giving church would have to send men to take over. But New Testament churches aided each other in benevolence and evangelism without taking over the work of the receiving churches and overseeing them. The giving churches oversee their own work of giving, and not the work of the receiving churches. (Acts 11:29-30; 1 Cor. 16:1-3; 2 Cor. 8:1-5; 2 Cor. 9:12-13; Rom. 15:25-31; 2 Cor. 11:8.)

11. However, some radical brethren have taken the position that there can be no receiving institution when the church is making a contribution. They say the giving church is the only institution functioning, and that the church can't give to a home at all, but must just give to the "M-A-N" who is the head of the house, and not to the home as such. Under pressure, they say if an individual sends a bill of groceries to a certain home at a given address, he is giving to the home. But they say if the church sends a bill of groceries to the same home, at the same address later, it is not giving to the home at all, but just to the head of the house—to the "M-A-N". But according to such poor reasoning, when the church at Antioch sent aid to the "ELDERS" in Judea, they were not sending it to the "BRETHREN", as they also said they did. (Acts 11:29-30.) So, in sending funds to the "Brethren," they sent to the "elders" for the "brethren." And in sending to a destitute home, it might be sent to the "man" for the home, but it would still be sent to the home, though not directly.

12. And if the church has to take over and oversee what it gives to, then which of the churches supporting Paul to preach at Corinth, and to do the Corinthians "SERVICE",—which of these "churches" took Paul over and took the oversight of Paul. Radical brethren say just one of them could not have done so, for that would have been a sponsoring church, which they oppose. And they argue that all the churches could not have equally overseen the apostle in his work, as that would have been too much cooperation of churches for autonomy. And they think the work of the church should be under the elders of the giving church, at least at times they so argue. They are foundering.

13. The fact that "The Church is adequate to do its work", does not prove churches can't cooperate, nor that a church cannot give to a "home of any kind", as some radicals affirm.

## A Good Story-A False Conclusion

DON GARDNER

A friend told me this story the other night. It seems a new farmer asked directions to the cotton gin with his first load. An old timer said, "Over the mountain is the most difficult. Around the mountain to the right is the shortest but roughest. Around the mountain to the left is the longest but smoothest. But once there the man at the gin won't ask by which road you came."

This man was saying to me, "There are many roads to heaven. When you get there it won't matter how you came." If there are many roads to heaven, obviously it won't matter which one is taken. But, this attractive conclusion is based on a false assumption that there are many roads to heaven.

Because there are three ways to the cotton gin doesn't prove there are three ways to heaven. There are a number of ways which claim to lead to God in heaven. The claim should not be accepted as proof. The Old Testament warns, "There is a way which seemeth right unto a man but the ends thereof are the ways of death."

Jesus noted specifically two ways—a broad way and a narrow way. The first ends in destruction while the latter leads to eternal life. (Mt. 7:13-14.)

Jesus boldly claimed, "I am the way." Total submission to Jesus is the only way to heaven. I have the feeling I was told a good story with a false conclusion.

## "Manifestations of Love"

BILL LAMBERT

"Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In brotherly love be tenderly affectioned one to another: In honor preferring one another." (Rom. 12:9, 10.)

The fundamental principal of Christianity is "love". Without this principle Christianity is empty. Paul said, "Though I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." It matters not how rich, how wise, or how great we are; if we have not love we are nothing. It doesn't matter what work we do in the church, or in the world, if we have not love our works are in vain. "For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment it is summed up in this word, namely, Thy shalt love thy neighbor as thyself." (Rom. 13:9.) The whole law of God is summed up in this one word, "love."

Though great is the importance of love, without manifestation it does not exist as a reality. If Jesus had not come to earth and died the cruel death upon the cross, the New Testament principles of Christianity would not be real, and salvation would be impossible. To manifest love for the lost sinner He suffered, bled, and died, that we might be saved. Love is not in word only, but in deed.

"Let love be without hypocrisy." The original meaning of "hypocrite" is "actor"—one who goes upon the stage and portrays a part which is not real to him. Love must not be a mere portrayal. It must become a reality in one's heart. It must come down from the stage and feed the hungry, clothe the naked, cheer the sorrowful, and aid in the salvation of the lost. Love is to be manifested toward God and man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12:30, 31.) Manifestations are made toward God in obedience and toward man by our benevolence.

### ASPECTS OF MANIFESTATION

1. "In brotherly love be tenderly affectioned one to another." What do the words "tenderly affectioned" mean to you? When I think of tender affection, I think of a mother looking at her new born child for the first time. The one desire in her heart is to make his life as full and happy as possible. The kind of affection that causes a man to risk or give his life for his son. It should be so with us, when we look upon our fellow man. Our desire should be to make his life as full and pleasant as possible.

Paul was certainly qualified to write about such, because he was experienced in both giving and receiving. "I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Spirit, That I have great heaviness and continued sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:1-3.) Paul was willing to exchange his soul, yea even eternal life and burn in everlasting torment if it would save Israel from sin. One could have no greater love than to lay down his life for his friend, but Paul was willing to sacrifice his eternal life for his friends. He loved and was loved. He said, "Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks." (Rom. 16:3-4a.) It seems that at some time during Paul's ministry while his life was in danger, Priscilla and Aquila risked their lives that he might escape, because of their affection for him. And so as with Paul the principle is with us. If we love we are loved. "We love him because he first loved us."

(1 John 4:19.)

"We are all members one of another." When one sticks a thorn in his foot the head is sympathetic and the hand pulls it out. One would not stamp his left foot with the one on his right because of their close relation. One should not hurt his brother with harsh words or in any other way, because of the close relationship of Christians. When one hurts his brother he is hurting himself.

"In honor preferring one another." One should not "think of himself more highly than he ought to think: but think soberly, according to God hath dealt to every man the measure of faith." (Rom. 12:3b.) In direct contrast to soberness is drunkenness. This indicates that one can be drunk on an over amount of pride in himself. Thus, when one begins to think too highly of himself, he is drunk on himself. When we begin to reach this state, we should think soberly because whatever gift that we have that makes us great is not our own, but "is given by the grace of God." We should honor our brother and not be "so full of ourselves that we can't let anyone else in."

2. "Abhor that which is evil." To abhor evil would be to keep far from it. Adam Clarke said, commenting on this, "hate evil as you would hate hell." It seems to be the nature of some people to act upon impulse. When they see a bluff they see how near to the edge they can get without falling. They move closer and closer because they didn't fall before they moved closer. Suddenly and unexpectedly they fall. So is the nature of some Christians, they like to see how close they can get to sin without falling. They move closer and closer, and unexpectedly fall into the pits of sin and degradation. It is said that Samson, the great man of strength, with his head lying in the lap of Delilah laid his head in the lap of sin. When he got too close to the representative of sin, she took away his source of strength and thus, the great fall of Samson. When we begin to court evil and see how close we can get without sinning, our source of strength is taken away and as did Samson we fall.

David, one who was great in the eyes of God and man, fell victim to sin. While walking on the roof in his idleness he saw Bathsheba in her bath. Rather than to turn his head, he looked long and lustfully. Because he didn't turn his head, he became a victim of grievous sins of fornication and murder. Let it be said of us which was said of the church at Ephesus, "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." Flee from that which is evil.

3. "Cleave to that which is good." Be glued to good. When I think of one cleaving to something, I think of one on a high pinnacle with poor footing. He looks down and can see that his fall would be sudden death. He clings with all his might to keep from falling. Our pinnacle is that which is good. We must cleave to good with all that is within us. If we lose our hold, we fall and meet sudden death for our soul.

I recently read in a newspaper of a man who fell to a small ledge on the side of a mountain. As he looked down he could see sudden death if he fell. He fought sleep for forty-eight hours for fear he would fall unaware. Being unable to keep from sleep longer he put one leg on one side of a tree and one on the other side, and tied them with his boot strings. This man was cleaving to that which seemed good to the saving of his life. How much more important is spiritual life? How much stronger should be our hold on goodness and truth?

In the fight to hold on to that which was good, David met the great giant Goliath in battle. He went forward carrying only a sling-shot and a few pebbles. This looked very insignificant in comparison to the giant's armour and sword, but because he gave all that he had in the battle for good he won the battle. If we use all we have in defense and cling to good we will fight a winning battle. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

Christ told the church at Smyrna who were being persecuted even with the sword, "Be thou faithful unto death and I will give thee a crown of

life." Stand up for good even if you must die by the sword and your victory will be great for Christ Jesus our Lord.

Traditional history gives an account of Polycarp who was being persecuted with a hope that he would reject Christ. Polycarp would not reject Christ but chose to die instead. In his refusal to reject Christ Polycarp said, "Eighty and six years have I served Christ Jesus and he hath never wronged me. How can I blaspheme my King, who hath saved me?"

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## "The Identity Of The New Testament Church"

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the way back to the apostles. Christ and his apostles predicted that the time would come when the church would turn away from things taught by inspired men (Mt. 7:15-20; Acts 20:28-31; 2 Thes. 2:3-12; 1 Tim. 4:1-4; 2 Tim. 3:1-5; 4:1-4; 2 Pet. 2:1-3; 1 Jn. 2:18-19; 2 Jn. 9; Jude 4.) Church history confirms the fulfillment of these predictions; the church DID largely fall away from the apostolic doctrine and practice.

Neither is it necessary to "rattle" an UNBROKEN chain of succession from apostolic days to today in order to have a New Testament church. For example, if there were watermelons in California but none in Florida, and one desired to grow watermelons in Florida, is it necessary to grow a watermelon vine all the way from California to Florida? No! All that is necessary is to take the watermelon seed from California and plant it in Florida and give it proper conditions of growth: the life is in the seed. Even so, we have the Word of God which is the seed of the kingdom (Mt. 13:19; Lk. 8:10-12.) It is living and active and able to save (Rom. 13:19; Lk. 8:0-12.) It is living and active and able to save (Rom. 1:16; Heb. 4:12; Jas. 1:18-21; 1 Pet. 1:22-25.) All that is needed to have a New Testament congregation now is to sow the gospel seed, which when received into good and honest hearts, believed and obeyed, will produce CHRISTIANS ONLY and NEW TESTAMENT CONGREGATIONS. Those who carried the gospel seed from Jerusalem (the first congregation.) to other places and planted congregations (Acts 8:1-15.), were only reproducing the church as it was when first built by Christ. Each congregation produced now by hearing and doing the sayings of Christ (Mt. 7:24.) is the true church even though another like it could not be found in history for hundreds of years. Wheat thousands of years old has been taken out of the tombs of some of the Pharaohs. These seeds had not changed; they produced wheat when planted and cultivated. Likewise, God's Word will produce Christians and congregations as in the first century when planted in the hearts of men and cultivated.

