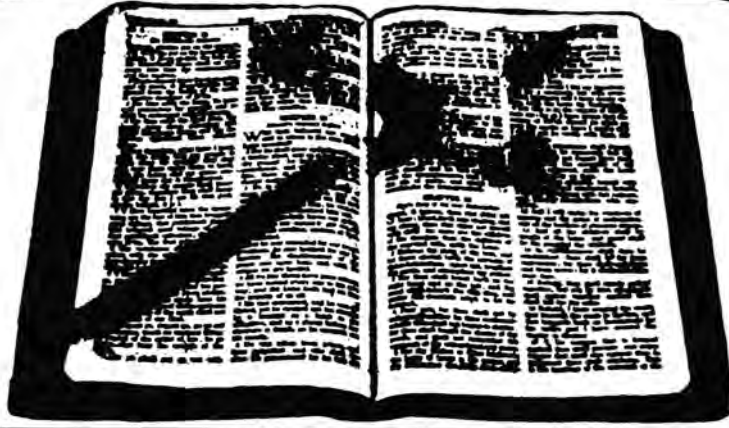


WORDS of TRUTH



"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 Spirit No. 1

As the body of Christ is one, so also the Scripture declares that there is "ONE SPIRIT." (Eph. 4:4.) The body is the church; the Spirit of God gives life to the body, the church. Man is a spirit, and that spirit within gives life to his physical body, for James informs us that the body without the spirit is dead. (Jas. 2:26.) We know that man is both body and spirit because the Bible tells us so. Likewise, what we know of the Spirit of God is known because of the revelation of God's word. We can no more "feel" the Spirit of God than we can "feel" our own spirits within our bodies.

In the New Testament the word that is translated spirit is the same word which is rendered wind. We cannot see the wind. We cannot see a spirit. Jesus said, "A spirit hath not flesh and bones, as ye behold me having." (Lk. 24:39.) In the Bible as a whole there are many spirits. The first reference is to the Spirit of God. "And the Spirit of God moved upon the face of the waters." (Gen. 1:2.) Again in Genesis 6:3, Jehovah said, "My Spirit shall not strive with man forever." The Spirit of God, therefore, is marked as a personality, and as we shall see later the Spirit of God has all the characteristics of God, and indeed, he is God just as much so as God the Father and the Son. But there are other spirits.

Man is spirit as well as flesh. God said, "Let us make man in our image, after our likeness." (Gen. 1:26.) Since God is not a man we conclude that the image of God in man is spiritual, not physical. "And the dust returneth to the earth as it was, and THE SPIRIT RETURNETH UNTO GOD WHO GAVE IT." (Eccl. 12:7.) When God's faithful martyr, Stephen, was dying he called unto the Lord, "Lord Jesus, receive my spirit." (Ac. 7:59.)

Angels, heavenly angels, are spirits also. "And the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." (A. V. Heb. 1:7.) The angels are "ministering spirits" sent forth to minister unto those who are saved. (Heb. 1:14.) Demons are also spirits, unclean or evil spirits. When the seventy came back from a tour of duty they said to Christ that the DEMONS were subject to them in his name. To this Jesus responded, "Rejoice not, that the SPIRITS are subject unto you, but rejoice that your names are written in heaven." (Lk. 10:17-20.) The life of the beasts is also called spirit in (Eccl. 3:21). Yet, so far as the Godhead is concerned THERE IS ONE SPIRIT and only one, and as stated above he is God, being one with the Father and with the Son.

The Holy Spirit of the Godhead is the Spirit into whose authority we are baptized. (Matt. 28:18-20.) Many times he (not it, but HE) is referred to simply as the Spirit. He is called the Spirit, the Spirit of God and the Spirit of Christ, all in a single verse. (Rom. 8:9.) Paul refers to him as the "Spirit of the living God." (2 Cor. 3:3.) To

those who were Christians in Galatia Paul said, "God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. (Gal. 4:6.) Again, he is "the Spirit of Jesus." (Ac. 16:7.) He is the Spirit of adoption, (Rom. 8:15) the Spirit of truth, (Jn. 14:17.) the Spirit of Life, (Rom. 8:2) and the Spirit of grace. (Heb. 10:29.)