Dear reader, you are urged to compare the churches of today with these divine marks of the New Testament church. Any church that is minus these marks of identity is not of spiritual origin. If you find a church with these divine characteristics, you have found the true church. An honest investigation will reveal that the church of Christ today has these marks of divinity. Therefore, it is the New Testament church.

Are you a faithful member of the Lord's church? If not, you are not ready to meet God! Now that you know the truth, you are urged to obey it so as to be saved and added by the Lord to HIS church—the New Testament church—the church of Christ (Mk. 16:15-16; Acts 2:36-47; 8:36-39; 18:8; Rom. 6:16-18.) Then work and worship only with a congregation like those in the Bible. Any member of the church of Christ will gladly assist you in obeying the truth. Why not obey the gospel and be saved today? Tomorrow may be too late (Heb. 3: 7, 8; Rom. 2: 8, 9; 2 Thes. 1: 7, 9.) "PROCRASTINATION IS THE THIEF OF TIME" . . . AND OF SOULS!!!

## "Better Living Through Better Thinking"

"As he thinketh in his heart, so is he." (Prov. 23:7.) All men are what they are by the kind of thinking they have been doing. If a person gives himself over to evil thoughts, his acts and deeds become evil, and he becomes an evil man. While those who think good thoughts, practice good works and good deeds.

Jesus said, "O generation of vipers, how can ye, being evil, speak good things? 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." (Mt. 12:34, 35.)

The heart is the inward man, the mind, or the soul which produces whatever is sown as seed thoughts in the heart. In the parable of the sower, the seed is the word of God. (Lk. 8:11; Mk. 4:14.) Wheat produces wheat and tare seed produces tares. (Mt. 13:24-30.) The seed-thoughts of truth and purity produce good fruit, or good deeds. But evil thoughts and error produce evil fruit and bad conduct. The mind and heart are the soil. (Lk. 8:12.)

Every man's life and conduct are, therefore, in keeping with his thinking and his philosophy of life. If he permits himself to think evil thoughts, they will produce evil conduct. Good thoughts will produce good conduct. While a mixture of good and evil thoughts will produce a mixed harvest of wheat and tares. (Mt. 13:24-30.)

Jesus always did right because he always thought right. He accepted no seed thoughts into the soil of his heart, except the truth, and, hence, he did not sin. (Heb. 4:15.)

Our teen-agers cannot fill their minds with anarchy and lawlessness and behave themselves and be good citizens. They cannot accept the teaching of organic evolution and the "new morality" and not become "juvenile delinquents", and lawless characters. "As he thinketh in his heart, so is he." (Prov. 23:7; 4:23.)

They cannot read volumes of wordly matter and literature, and be spiritually minded and Christians. Unless they fill their hearts with truth and sow their minds down in good seed, all efforts to help them will be futile.

No intelligent person can hope to reap wheat from the sowing of tares. Tell us what a person is reading and thinking, and we can tell you what that person will soon become and be in his character. If young people read sex magazines, and vile literature, harbor and revel in poronography, or vulgar pictures, they will soon be petting and committing adultery, regardless of what the Bible teaches.

Furthermore, if they sow wild oats in their hearts and lives, they must reap wild oats. "Be not deceived, God is not mocked. 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. 6:7-9.)

If young people choose the bad on television and give themselves to watching scenes of crime, drinking, cursing, gambling, robbing, stealing, nudeness, dancing, doping, fighting, killing, quarreling, and wrangling, they are as sure to be evilly affected thereby as tare seeds will produce tares.

When a person once gives himself over to the willful sin of choosing the bad for his "listening pleasure," he will soon be so deprived in heart and life that things good and true, and pure will not appeal to him at all -- will, in fact, bore him "to death."

A city boy is said to have visited his grandfather in the country, and near a small village. One Wednesday night the family took Johnny with them to "prayer meeting." On their way back they passed the theatre and Johnny said, "Grandpa, did you ever go to a theatre?" His grandfather said, "No, my son, I always go to church and read my Bible, and don't want to waste my time and my life seeing and thinking of things impure, vulgar, and unclean." Whereupon Johnny said, "Grandpa, if you would just go to the theatre one time, you never would want to go to church again."

The mental appetite must be cultivated so it will

desire that which is good and wholesome. We must make a choice between the pure and the vile and unclean. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled." (Tit. 1:15.) "Blessed are the pure in heart, for they shall see God." (Mt. 5:8.)

There is enough evil in the world to consume every walking minute of your time and life. The same is true of the good, that which is pure and wholesome. What have you chosen? Your life is already answering for you and speaking in thundering tones.

## What About The Baptistry?

G. N. 1947

Most Christians are properly alert to the danger of disobeying God's law. They are scriptural in their ATTITUDE toward the REVEALED WILL OF GOD. They do not believe in ADDING to God's word, nor taking THEREFROM. (Deut. 4:2; 12:32; Rev. 22:18-19.) Neither do they believe in SUBSTITUTING anything for what God requires.

Whatever God has commanded or authorized is a matter of divine law and settled by revelation. Baptism may serve as an example. God has required baptism of all accountable persons as one of the conditions of salvation. (Mt. 28:18-20; Mk. 16:15, 16.) The command must be obeyed, just as it is in the New Testament, without any additions, subtractions, or substitutions. The Greek word, "baptizo," means to dip or immerse, and not to sprinkle or pour. Hence, sprinkling and pouring are excluded. They are substitutions made by man and are not acts of obedience to God. The law in the case also requires that the subjects be believers and penitent. (Mk. 16:16; Acts 2:38.) This excludes the UNauthorized act of baptizing unbelieving infants who have no sins of which to repent. Such changes and substitutions are out, and so if TRINE immersion -- three dips. The last two being unauthorized would be ADDITIONS to the word of God and would be an example of going beyond what is written. (1 Cor. 4:6 R. V.) Those who do these things are disobeying the Lord and following human wisdom and the commandments of men, and not the word of God. They are not walking by faith which comes by the word, for the word does not authorize these departures. (Rom. 10:17; Heb. 11:6.) They are not abiding in the doctrine of Christ. (2 Jn. 9-11.) Since God has commanded baptism and legislated concerning it in the foregoing respects, any disobedience to the divine law on the subject, or any change of that which is authorized is not only sinful and wrong, but is sure to cause discord and division, and those departing from the revealed will of God would be guilty of causing the division, and should be marked and avoided. (Rom. 16:17-18.) This is all well and good -- in theory. But some brethren go back on the principles here presented of not adding to or taking from, etc.

They obey where God legislated on the subject. They immerse believers who have repented, and do it for the scriptural purpose. (Acts 2.) But they are not silent where God is silent. They add to the law of the Lord on the subject by legislating where God did not legislate. God did not legislate as to where one must be baptized, whether in running water or a pool. Neither did God legislate as to whether the water be in a baptistry in a meeting house, or in a fish-pond, etc. The place is a matter of expediency and is left to human wisdom and judgment. So is the manner of the acts as to whether one be baptized backward, forward, sidewise, etc. God is silent on these matters, and that means that no man may mend God's law and regulate these things. To do so is to actually add to the word of God the same as in trine immersion.

Some not far from us have made a law where God made no law by legislating that there can be no baptistry in the meeting house. Moreover, the church yielded to this brother's man-made law -- to this unwritten human creed. All of God's requirements are carried out exactly the same when one is baptized in a baptistry as when baptized in a river or fish-pond. The examples in the New Testament of baptizing in a "River" (Mk. 1:5.) do establish the fact by example that such was RIGHT, but not EXCLUSIVELY RIGHT. Such baptism would be right if we had not been

given such examples -- and because of the fact that God had not legislated concerning the place of baptism. Even if the only examples of baptism on record were in rivers, this would not bind us to always baptize in rivers. The only example of the confession on record was AT THE WATER. (Acts 8:35-39.) But this fact only proves it was right for the Eunuch to confess AT THE WATER, and does not exclude making the confession in the meeting house. The Lord has not regulated regarding the place, either for baptizing or for making the confession. We must be silent, and not make laws, where God is silent, and has not legislated. It is as sinful to make laws for God as it is to break the laws which God has made.

## Majoring In Minors

By GUS NICHOLS

People who major in minors,  
Never produce ocean liners,  
But spend their time with toys,  
Playing like little girls and boys.

They strain out gnats, swallow camels,  
Look for motes while truth they scramble.  
Instead of killing lion and bear,  
They're out shooting bugs everywhere.

They pay tithes of anise and mint,  
But would not give a copper cent,  
For justice, and mercy, and faith,  
Nor to do what the scripture saith.

They're too stingy to buy honey,  
But for sin they spend big money,  
Give nothing for heavenly treasures --  
Spend their lives in sinful pleasures.

If you owe dollars, you must pay;  
If they owe millions, they just pray.  
They may have a log in their eyes,  
While gouging for motes in your eyes.

They may be terribly deprived,  
But if imperfect you're unsaved.  
They cannot see themselves at all,  
But you are too short, or too tall.

They study sin, ignore the soul,  
This life and this world is their goal.  
They want Christ, but don't obey him,  
That which is least comes first with them.

While they major in their minors,  
Of their own death -- warrant they are signers.  
The Bible has wisdom they need,  
But they will not read, nor take heed.

They are too busy with trifles,  
Wasting precious time with rifles.  
They want mountains of purest gold,  
But refuse the home of the soul.

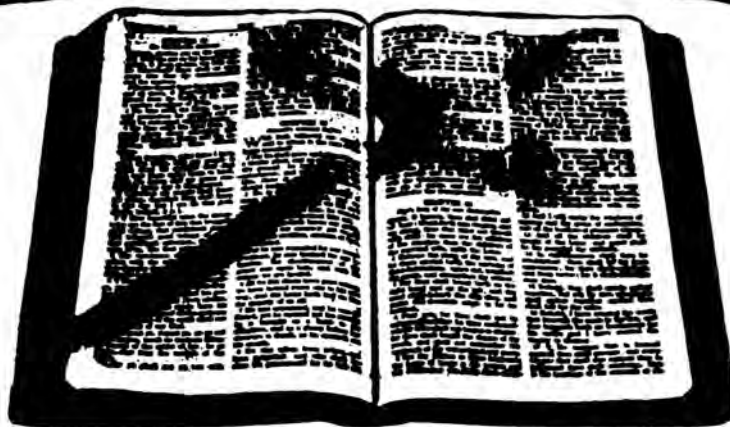
They've heard about heaven and hell,  
But their chance of going they'd sell,  
If they could cease to be, at death --  
Never exist after that breath.

They'd rather not exist again,  
Than to have to face their many sins,  
They know the punishment sin brings,  
If they major in minor things.

To them heaven is a MAJOR PLACE,  
With MAJOR SALVATION, by grace;  
All too big and fine to be true --  
They want life with little to do.

They major in A LOW, MEAN LIFE,  
Which they live in sin and in strife,  
They GAMBLE their souls IN WAGER,  
When IN MINOR THINGS they major.

# 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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## There Is One Body - No.2

The Scriptures teach that "there is one body." (Eph.4:4) This body is called the "body of Christ." (1 Cor. 12:27) The "Body of Christ" is the church of the Bible. (Col. 1:18) And, all the saved are in Christ, in the church, which is his body." (Ac. 4:12; Rom. 12:4-5)

We understand that this body is not the literal body, the flesh, of Jesus, but forms an analogy showing that the people of God are like a body, having one head and many members. It is proper to inquire, therefore, since we have learned that the body of Christ is the church of Christ, just who is, and who is not, the head of the body.

### WHO IS THE HEAD OF THE BODY?

If we should find one body with many heads, or one head with many bodies we would have a monstrosity indeed, in fact, something suitable for the sideshow. But neither situation is true of the body of Christ, for it has one head and only one. That head is NOT a pope such as we find in the claims of the Catholic church. Peter was not a pope and no man has had the honor or responsibility thrust upon him to this extent. Furthermore, no gospel preacher is head of the New Testament church. Neither are the elders the head. If any one of these were the head of the body then the body would of necessity take all its directions from that head. No man on earth, nor any group of men, has the ability to "head" the church of the Lord. Since the body of Christ is HIS body we should not be at all surprised to find that Christ Jesus himself is the HEAD OF THE BODY. And so all our instruction must come directly, or indirectly, from the head, even Jesus.

God made 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) "And he (Christ) is head of the body, the church." (Col. 1:18) "For the husband is the head of the wife, as Christ also is HEAD OF THE CHURCH, being himself the Saviour of the body." (Eph. 5:23) The church as the body must "grow up in all things into him, who is the head." (Eph. 4:15) And in addition to these positive declarations it is just as obvious that some are "not holding fast the Head, from whom all the body-increaseth with the increase of God." (Col. 2:19) Is it any wonder then, that God said, This is my beloved Son, in whom I am well pleased, HEAR YE HIM? (Mt. 17:5) CHRIST ALONE IS HEAD OF HIS CHURCH.

### BLESSINGS OF BEING IN HIS BODY

There is not a single spiritual blessing promised unto anyone who is not in the body of Christ. Indeed, all men are blessed more or less with material blessings as Jesus says in Matthew 5:45. These material blessings, however, have no power to save the souls of men. Hence, we must turn to the Lord and learn of him if we would be saved from sin and receive the blessings that are reserved for those "in him." To the Christians in Ephesus

the Lord said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places IN CHRIST." (Eph. 1:3) Men become enemies of God when they become sinners. (Col. 1:21) Sinners, enemies of God, must become God's friends. The act of becoming a friend of God is called reconciliation and involves obedience to the commandments of Christ. (Jn. 14:15) Now where does man become reconciled to God, - how became a friend of God? Christ is our peace, who made Jew and Gentile to become one, that he "might reconcile them both IN ONE BODY unto God through the cross." (Eph. 2:11-16) The body is the church; we are reconciled to God in the body, the church; therefore, every sinner who is not in the body of Christ is lost, - and will remain in a lost state, in sin, until he obeys the gospel of Christ and is reconciled to God thereby.

This salvation, or reconciliation, is clearly set forth in God's word. Laboring under the Great Commission on Pentecost the apostles preached the death and resurrection of Christ. They declared that he is "at the right hand of God exalted." Those whose hearts were touched and whose spirits were moved by this gospel, cried out asking, Brethren, what shall we do? The divine, Spirit-guided answer was, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Some 3000 were added to the Lord and to the church, the body of Christ, that day and were then friends of God in and through the Lord Jesus Christ. (See Acts 2)

The whole world wants peace, it seems. But all too few are going to the Prince of Peace for it. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) "And let the peace of Christ rule in your hearts, to the which also ye were called IN ONE BODY, and be ye thankful." (Col. 3:15) Do you see where true and genuine peace is found?

Let us remember that all the saved are in Christ, and all in Christ are in the church which is HIS BODY, and stop imagining that we can be saved, and be Christians, and please God and go to heaven without being in the church of the Lord Jesus.

### HOW BE IN THE ONE BODY?

Well, if we are going to regard the teaching of God's word we had better leave off the doctrine of "faith only." To hold to such is to hold to the practice of demons (Jas. 2:19) And we had better challenge any man, or group of men, who would turn the kingdom of God into a cheap, political operation and vote on us to whether we had had an experience of grace that fitted us for church membership. Membership in the body of Christ, or New Testament church, is as automatic as

citizenship of the newborn child. The same operation of human nature that brings him into the world also makes him a citizen of the nation into which he is born. Likewise, that which saves a man from sin is that which causes the Lord to add him to the church. (Ac. 2:38-47) Through faith you must be born again. Now if you would know what it means to be born again you should read for yourself all the cases of conversion in Acts as well as vital points in the epistles such as some of these we are discussing. (See Acts. 2,8,9,10,16,18,19 and 22)

After Jesus arose from the dead he gave the world's GREATEST COMMISSION. It is for all men everywher who are willing to believe and obey Jesus Christ. "He that believeth and is baptized shall be saved." (Mk. 16:16) "Repent and be baptized for the remission of your sins." (Ac. 2:38) For Christ is the "author of eternal salvation unto ALL THEM THAT OBEY HIM" (Heb. 5:8) and not to any person who refuses to obey him, or substitutes the doctrines of men. One of the closing verses of the Bible tells us wonderfully who it is that shall be eternally saved. "Blessed are they that wash their robes, that they might have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22:14)

(Next: The one body is not a denomination)

## "The Spirit Of Abraham"

DON McWHORTER

We are all familiar with Abraham as a man of faith. The familiar story of Abraham's faith in the book of Genesis is condensed by the writer of the book of Hebrews in these words: "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, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God . . . By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Hebrews 11:8-10, 17-19.)

So great was this man's faith that he became an example of faith itself, being called the "father of the faithful" (Rom. 4:16.) Many men stand out in God's word as being the embodiment of some special trait. Principles are abstract. They must be made concrete by being clothed with flesh and

Continued on Page 4

# WORDS of TRUTH

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## First Century Christianity

GUS NICHOLS

The question among many is What about 1st Century Christianity? In reply, we say, They were just Christians, members of the one and only Spiritual body of Christ, — known also as the church or kingdom that belongs to Christ.

Christ was the head of that one body. (Eph. 1:20-23; 5:23; Col. 1:18.) The early Christians were just subject to Christ, as members of his body, the Church. (Eph. 5:23-24.) They were to obey him in all things. (Mat. 28:18-20.) It was not a question of what some mere man thought, but with the early Christians, the question related to what Christ taught. (2 Cor. 10:4-5; Heb. 5:8-9).

Christ is the author of Christianity, the author of our faith — the body of truth for which we are to contend. (Heb. 12:2; Jude 3; 2 Cor. 13:5; Phil. 1:27.)

Christianity, or what is the same, the church or kingdom of Christ, is as old as the New Testament. As far as matters of faith and revelation are concerned, everything in religion not as old as the New Testament, is false. This means that every item of doctrine and faith not now found in the New Testament is false doctrine, and false faith; and such things will condemn those who hold, teach and practice them. (Mat. 15:9; 2 John 9-11; Jude 3; Rev. 22:18-19).

Christianity and denominationalism are not the same thing at all. Christianity includes all, and only that which came from the lips of Christ, through the inspired apostles and writers of the New Testament. (Jn. 17:8, 14, 20-22.) They were able ministers of the New Testament. (2 Cor. 3:6.) They were guided by the Holy Spirit into all truth. (Jn. 14:26; 16:13; 1 Cor. 2:13.) This truth is now in the New Testament scriptures.

The Old Testament scriptures were also inspired of God, by the Holy Spirit. (2 Tim. 3:15-17; 2 Pet. 1:20-21; Neh. 9:30; Heb. 1:1-2.) But the Old Testament only contained Christianity in prophecy, shadow and type. (Heb. 10:1-4.) The old covenant was done away at the cross, in the sense its laws are no longer binding upon men, except as its teaching, principles and examples are accepted and taught by Christ and inspired men in the New Testament. The Old Testament promoted Judaism, while it only contained the gospel in promise. (Rom. 1:1-2; 1 Cor. 15:1-4.)

The Old Testament made Jews, or Israelites, while the New Testament makes Christians, Those who go back to the Old Testament for their law of faith and practice go too far back. They should stop when they get back to the New Testament, as far as looking for true Christianity is concerned.

Christianity, or the religion brought into the world and established by Christ, through his inspired apostles, is all in the New Testament. (2 Pet. 1:3; 2 Jn. 9.) The four books of Matthew, Mark, Luke and John, contain the evidences upon which all men are to base faith in Jesus Christ as the Son of God. (Jn. 20:30-31; Jn. 3:1-2.) They also contain many of the great and wonderful principles by which the Kingdom of Christ, later

be set up on Pentecost, would be governed; principles to be in force in the church established later, in Acts 2.

The book of Acts is an inspired history of the church in its infancy. It tells of the preaching of the gospel in its fullness, by the apostles, and others called evangelists, and how the gospel spread all over much of the civilized world at that time. The book of Acts tells us how multiplied thousands of people became Christians, nothing more, and nothing less — how they were added to the church that belonged to Christ — how the same obedience which made them Christians made them members of the Body of Christ, or what is the same, citizens of his kingdom. It tells how they came together in congregational capacity to worship and serve God, simply as Christians, without any denominational membership, or affiliation whatsoever.

The letters to the churches of Christ, and to individual Christians, beginning with Romans and ending with Revelation, (22 in number), give us a further inspired history of the growing church of our Lord.

But these letters pointed out the fact that an apostasy would later come, and many would depart from the faith, or body of truth then held by those under apostolic teaching. (2 Thess. 2:1-12; 1 Tim. 4:1-5; 2 Tim. 4:1-8.) But those early Christians WERE TO OPPOSE THE RISING OF such departures from the truth, by preaching the word, reproving and rebuking those sowing the seeds of apostasy. (2 Tim. 4:1-8; Tit. 1:9; 1 Pet. 4:11.) All were, upon penalty of being lost, warned to abide in the doctrine of Christ, and not to receive, nor condone any of the false teachers. (2 Jn. 9-11.) They were to mark and avoid those who would cause divisions and factions by their false teaching. (Rom. 16:17-18): They were to keep them out of their fellowship, out of their pulpits, and from teaching the disciples. They were to be marked and branded for what they were — false teachers.

They had only the church of kingdom of Christ in the days of the inspired apostles, or New Testament Times. Here we have pure, primitive Christianity. Here we have the church of Christ, or the kingdom of Christ.

But denominationalism arose much later. At first, the New Testament Church drifted further and further away from Christ and the gospel — away from the church as built and established by Christ — away from the doctrine of Christ — and lost its identity in the establishment of Catholicism, with a full fledged pope in the early part of the seventh century. (You will have to learn this from secular church history. There is nothing in the New Testament about the pope, or any universal head of the church, except Christ himself, whom the pope has, (in the minds of many), dethroned.)

Denominationalism, as it is now known, arose and flourished in the sixteenth century, in the era of the Protestant Reformation. Remember that Reformation was a reaction to the apostasy, or falling away from New Testament Christianity, as founded by Christ.

These sects and parties, or denominations, are not found in the New Testament, NOT A ONE OF THEM! Not a single denomination of the more than 250 in the U. S. A. TODAY can be identified with the doctrine, faith and Christianity of the New Testament Nineteen hundred years ago.

**"BUT CANNOT MEN AND WOMEN TODAY BECOME CHRISTIANS, WITHOUT ANY DENOMINATIONAL MEMBERSHIP OR AFFILIATION?"** In reply, we must say that all who believe in Christ are duty bound, with all the love and faith that is in them, to be united, or be one, as Christ prayed that they might be, in the shadow of the cross, (Jn. 17:20-23), and as this unity was demonstrated at first in the days of the inspired apostles, when there was only the one body, or kingdom of Christ, as now found in the New Testament.

Denominations are factions, divisions, and the like, and are condemned as works of the flesh, in Gal. 5:19-21. Yet some would indignantly insist that all believers in Christ must be classified and categorized into denominations — whether the believers want to or not, and whether they like it or not.

But there are multiplied thousands of believers in Christ, however, who have given up, and are giving up, denominationalism — with its allegiance to human creeds, human religious titles and names, human organizations, and sectarian restrictions — in favor of pure, primitive Christianity, as it is revealed in the New Testament.

We say, without fear of successful contradiction, that any religious organization or church, which is larger than a local congregation, while being at the same time smaller than the whole body of Christ, or kingdom of the Lord, is a sectarian body, and has no scriptural right to exist.

The plea of "churches of Christ" today is not that we are: "The only right denomination," as we are often accused of teaching, but that we belong to NO DENOMINATION AT ALL — are members of nothing but what strict obedience to the commandments of Jesus made us members of, without becoming affiliated with anything but the body of Christ to which the Lord added us in saving us.

The only way we could have stayed out of every thing that we are in religiously, would have been to refuse to obey the plain commands of the gospel of Christ. We have done nothing but believe in Christ as God's Son, repent of all our sins, confess our faith in Christ, and been baptized in the name of Christ for the remission of sins, as those did in the New Testament, whom the Lord added to his church. (Acts 2:36-38, 41, 47.) Since this obedience made them simply and only Christians, and members of the Church belonging to Christ, it did the same for us. As that obedience left them out of all denominations of men, the same sort of obedience on our part left us out of all human religious bodies.

We do not ask believers to "come to us", as they say, but we stand ready to meet with them on the word of God, and there to meet all who believe in Christ, and want unity on the basis of the word of the Lord, and not on the commandments and inventions of men.

Our prayer is for the unity of all believers in Christ. This unity can be achieved ONLY by submitting completely unto Christ and his doctrine, as it is in the New Testament. Where do you stand, kind reader? What is your prayer relative to the unity of all believers in Christ? (Jn. 17:20-23; Rom. 16:17-18; Eph. 4:3-6).

## Today

By GUS NICHOLS

Only this one day is mine,  
And I may not have another,  
In which to let my light shine,  
And help a fallen brother.

The path of duty lies ahead —  
I shall not pass this way again.  
Each thought and each word that's said,  
Must be pure, and free from sin.

I want to bless some soul today —  
Enjoy my work and duty;  
Think of more kind words to say,  
And love the things of beauty.

I want to think of God TODAY —  
In his law to meditate,  
And not take one step astray —  
This day to Christ I dedicate.

I'll follow Jesus DAILY,  
Bear my cross for his sake.  
I'll serve with gladness — gaily;  
Of His sufferings I'll partake.

I'll live one day at a time —  
I can't live them all in one —  
And then in the future clime,  
The victory will have been won.

\* \* \*

"No one can truly be good without doing good;  
neither can one truly do good without being good.  
A bad man does not love God, and cannot do good  
as prompted by love, and all that man can do will  
be in vain without love. (1 Cor. 13:1-7.)

\* \* \*

The rich and poor meet together: the Lord is  
the maker of them all. (Proverbs 22:2.)

## "The Lord's Work"

G. F. RAINES

By many passages and hundreds of examples in the Bible the Lord seeks to impress the fact upon us that the man or woman approved in His sight is engaged zealously in the work that he has ordained for us to accomplish. Those who work the works of God are happy and contented here and also rejoice in the promise of everlasting life in the world to come. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30.) One may have happiness even in the midst of severe trials if he realizes that he has the stamp of God's approval. Paul exhorted the Corinthians as follows: "Therefore, my beloved brethren, be ye stedfast, unmoveable, 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.)

The church is the body of Christ: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18.) It follows, then, that the work of the church is the Lord's work. The work of the church is not a work to be engaged in by the elders and evangelists exclusively, but by all members of the body of Christ: "Nay, much more those members of the body, which seems to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." (1 Cor. 12:22, 23.)

The church was established as a divine organism for the propagation of the faith. Through the church "the manifold wisdom of God" is to be made known in order to the salvation of all who will humbly and completely comply with the will of God. (Eph. 3:10, 11.) The church did not come into being as a spiritual accident but, for the purpose for which it exists, was a part of the "eternal purpose" which God "purposed in Christ Jesus our Lord." The gospel which is to be upheld, defended and propagated by the church is the system of divine truth by which the bonds of spiritual slavery are broken. Paul courageously exclaimed, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) To discourage the work of the church in any way is to enter and alliance with Satan in helping defeat the very purpose for which the Son of God suffered, bled, and died: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.)

### FAITH

In carrying out the Lord's work, we must have a deep, trusting, and abiding faith, "For we walk by faith, not by sight." (2 Cor. 5:7.) Abraham, on account of the great faith that he had, is called, "the father of all them that believe." (Rom. 4:11.) We are to "walk in the steps of that faith of our father Abraham." (Rom. 4:12.) To walk in the steps of Abraham's faith is to have the kind of faith that he had. His faith led him to obey God implicitly without question or quibble: "By faith Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Heb. 11:8.) The kind of faith that we must have to be acceptable servants of God is the kind that will lead us to give heed to His commands, do what He says, become what He requires, and go where He directs: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5:6.) The kind of faith we need is the kind that will trust God will full assurance even when we are involved in the most trying of circumstances. Paul expressed that kind of faith in the following glowing terms: "I can do all things through Christ which strengtheneth me." (Phil.

4:13.)

"Faith is like the coupling which attaches the car to the engine. All the power and speed and momentum that belong to the locomotive now become transmitted to the car. The coupling is simply the medium of communicating that power. So faith joins the believer to Christ, and makes him partaker of all that Christ has, and is, and does." (The Traveler's Guide.)

### PRAYER

Prayer cannot be dispensed with if we would be profitable servants. Even the powerful Christ felt the need of prayer. Before making significant decisions, He always went to God in prayer. Before choosing the twelve apostles, he "continued all night in prayer to God." (Luke 6:12.) The mind of Christ was prayerful, and we are exhorted to "let this mind be in you, which was also in Christ Jesus." (Phil 2:5.)

Upon the first Pentecost after the resurrection, three thousand souls were converted to "The Lamb of God." (Acts 2.) Before Pentecost for about ten days, the apostles and others "all continued with one accord in prayer and supplication." (Acts 1:14.) It has been demonstrated again and again that, "The effectual fervent prayer of a righteous man availeth much." (Jame 5:16.) "Pray, without ceasing." (1 Thess. 5:17.)

### VISION

We must have definite goals and work toward the attaining of them. "Ever forward" must be our motto. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.) Vision will make us "to be ready to every good work." (Tit. 3:1.)

If Whitney had not visualized the cotton gin, he could never have invented it. All great accomplishments have been prepared by careful planning. Despite this fact, a number of churches do not even prepare a budget toward which to strive; and, as a result, many things are left undone and the potential strength of these congregations is never exerted.

### PATIENCE

Patience is another underlying factor in achievement. We are so interested in seeing immediate results that we become discouraged if our labors do not bear fruit almost immediately. Noah preached evidently about 120 years and influenced only seven souls to follow the path of righteousness. (1 Pet. 3:20.) Yet the divine writer says: "Noah was a just man and perfect in his generations, and Noah walked with God." (Gen. 6:9.) He was a "preacher of righteousness." (2 Pet. 2:5.) God does not reward us upon the basis of a great amount of accomplished, but according to the willingness with which we go about doing what we can.

To have the patience that we need, we must rely strongly upon the promises of God. We must sow the seed and trust in the Lord or the growth and the yield: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126:5, 6.) "Cast thy bread upon the water: for thou shalt find it after many days." (Eccles. 11:1.)

### LOVE

Paul said, "And though I bestow all my goods to feed thy poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (1 Cor. 13:3.) If one does not have a deep love for the lost, he will not be willing to make the sacrifices necessary to get the gospel to them. Some preachers preach for pay only and have no actual love for the souls of men. It would be better for them if they had never been born: and the cause of Christ would be in better condition. Unless "the love of Christ constraineth us" we ought not to preach or teach the Bible. (2 Cor. 5:14.)

We need the love for the lost that was manifested by an Englishman of the generation past. He lived in a single room and even cooked his own meals. He gave more than \$25,000,000 to the spread of what he believed to be the truth during his life-time. After he died, a slip of paper was found on which were the following words:

"Gladly would I make the floor my bed, and a box my chair, and another box my table rather than that men should perish for want of the knowledge of Christ." (G. Ernest Thomas, To Whom Much Is Given.) If we had the kind of love manifested by this great man, the cause of the Lord would cover the earth as the water covers the sea. Let us give of our time, talents, and money that our work might be a ministry of holy fire. from the rivers to the ends of the earth!

MINISTERS MONTHLY  
March, 1959

## "Don't Be To Sure!"

JERRY SHAW

Paul, by inspiration wrote, "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Corinthians 10:12) Isn't it strange that we so often do the very things we have vowed we would never do, and so many times become guilty of the sins we have condemned in the lives of others.

When Jesus foretold of the impending disaster of his death Peter said, "I will lay down my life for thy sake." A little later on he vowed, "Although all shall fall away and desert you, I will not." Even when the mob came to take Christ away it was Peter who lashed out with his sword, and cut off the ear of Malchus. But during the mock trial of Jesus it was Peter who denied knowing the man. And at the scene of the crucifixion Peter stood far off in the distance! He had overestimated his own strength. I think his real problem was that he was trusting in Peter rather than God.

On another occasion (Acts 10: 9-17). Peter was given a vision that proved to him that the Gentiles were in the sight of God on the same level as the Jews. He himself said, "God is no respecter of persons." But later Paul had to withstand him to the face because he made a distinction between Gentile and Jew (Galatians 2:11). This was not something to which Peter could plead ignorance: He knew better. No doubt Peter had said to himself that this is something he would never do.

It was Paul who said, "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) There is a reason for this. Our strength is almost always our weakness, because that is where we first let our guard down. But we pay close attention to our weaknesses. Its like Paul said in 2 Corinthians 12:10 "... When I am weak, then am I strong." As long as we live in the flesh we will have trouble with the fleshly desires and drives. There is a constant war raging between the fleshly and the spiritual. We will all have problems like Paul had, that he described in Romans chapter 7. To paraphrase several of his statements would help us understand ourselves. "I find that, the rule with me that, when I wish to do right, evil is always present." "I do not always do the good I wish to do, and the evil which I do not want to do is what I often times do." "The very things I hate are the things I am guilty of doing." This is why he said near the end of the chapter, "O wretched man that I am! who shall deliver me from the body of this death? But, of course, no man in the flesh is free from the battle with sin! No man, not even Paul, so long as he is in the flesh, is absolutely safe.

We must master our pride and over confidence! We must maintain a close relation to, and trust in, God and Christ and the Holy Spirit, who can help us. We must try, ourselves, to overcome the temptations that confront us. We must remember not to lose all faith when we fail, because sooner or later we all will from time to time. We just must keep trying. May I say, though, this sermon is much easier preached than lived.

The golden rule is better and can make one richer than golden dollars, or diamonds and jewels. Do you know this rule? Do you live by it? It says, "All things whatsoever ye would that men should do unto you, do ye even so unto them." (Matthew 7: 12.)

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. (Proverbs 28: 26.)

## The Spirit Of Abraham

Continued from Page 1

blood. Chiefly we think of the Father and His Son. In order to express himself in terms man could understand Jesus became God in the flesh. As John puts it: "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1, 14.) Paul describes it this way: "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9.); "Who is the image of the invisible God" (Col. 1:15.) In other words, all that God is, is embodied in Jesus Christ.

We think of other great truths, words clothed with flesh: patience and Job, purity and Joseph, meekness and Moses, faith and Abraham.

God's Word teaches that we must have a faith like Abraham's in order to be saved. In Galatians 3:26-29 it is seen in action. We are sons of God by faith BECAUSE we have been baptized into Christ. We are now heirs of the promise made to Abraham because we are now Abraham's seed, not after the flesh but after the faith. Another discussion of Abraham's faith is found in James 2. We are told that saving faith is like Abraham's. If anything is clearly established it is that we must have the faith of Abraham before we can become children of God.

As Abrahamic faith is necessary so is the Spirit of Abraham, the spirit that characterized his life as one of God's chosen. We get a glimpse of that spirit in Genesis 13 when a problem arose between the herdsmen of Lot and Abraham. Viewing the situation with all its implications he entreated Lot, "Let there be no strife I pray thee, between me and thee . . . for we be brethren." (Gen. 13:8)

There were many reasons for such an attitude. First, peace itself was much more important than the matter over which the disagreement arose. How often this is true! Anything that disturbs peace must (if right and acceptable to God) be more important than peace itself. In his list of necessary elements James lists only one thing ahead of peace-purity (James 3:17.)

Secondly, their families were involved. What a great responsibility is the rearing of a family! How sad to disillusion them with petty differences between personalities. Division leads to hatred and hatred leads to hell (1 John 2:9-11; 3:15; 4:20.)

Then, too, they were living among the Caananites and Perizzites. Strife among God's people will make both them and God the object of mockery and derision. God's people are to be the solution to man's problems of division. How can the ills of a divided world be cured by a divided church? God's people are watched by the world. Make no mistake about it. When souls are at stake how can we afford to argue?

Abraham knew how problems could be solved: he turned to the altar of God. Where else could we find comfort for our aching hearts; balm to allay irritations; soothing for troubled minds than before the throne of God in prayer? There is a peaceful solution to every problem if those who seek such solutions are men of peace. We remember the problem that arose between Paul and Barnabas. It was settled in an honorable way and both men continued to serve God acceptably. Why will people let personal differences cause them to take things out on God? A situation like that faced by Abraham and Lot and by Paul and Barnabas did not make any of them what they were; it only revealed what they were. Most problems that arise are settled through a process that takes years in its development. The kind of person you are, your character, determines your action. And your character has been years in formation. When you know the people involved many problems, though great, are not a cause for great concern; for knowing the people you know how they will handle it. In a troubled world this is a source of comfort and peace of mind. I have as much confidence in most of my brethren as I would have in Abraham or Paul or Barnabas. They will do the right thing about it.

I'm sorry to say that Lot did not possess the spirit Abraham possessed. His choice was selfishness personified. How many problems are

borne of selfishness! It was clear that Lot was not interested in Abraham; he was interested only in Lot! A man's reaction shows where his real love and interest is centered. The fact that they were brethren was reason enough to Abraham to settle their problems peaceably. It seems to have made very little difference to Lot.

This same spirit of brotherliness is exemplified by other great personalities in the Bible. There was Moses who could, even though angry and disappointed in the children of Israel, beg God to forgive them and even ask if that be not possible that his own name be blotted out of God's book (Exodus 32:32.) And Paul, who could love the Corinthians even though they esteemed him so lightly. Why? They were his brethren (1 Cor. 10:4.) Reason enough.

A familiar picture and story is that of a boy trudging along with another almost as large, on his back. When asked if he were not tired laboring under such a load, he replied, "He ain't heavy; he's my brother!"

## The Work Of A Preacher

FRANKLIN CAMP

This subject needs to be restudied. Preachers, as well as other members of the church, need to learn just what their work is. Many of the problems of the church grow out of a failure of Christians knowing the responsibilities of preachers. The first difficulty that came up in the Jerusalem church was related to this very problem.

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts 6:1-4.

The apostles are not, in all things, an example for preachers. There were some things that were peculiar to the apostles. This should be kept in mind. But the work of the apostles, in preaching, may be used as an example for preachers.

We note that the growth of the church contributed to the problem of the apostles in their work. Their work was preaching, but as the church grew in numbers there arose other needs, and when the apostles tried to carry on this additional work (serving tables), it led to the neglect of preaching as well as doing a good job of caring for the widows. This is just as true today, as then, for as the church grows other things must be done besides preaching, and when the preacher tries to do both, he will neglect his work of preaching as well as some of the other work that needs to be done. It is just not possible for the preacher to do his job of preaching and take care of all the other work that needs to be seen after. I am sure that the apostles did not deliberately neglect some of the widows; they simply had more than they could do. This will always be true. When work that ought to be done by others is left to the preacher some of it is sure to be neglected. Neglect leads murmuring and murmuring spells trouble unless steps are taken to correct the cause. (The step usually taken is to change preachers, but this is not the solution for in a period of time the same thing will develop with the next one.) Most of the murmuring about preachers today is about things they neglect that is not their work to start with. Members of the church murmur about the preacher not visiting them (not those who are sick) when the truth is they ought to be visiting instead being visited.

The apostles said, "We should not leave the word of God and serve tables, but we will give ourselves CONTINUALLY to prayer and the ministry of the

word." The apostles saw that if they served tables they would have to neglect their work. They recognized that their work was preaching and teaching the gospel. But it is noteworthy that prayer is before preaching. Before one is prepared to talk with others about things so vital, things that determine men's destiny, he needs first to talk to God. If all Christians need to pray, and they do, how much more do preachers need to pray. Prayer sobers the mind, strengthens the soul guards the tongue, and stirs the heart with love for the lost. The preacher needs all of these to do an acceptable job of preaching.

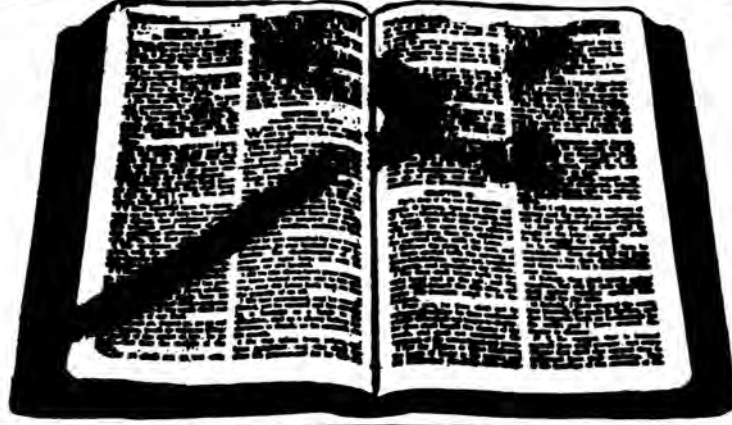
Preaching follows prayer. Preaching is work and it requires preparation. No man can teach that which he does not know, and no man can know that which he has not studied. Many members of the church seem to think that all the work involved in preaching is just to stand in the pulpit for thirty or forty minutes. They do not seem to realize that if it is done right that hours of preparation must precede the sermon. I try to spend an average of at least twenty-five hours on each of the sermons presented on Sunday. This alone requires fifty hours a week. This is ten hours more than those who work eight hours a day five days a week spend on their jobs. Additional time still must be found for the preparation of classes that are taught. This work must be done first, and then all other work must be done in the time that is left. There is seldom a week that I get to be with my family more than one night a week. This is not written to complain about my work, for if I did not enjoy it, I would quit preaching and do something else. This is written to help you understand what my work is, and to ask for your consideration when you feel that I have neglected you.

## This And That

Once there was a little boy. When he was three weeks old, his parents turned him over to a baby sitter. When he was two years old, they dressed him up like a cowboy and gave him a toy gun. By the time he was three, he was trying to sing some sort of a beer commercial jingle. When he was six, his father occasionally dropped off at Bible study on his way to the golf course. By the time he was eight, his parents bought him a B-B gun to shoot sparrows. He learned to shoot windshields and windows himself. By the time he was ten, he spent his late afternoons from school at the drugstore newsstand reading comic books. His mother was not at home and his father was busy. By the time he was thirteen, he stayed out late at nights and fussed with his parents about it until they followed the line of easiest resistance and let him have his way. They agreed that other children stayed out late too. At fourteen, they gave him an automobile to drive, and told him to be careful. At fifteen, he had a pistol, a deck of cards, was smoking cigarets and drinking liquor. At sixteen, the police called late one night and said, "We have your boy. He is in trouble." His father said, "It can't be our boy." BUT IT WAS. LESSON: "As the twig is bent, the tree is sure to grow." "Train up a child in the way he should go and when he is old, he will not depart from it." (Prov. 22:6.) "And ye fathers, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) Concerning Abraham, God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Paul said, "Be thou an example." (1 Tim. 4:12.) Again, he said, a good father is one who "ruleth well his own house, having his children in subjection with all gravity." (1 Tim. 3:4.) Again, he said, "Ruling their children and their own houses well." (1 Tim. 3:12.) The great tragedy of this age is that literally millions of children have been turned loose to join the ever increasing number of juvenile delinquents. Whatever it takes to save our youth from such a tragedy is our best and wisest investment. Let us resolve to give them our best in example, devotion and sacrifice. They are worth it!



# 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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## There Is One Body No. 4

Since there is so much misunderstanding about the church of the New Testament it is thought advisable to give a very brief review of what has gone before in other articles on the same. The truth is clearly stated that **THERE IS ONE BODY**. (Eph. 4:4.) This body is called the "body of Christ." (1 Cor. 12:27.) This one body is the church of the Lord and is composed of those who have been saved by his blood. (Eph. 1:22-23; 5:23; 1 Pet. 1:18-19.) All the saved are therefore in this body, they were added thereto by the Lord. (Ac. 2:47.) Jesus Christ is the one **HEAD** of the body. (Eph. 4:15.) This fact rules out any pretender such as Pope, a preacher, council or synod. The church has only one head, Christ, because it is essentially one body. One body cannot be directed by two heads. The Lord adds the saved to the church, and the saved are those sinners who believe and obey the gospel. (Acts 2:38; 3:19; Heb. 5:8-9.) This one body of Christ **IS NOT A DENOMINATION**. Therefore, our choice is to be or not to be in that body whose saviour is the Lord Jesus Christ.

There is a belief all too common in our day that what one believes does not matter at all. Is it not remarkable that this idea is prevalent only in the realm of religion? If a man believes he has a certain amount of money in the Bank, does it become so just because he believes it? Those who have some diseased organs within their bodies, — are they in perfect health merely because they believe they are? The answer is too obvious, it needs no answer, for we all know that Bank accounts have come up short of what we believed we had, and some who believed they were perfectly well have suddenly become ill and died.

But we are not lacking in Bible examples on this matter, either. Old Jacob "believed" for some twenty years that his beloved Joseph had been devoured by some wild beast. The fact that he believed such to be true did not change the truth that his brethren had sold him and that God was preparing him to be the ruler of Egypt. (Gen. 37-45.) And old Naaman believed, (thought) that the waters of Abanah and Pharpar would do just as well as the Jordan, but he remained a leper until he gave up his own biased beliefs and obeyed the commandment of God to wash seven times in Jordan. (2 Kgs. 5.)

So also it does make a difference what one believes about the church and his salvation. The effects of denominationalism in the world are evident on every hand. One of these is the idea that what one believes does not matter. Suppose we take an imaginary arrangement to illustrate a point. On one corner, let us say, we have a church teaching that baptism is "for the remission of sins." On the next corner we have a church teaching that "baptism is because of remission of sins." Another on the next corner believes that babies should be baptized. And on the next corner the group believes and teaches that baptism is not

for babies, but believers only.

Now it doesn't take a Solomon to see that these groups are teaching different doctrines, and that they are plainly contradicting one another. Yet, the attitude that anything and everything in religion is alright, just so your heart is right, must allow that all four of these groups are perfectly safe in their respective positions, and that the Lord smiles upon it all. **BUT SUPPOSE ONE MAN SHOULD TEACH ALL THESE THINGS?** Just think of it! Sunday he gets up and says, Dear friends, Baptism is a commandment of Christ and is for the remission of sins. The next Sunday the same man gets up and says, My friends, baptism has absolutely nothing to do with one's salvation. The next Sunday he invites all who believe in the Lord as Christ to submit to him in baptism. And the following Sunday he invites all the parents of all the non-believers, the little babies, to embrace the church covenant and have their babies baptized. Would we not all agree that the man was mad? That he was confused and rattled and ought not to be allowed to get in the pulpit again? I have no doubt that his term of service would be shortlived, indeed. It is hoped that you will go back and read again all the references on the body, learn the sacredness and importance of it, and act accordingly, not to please men, but God.

### NEVER HEARD OF CHURCH OF CHRIST

Many of us have heard something to the effect: — "Well, I never heard of the church of Christ until I moved here." That's a pity, because every time the New Testament church is mentioned it is Christ's, or God's. Whose else could it be since God built the house and Christ shed his blood to purchase it. (Zech. 1:16; Matt. 16:18; Acts 20:28.) If such a person has ever read the New Testament through he has "heard of the church of Christ" many times.

What if you should move to a community where there was no church after the New Testament order? Or what if there was not a church on earth that could be so called? In answer to this we ask, what if we had no walnut trees on earth, but did have walnuts? We all know what to do, — just get busy and plant the seed and in due time there would be walnut trees. All nature operates on this principle. The kingdom of God does also. Jesus began his explanation of the parable of the Sower by saying, "The seed is the word of God." (Lk. 8:11.) This is spiritual seed, to be sure, and just as we must sow seed to grow grass or trees, so must we sow the seed of God's word to have sons and daughters of God, citizens of the kingdom of God. Peter wrote, "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, **BUT OF INCORRUPTIBLE (seed), THROUGH THE WORD OF GOD, WHICH LIVETH AND ABIDETH FOREVER**" (1 Pet.

1:22-23.)

There is no necessity for a succession of churches back to the apostles. We need simply to be busy preaching the gospel, sowing the seed, and the kingdom of God will continue on the earth. The gospel of Christ believed, obeyed and practiced makes the church, the body of Christ, in any locality. Let us not think that error is as good as truth, or that we can close our eyes to fundamental differences among religious people and please the Lord in so doing. Sectarianism and denominationalism are sinful. Let us learn to be of the same mind and judgment, to believe and obey the truth of the gospel, be members of the body of Christ serving faithfully until death, and — then go HOME, to heaven itself, where the redeemed shall continue through endless cycles to "serve him." (Rev. 22:3.) Yes, heaven is a rest, but it is also a place of service, and it is unthinkable that those who despise Him now, and refuse to obey him here, would be happy if they should go to heaven and find a place of service.

Virgil Bradford

(Next: There Is One Spirit)

## The Importance Of Obedience

W. A. HOLLEY

"We must obey God rather than men." (Acts 5:29.)

Throughout the ages of human history, God has required man to obey him. In all instances, God has blessed those who obeyed him, but he has always punished those who have disobeyed him. Adam and Eve would have been blessed beyond the powers of our imagination had they remained obedient to God, but their disobedience brought physical and spiritual death into the world. (Gen. 2:17; 3:1-6.) Because of obedience, on the part of the antediluvians, the great flood came "upon the world of the ungodly." (2 Pet. 2:5.) The cities of Sodom and Gormorrah were destroyed because ten righteous persons could not be found within their borders. (Gen. 18:23.) Hence, man's history of disobedience, with comparatively few exceptions (Rom. 10:21; Tit. 1:16, 3:3; 1 Pet. 2:7, 8.) It is for this cause that the ways of man have been and are cluttered with so many dreadful and terrifying experiences.

### WHO SHOULD OBEY?

Jesus Christ died for all men. (Heb. 2:9; 1 Tim. 2:6; Matt. 20:28; Mk. 10:45.) The gospel of Christ was and is to be preached unto all. (Mk. 16:15, 16.) In apostolic times, the gospel was preached to both Jews and Gentiles, being as Paul stated, God's power to save those who believe. (Rom. 1:16; 1 Cor. 15:1-4.) We are specifically told that both men and women heard and obeyed Christ in New Testament times. (Acts 8:12; 16:14; 17:4, 12.) All

(Continued on page 4)

## WORDS of TRUTH

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## The Danger Of Liberalism

Many who talk and write about "Liberalism" do not seem to know what it is. Therefore, a proper definition of the term is first of all in order.

1. "LIBERAL," "not confined or restricted to the literal sense; free; as a liberal translation." Anyone refusing to be "confined or restricted to the literal sense," or refusing to accept the plain and obvious meaning of the scriptures, is a liberalist.



GUS NICHOLS

Anyone who claims to be "unrestricted" and takes liberties with the word of God is a liberalist. The dictionary also illustrates the point by saying, "as a liberal translation". Of course, all of us know that a liberal translation of anything is one in which the translator has taken liberties which were not rightfully his. A liberal translation of the New Testament is little more than a commentary, or man's word. It is one in which man's own interpretation is put down for the word of God.

2. "Liberal" is further defined, "Not bound by orthodox tenets or established forms in political or religious philosophy." In other words, this means that such an one refuses to be bound by God's "tenets" and his "established forms" as revealed in the scriptures.

God has established his word and has forbidden any man to add to, or change it one whit. (Deut. 4:2; 12:32; Rev. 22:18-19.)

3. "Liberal" further means, "Independent in opinion; not conservative . . . One who is liberal in thought or principles." Webster. Naturally one of that attitude would not be willing to be strictly governed by the commandment of God, and authority of Christ.

4. "LIBERALISM", "A movement in contemporary protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." Webster. Hence, a liberalist is one who belongs to a "movement" among protestant denominations to stress "intellectual liberty", or the so-called right to think whatever one wants to think about religion, and the word of God, and the "intellectual liberty" to do as one pleases about the commandments of Jesus Christ; with the "liberty" to teach whatever he may please, and that without being "restricted to the literal sense", or obvious meaning of the scriptures.

5. Liberalism, proposes to emphasize, "The spiritual and ethical content of Christianity", or to leave out the miraculous and supernatural and talk

sweetly about "the morals of Jesus", "the ethics of Jesus", "the principles of Jesus", and yet strip Jesus of all that was miraculous, such as his virgin birth, his miraculous works, his vicarious death and atoning blood, and his bodily resurrection, and ascension, etc. Strictly speaking, this is liberalism, and one who applies the term to those who teach the fact that Christians have liberty under generic commands to exercise human judgment and opinion, are themselves liberalists; for they are right then using the word liberalism contrary to its true sense and meaning, and giving it an application which it does not have in our language.

6. The next time you read of brethren being called, "My liberal brethren", because they believe one may be scripturally baptized in a baptism, use individual communion cups, use a tuning fork, teach the Bible in classes, etc. you may know such an one is a liberalist--is taking liberties with the word "Liberalist", and the word "Liberalism". Liberalism is wrong and is a sinful attitude toward the word of God, for it proposes to take liberties with the word of God, so as to make it mean what they want it to mean, and to justify them in doing what they want to do. But exercising human judgment under generic law which leaves some way or method of doing something to our judgment is not "liberalism", but is only using common sense where the Lord authorized us to use it.

### SOME EXAMPLES OF LIBERALISM

Let us take a look at a few of the many examples of liberalism in the scriptures. But first, let us remember that liberalism trifles with specific divine law, and is a sinful attitude toward the law of God.

1. Adam and Eve are examples of liberalism in that they trifled with the law of God, and proposed to do as they pleased with reference to a specific law of God. (Gen. 2:16-17; 3:1-19.) They had a liberal attitude toward the Law of Jehovah; and look at the suffering which has come of it! They did not sin in exercising their judgment and liberty under some generic command of God giving them the responsibility to choose as to how to do something which God had commanded but not told them how to perform it.

2. Cain's Sin. Since Abel offered his sacrifice "BY faith", and Cain did not offer thus, and faith comes by the word of God, (Rom. 10:17), it follows that Cain violated a specific law of God regulating worship, and his sin was not in exercising his God given liberty under some generic command giving him liberty or choice as to how to do something which God had left to his judgment in the first place. (Gen. 4:1-11; Heb. 11:4.)

3. King Saul's Sin. Saul sinned in failing to do all that which God "specified" for him to do, and not in exercising his judgment and opinion in the realm of liberty where God had commanded something under generic terms, leaving him the obligation to use his judgment. (I Sam. 15.) But he sinned in violating specific law, and was a liberalist, in that he changed the law of God, or did as he pleased rather than do what God commanded.

4. Uzza Was a Liberalist. God had ordained for the Levites to carry the ark of God. (I Chron. 15:2.) And Uzza was not a Levite, and yet he put his hand upon the ark, as though he had authority to do so. And God killed him. (I Chron. 13:10.) He sinned in violating a specific law of God, and not in exercising his judgment or opinion under some generic command of God giving him such right. It is not liberalism for one to do as he thinks fit concerning something which God left to human judgment, by commanding a certain thing to be done by the use of a generic command, leaving the method, or some details to our judgment.

5. God has commanded his church to teach his truth, and to be the pillar and ground of it. (Eph. 3:8-10; I Tim. 3:14-15.) This is a generic command, as to how to do the teaching, whether in the meeting house from the pulpit, or in a gospel meeting, or in classes, or a church radio program, by the church bulletin, or paper; there are details not spelled out. That the church is to do this teaching is under specific command, but as to how it is to be done, and what will be most

expedient, etc.; that is under generics, and is a matter of liberty.

But for the church, or churches, to get up, start and establish a missionary society to oversee them, and their evangelistic work, would be a violation of God's specific commitment of this work to the church.

6. God has also commanded the church to take up collections for the "saints"--("unto them and unto all men".) (I Cor. 16:1-3; 2 Cor. 9:12-13.) This command for the church to take up a "collection" for the poor does not equal a command for the church to take over the homes of the poor and have its elders supervise and oversee them. The elders of the giving church are to oversee the taking of such a "collection", as to the amount, etc. but they have no scriptural right to go along with the contribution and oversee the homes receiving the contribution. Since running the homes receiving church contributions is not a function of the church, it follows that the church, through its elders, have no scriptural right to start and operate such homes--homes to which the church may contribute in time of distress and need.

Even in times of distress, the homes can run their own business of being homes, and the church can run its own business of being the church. The church can aid the home in distress, and the home can contribute to the church. The church contributing to the distressed home, does not have to take it over and run it; neither does the home contributing to the church, to enable it to carry on its good works, have to take over the church and its elders and operate and oversee them. This is not liberalism, but the plain teaching of the word of God.

All the details and expediences involved in homes receiving and appropriating church contributions to them are under their own best judgment and management, just as a church receiving a benevolent contribution from another church takes the oversight of the distribution of the contribution received. Certainly, it would be liberalism, to contend that the giving church must take over and operate the receiving church. (Acts 11:29-30; 1 Cor. 16:1-3.) Any loose and liberal handling of the scriptures so as to make them teach falsely, or any refusal to let the scriptures teach what they do teach, is liberalism, whether it be with reference to the church, or the home, or anything else in the realm of revelation.

7. Liberalism, or a loose attitude toward the scriptures has produced denominationalism, and is now threatening to invade the churches of Christ. Liberalism is a great danger. It has been a prominent sin among God's people in all ages. Let us expose it for what it is; a sinful attitude toward the scriptures.

8. Then let us "Rightly divide" the word of truth, and discriminate between liberalism, on the one hand, and Christian liberty under generic authority, on the other. Let us remember that it is not liberalism to exercise our liberty in Christ under generic law giving us the obligation to choose as to some method, or way of doing something commanded under generics.

## This And That

### HOW TO MAKE THE CHURCH GROW

God exhorts us to make the church strong. (Eph. 6:10; 1 Cor. 16:13; Col. 1:5-12.) This involves certain essentials which would be wreckless for any church to overlook or underestimate.

1. Fill it with a knowledge of the word of God. (Acts 20:28-32; 1 Pet. 2:2; 2 Pet. 3:18; Mat. 4:4.) (Acts 17: 11, 12; Hos. 4:6.)

2. Fill it with plain Bible preaching and strong gospel teaching. (2 Tim. 4:2; Mk. 16:15; Acts 20:27; Acts 14:1-3.)

3. Let it be strong in faith. (2 Thess. 1:3; Rom. 10:17; 4:16-21; Heb. 11.)

4. Keep it unspotted from the world. (Jas. 1:27.)

5. Fill it with zeal and devotion. (Ti. 2:12-14; Neh. 4:6.)

6. Give it a good leadership. (1 Tim. 3; Tit. 1; 1 Tim. 4:12.)

## Can The Church Of Christ Survive In The Twentieth Century?

BOBBY DUNCAN

When Jesus, in Matt. 16:18, said of the church, "the gates of hell shall not prevail against it," he was not promising that the church on earth would never die. Those who are familiar with church history know that there was a time when the church on earth apostatized, but the seed of the kingdom remained alive. Through the providence of God that seed once again germinated in the hearts and lives of the Campbells, the Stones, the Scotts, and other great restorers who continued to plant just the seed of the kingdom in fertile soil where it reproduced after its kind. The church of Christ today is a living and powerful organism upon the earth.

But the church is living in perilous times in this twentieth century. Satan is pressing the battle against the church on every side. Infidelity, atheism, and skepticism are more prevalent in the world today than perhaps ever before. Roman Catholicism and Protestant denominationalism grow even stronger. Within the church itself are those who think that "gain is godliness," "whose god is their belly," and who would sell the church down the river for a mess of "pottage." Not only so, but while we have been waging a great civil war against the forces of anti-ism a worse enemy, modernism, has infiltrated our ranks and is doing everything within its power to destory us from within.

Can the church survive? She can, but only if she becomes aware of and guards against certain tendencies that threaten her survival.

There is a tendency on the part of some brethren to minimize the power of the gospel. The gospel is "the power of God unto salvation" (Rom. 1:16). But some preachers seem to have forgotten this, for they fill their sermons with quotations from philosophers and theologians while they sadly neglect to quote the inspired book. A great deal of the preaching we hear from brethren reveals a calculated effort not to preach any gospel truth that would distinguish the Lord's church from the denominational world. More and more emphasis is being placed on various programs and entertainment gimmicks and less and less on the preaching of the word. Denominationalism may be sustained by such maneuvers, but the only thing that will sustain the church of Christ is the preaching of gospel of the Son of God (2 Pet. 2:2). When we stop preaching the gospel the church is doomed.

There is a tendency on the part of some to compromise with our neighbors in the denominational world. One preacher preached ten sermons in a gospel meeting without ever giving the plan of salvation or inviting the people to come for baptism. One book of sermons published recently by a well known preacher in the church does not contain one sermon in which the plan of salvation is revealed. Some even ridicule the idea of a "plan" of salvation, saying that we should "preach the man, not the plan," as if one could possibly preach Christ without preaching the plan of salvation. Some even contend that we should receive into our fellowship those of the denominational world who have been immersed. Some of the most scathing language in the Bible is used in denouncing false teachers (Jude 11-13). Jude 3 makes it clear that we must contend for the faith. When we cease to do so the church will have become just another denomination.

There is a tendency among some brethren to ignore error and false doctrine. Within practically every congregation there are those who think that false teachers and false doctrines should just be ignored. Many preachers and elders hold to this view. One preacher said, concerning a false doctrine being taught on every side of him, "I don't know how to reply to it, and furthermore, I don't have time to learn." The word of God is emphatic in telling us what our attitude toward error should be (2 Tim. 4:1-4; Gal. 1:6-9; 2 Jno.

9-11). The church of Christ does not hold its distinctive position in the world today as a result of having ignored error. When we begin to do so we will have lost our distinctive position.

There is a tendency on the part of some to consider the restoration plea old fashion. Some preachers today seem to think they have discovered some new truth to which Campbell, Stone, and others did not have access. To some the Bible is not God's only means of leading and guiding. They believe in some kind of direct guidance of the Holy Ghost like the denominational world has claimed all along. The all-sufficiency of the written word as a guide is the very heart of the restoration movement (2 Tim. 3:16, 17; 2 Pet. 1:3). The idea expressed in the once familiar slogan, "Speak where the Bible speaks, and be silent where the Bible is silent," is as essential to sustain the church in this century as it was to restore it in the last. When we have forsaken the restoration plea we will have relinquished our right to exist.

Yes, the church can survive, even in these perilous times. But it cannot and will not do so by accident. Someone has said that the price of freedom is eternal vigilance. Even so the price which must be paid for the survival of true, New Testament Christianity upon the earth is eternal vigilance against all forces that would threaten its existence.

## Apostolic Preaching

B. C. GOODPASTURE

It has not infrequently happened in the history of God's dealing with men that he had made the opposition of his enemies to serve his own purposes. The training which Moses received at the royal court of Egypt stood him in good stead when the time came for him, under God to strike for Israel's release. The frown of haughty Rome was upon the messengers of early Christianity, yet the Roman soldier who arrested Paul saved him from the hands of a conspiring mob of wicked Jews; and later, by the authority of the same government, he was given safe passage to the imperial city. And even concerning his imprisonment in Rome he joyfully wrote to the Philippians "that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Those who launched their attacks upon the apostles and their preaching may also have been the occasion of teaching we would not have had, but for them. If Stephen had not been assailed by the Jews, we might not have had the famous speech of the seventh chapter of Acts; if the gospel had not been under the fire of Judaizing teachers, the Hebrew Epistle might not have been as it is; if the Galatians had not come under the influence of those who questioned the apostleship of Paul, that epistle might have been different. The apostles were set for the "defense of the gospel," they rallied to its defense.

"WE PREACH"

The work of Paul and others at Corinth was being misrepresented. Hence, Paul wrote: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Cor. 4:5.) Paul admits and asserts that "WE PREACH." In this he declares what was their regular, habitual course. They preached. Support or no support they preached. He insists in this very connection that nothing can deter them from their determination and course. He says: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in your body." (Verses 8-10.) They were hated and despised, persecuted and imprisoned, and yet they preached. This unwavering purpose to exalt Christ and his word flares forth in the stirring words of Paul addressed to the elders of the church in Ephesus. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto

myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:22-24.) No sacrifice, persecution, or imprisonment ever moved the apostles to the extent that they could not exclaim, "WE PREACH!"

"NOT OURSELVES"

Judging from the refutation made, the enemies of Paul and his companions had evidently accused them of preaching themselves. No charge could have been further from the spirit and facts of apostolic preaching. Paul denied the charge as being wholly untrue. While it was true that Paul had sprung from an ancient and honorable ancestry, that he was generously endowed with native ability, that he was schooled in the finest institutions of his day, and that he "labored more abundantly than they all," yet none of these was the topic of his preaching or the ground of his glorifying. These were mentioned by him only when such mention would rebound to the glory of God and the furtherance of the gospel. He even sought to divert attention from himself to his heaven-born message and to Christ, the source of his strength. "We have this treasure (the gospel) in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." (2 Cor. 4:7.) "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

"BUT CHRIST"

It was not wonder that Paul hurls back at his accusers this strong denial: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The object of the apostles in their labors, always and everywhere, was to preach Christ and save souls. The gospel of Christ was the burden of their message. Paul declares what was true of all when he said: "I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) Again, he exclaims: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14.) Regardless of what their hearers thought or did, Paul and the other preachers continued to preach Christ. "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jew and Greeks, Christ the power of God and wisdom of God." (1 Cor. 1:23, 24.)

They preached themselves only as "servants for Jesus' sake." This was, and is, ample reason for any preacher's sacrifice.

Editorial  
Gospel Advocate  
January 19, 1956

## Send Picture

Attention: All writers for Words Of Truth please send a small black and white glossy print picture of themselves to be kept and used regularly with their articles in Words Of Truth — that is, if you can do so. The printer thinks this would help our paper, and we think so, too, and thanks to him for a good suggestion. Our printer is doing everything he can to make our paper better and better, week after week. So are our writers, and if you are not writing, we shall appreciate and use your good articles, as we can. THANKS A MILLION!

Editor — Gus Nichols

## Unequally Yoked

H. H. BILLINGSLEY

Upon showing my authentic collection of farm antiques to a friend, an ox yoke became the subject of interest. He recalled an incident in his early life regarding a yoke of oxen at his Georgia farm home. Yokes of oxen were a common sight at the turn of the century. He said the pair of oxen were turned loose to graze the grass around the barn while not at work. There was an old dug well on the premises, and one of the oxen broke through the cover of the well and plunged into its murky depth dragging the other one with him.

(Continued on page 4)

## The Importance of Obedience

(Continued from page 1)

who labor and are heavy laden should come to Christ. for it is in him only that true rest can be found. (Matt. 1:28-30.) Thus, every person, without regard to his or her social standing, or financial status, or political position, should obey the Christ. In apostolic times, murderers, persecutors, jailors, business women, soldiers, treasurers, soicers, Samaritians, Jews, and Gentiles believed and obeyed and served God!

### MEANING OF OBEDIENCE

One is the servant of him whom he obeys. If we submit our will to the will of God, then God is our Master; but if we obey Satan, then Satan is our Master, "Know ye not," said Paul, "that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Jesus declared: "Whoso ever committeth sin is the servant of sin." (Jno. 8:34.) No one can serve the devil and please God Almighty at the same time! (Matt. 6:24.)

### IF ONE OBEYS NOT

The wrath of God shall fall upon the disobedient. (Col. 3:6.) "Let no man deceive you with empty words; for because of these things cometh the wrath of God upon the sons of disobedience." (Eph. 5:6.) In Matt 25:31-46, Jesus gives us a preview of the forthcoming judgment. What is the sin of those who stand on His left hand? They are guilty of the sin of negligence! Here is the way Jesus put it: "Depart from me ye cursed into eternal fire which is prepared for the devil and his angels: for I was hungry and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not." (Verses 41-43; Cf. Jas. 4:17.) Oh, the tragedy of the sin of negligence! The wicked, the rebellious, the negligent, the transgressor, are certain to "go away into eternal punishment," if they die in their sins. (Jno. 8:21, 24; Matt. 24:46.)

### WHY OBEY?

Our eternal destiny depends upon our obedience to Christ. In the resurrection, Jesus teaches that those in their tombs 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 judgment." (Jno. 5:28, 29.) It is evident that our hearts are made pure only after we have obeyed the truth. (1 Pet. 1:22.) Moreover, no one can be made free from sin until he obeys from the heart that form of doctrine. (Rom. 6:17, 18.) Heaven's door stands ajar for those who obey the commands of God. (Rev. 22:14; Jno. 14: 1-6.) Let it be remembered that salvation is in Christ (2 Tim. 2:10.); that one must be "BAPTIZED INTO" Christ in order to partake of that salvation (Rom. 6:3, 4; Heb. 5: 8, 9.) that one cannot be a child of God out of Christ. (Gal. 3:26, 27.)

## Unequally Yoked

(Continued from page 3)

They both drowned because they were yoked together. The old well was their grave.

I wonder how many of us are bound or yoked together by some force or circumstance that could destroy us. The innocent oxen, because he was yoked together with the other one, lost his life. THE same fate can be our eternal doom when we become unequally yoked together. Paul used this figure of a yoke in 2 Corinthians 6: 14, 15 and 16. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" None! Paul also entreated the Phillipians as true yoke fellows, being yoked together the gospel.

Throughout the scriptures the use of the yoke is used to represent bondage or servitude. Isaiah 9:4 says, "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the days of Midian." Cruel and

harsh servitude is depicted here.

In childhood, I watched great loads of logs being pulled by our house by oxen. They slowly but surely moved under the threat of a great bull whip: a plaited thong of rawhide that cracked like a pistol shot when cracked over a sluggish beast of burden.

The many references to the yoke in the Bible suggest cruelty and harsh servitude. In Genesis 27:40, Jacob's dominion over Esau is referred to as a yoke being broken from off Esau's neck. In contrast to this idea, Jesus said "My yoke is easy." Matthew 11:27 "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly. "So in contrast to the cruel usages of the yoke in the Bible, for emphasis, Jesus said, "My yoke is easy and my burden is light." So to be a yoke fellow with Jesus our Lord is in contrast to being unequally yoked together with unbelievers. "Wherefore come out from among them and I will receive you, saith the Lord. Be equally yoked together with Jesus in righteousness, peace and joy.

By: H. Billingsley Elder  
Blossburg, Ala.

## "I Desire Mercy And Not Sacrifice"

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

"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:6).

These words contain a principle and a warning that are as applicable now as they were then--that religion may become the practice of outward ceremony devoid of mercy, love, and goodness. Jesus quoted this passage twice in defense of charges that He was transgressing the law. (Matt. 9:13; 12:7). In the latter He said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would have not condemned the guiltless."

### CEREMONY WORTHLESS WITHOUT THE HEART

There are classic examples of the application of this principle in both the Old and New Testaments. In Hosea's time, God's people were continuing their sacrifices, but their hearts were not in them, and they were leaving undone the weightier matters of the law. God said to them through Amos, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice run down as waters, and righteousness as a mighty stream." (Amos 5:21-24) Why did God refuse their offerings? Amos answers: "They hate him that reproveth in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as ye trample upon the poor, and take exactions from him of wheat: . . . ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right." (Amos 5:10-12) That their worship in form was correct cannot be disputed, but because the hearts of the people were impure and full of hypocrisy, God would not accept their offerings. "Sacrifices in themselves, and when offered in the proper time and place, and as expressions of penitent hearts and pure hands, were acceptable and could not be otherwise, for God himself had appointed them. But soulless sacrifices offered by men steeped in sin were an abomination to the Lord."

In the New Testament the indictment brought against the church at Ephesus (Rev. 2:1-7) shows that doctrinal purity is not enough, but it must be accompanied by the proper motives. And Paul expressed the emptiness and worthlessness of diligent activity devoid of love when he said, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all

knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." (1 Cor. 13:1-3).

"Sacrifices by the thousands without goodness in the heart would not gain the favor of God. Great gifts of money today without goodness in every-day life cannot buy one's way into heaven. God prefers that we have a knowledge of him rather than offer great sacrifices. Going to church on Sunday and taking the Lord's supper, but never giving time through the week to gain a knowledge of God through a study of his word is not the way to gain the favor of God. But this is a picture of many in the churches today--devoid of a knowledge of God, but going to church Sunday morning, or running in Sunday night to take the Lord's Supper, because we have the habit or because we are afraid of the punishment that follows disobedience. Is not ignorance of the word of God as great a sin as neglecting the Lord's Supper? Will not God punish for the sin of ignorance as much as he will for failing to take the Lord's Supper? These Jews thought they would go to hell sure if they did not offer their sacrifices; but they seemed not to think they would be punished for not being good, or for not knowing God. And so church members today think they will surely go to torment for not taking the Lord's Supper; but they seem to think they can fail of goodness, and never have a knowledge of God, and go right on to heaven." (Roy H. Lanier, Sr.)

### TIMES WHEN A HIGHER LAW TAKES PRECEDENCE

There are situations which arise in the life of every faithful Christian when there seems to be a conflict of duty, such as in cases of sickness and death. The principle of our text helps us to determine which duty predominates. Ministrations of mercy as God directs, are more pleasing to him than outward ceremonies, which means that if a situation arises demanding mercy, such as serious sickness or death, the principle of mercy rather than sacrifice would require that formal worship be temporarily suspended. Or to state the principle another way, a law involving a higher duty takes precedence over a law involving a lower duty at the point of conflict.

### ABUSES OF THE PRINCIPLE

But this principle may be abused. Our religious neighbors abuse this principle in one way and many of our brethren abuse it in another way. Our religious neighbors have misused the statements of Hosea and Christ to prove that outward ordinances in religion are of no importance, as long as a person's heart is right. They have interpreted "goodness" to include all that is inward and spiritual in Christianity and "sacrifice" as referring to all that is outward. And they reach the conclusion that the form (outward acts) makes no difference or may be ignored all together if a person's heart is right. It seems never to have occurred to them that is a person's heart is right, he will want to do what God has commanded. (John 14:15; 15:14) Even in Hosea's time, there could be sacrifices without goodness in the heart, but there could be no goodness in the heart without sacrifice on the altar of God.

Many professed Christians have just as badly abused the principle in another way. Although the principle requires acts of mercy over acts of worship, many professed Christians use cases of sickness and death as an excuse to absent themselves from the services of the church, and use this passage as justification, when there is no real need of missing the services. Many times a whole family will miss worship because of sickness in the family that is not critical, when one member of the family could do all that is necessary. Is not our abuse just as grievous as that of our religious neighbors? "But go ye and learn what this meaneth, I will have mercy and not sacrifice." (Matt. 9:13).

"No one can truly be good without doing good; neither can one truly do good without being good. A bad man does not love God, and cannot do good as prompted by love, and all that man can do will be in vain without love. (1 Cor. 13: 1-7.)