THE SPIRIT IS GOD

The Holy Spirit is a divine personality, one of the Godhead three. In the eyes of our mind we all visualize God the Father as a physical form no matter how far we may miss his image. When we think of Christ we see the image of a man. In the former case, we see the Father as a man because of a figure called anthropomorphism, which gives the features of a man to something not a man. In the latter case, Christ's features we see in our imagination because he was a man, - God manifested in the flesh. (1 Tim. 3:16.) But when we think of the Holy Spirit we see no image, and man in his limited ability, though he himself is a spirit, must accept BY FAITH what is revealed about the great Spirit of God which is called Holy. This is a good time to read and apply Deut. 29:29.

Believers always accept the fact that God is OMNIPOTENT, OMNISCIENT and OMNIPRESENT. These things I do not understand, but I believe. I cannot look about me in the world without seeing the hand of a Creator, the ALMIGHTY GOD. Omnipotent means all powerful. The power of God is simply, but majestically, stated: - "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH." (Gen. 1:1.) "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth - For he spake, and it was done; he commanded, and it stood fast. (Ps. 33:6, 9.) References to the work and power of the Spirit are too numerous to begin listing here. But one cannot read the account of the creation, the book of Ezekiel, or the work of the Holy Spirit as related to the work of Christ and man's salvation without realizing that the Spirit of God is also omnipotent, that nothing is impossible with him who knows the deep things of God. Perhaps we may realize the power of God's Spirit in a more personal way if we say with Elihu, "The Spirit of God hath made me, and the breath of the Almighty giveth me life." (Job 33:4.)

The Spirit of God, the Holy Spirit, pervades the universe, - but HOW I do not know. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (Ps. 139:7-10.) "Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith

Jehovah." (Jer. 23:24.) See how the Spirit and God are "in every place, beholding the evil and the good"? The Spirit is omnipresent--everywhere.

The Holy Spirit is also all-wise, -- omniscient. What God has revealed to us he has revealed by his Spirit, "for the Spirit searcheth all things, yea, the deep things of God--even so the things of God none knoweth, save the Spirit of God." (1 Cor. 2:10-11.)

In view of these things we should not be surprised to find that the Spirit of the living God is active and interested in our salvation. God's will to man has been made known by the Spirit and conveyed to us in the Bible. By the Spirit he leads us to the knowledge of the truth, convicts us of sin and instructs us so that we may obey God's will and be saved. Through the Spirit God leads us out of bondage and into the glorious liberty of God's children. By the gospel we receive the mercy and grace of God, and the Holy Spirit is promised to all whose sins are forgiven. (Ac. 2:38.) Next: -The gift of the Holy Spirit.

Freedom From Sin

A. R. HILL, SR.

Those who are living in sin are in bondage -- slaves to sin. The greatest bondage is sin and the greatest freedom anyone can enjoy is liberation from sin. Those in bondage to sin need to be liberated. They should come to the Great Emancipator in order that they may obtain this freedom. "If therefore the Son shall make you free, ye shall be free indeed." (John 8:36.)

Sin is a transgression of God's law. To transgress is to go over, or beyond, to disregard or violate God's law. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." (John 3:4.)

Sin is unrighteousness. God's rule or standard of righteousness is his law. "For all thy commandments are righteousness." (Psalm 119:172.) "My little children, let no man lead you astray: he that doeth righteousness is righteous." (1 John 3:7.) Righteousness, then, is something one does. As one humbly submits to God's standards of righteousness, his will, that one is reckoned as righteous. Jesus was righteous in the absolute, because he always did the righteous will of his Father.

Unbelief and disobedience are sin. God delivered the children of Israel from bondage in Egypt. "Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness." (1 Cor. 10:5.) They did not enter into the promised rest in the land of Canaan. They were not permitted to inherit the land of God

(Continued on page 4)

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Why Did Christ Die?

(The following sermon was delivered by Herald Of Truth Radio and was broadcast all over our nation. Editor.)

By GUS NICHOLS

Many years ago a highly trained professional man who was an unbeliever came to me with the question: "Why did Christ die?" He thought Christ could have reformed this world for all time, if he had been permitted to live to a ripe old age, with forty or fifty years in which to personally direct



GUS NICHOLS

his work of reformation. Of course, he thought the gospel is a mere social system, having no salvation in it now, and nothing to offer beyond this life. To him the death of Christ was an untimely and tragic event.

But now let us study my friend's question in the light of the Bible and learn some of the reasons given therein for the death of Christ.

1. CHRIST DID NOT COME TO LIVE ON AND ON DOWN HERE, BUT TO DIE. The world did not need a mere reformer, but a Saviour, one having power over death and the grave, one able to save us from sin and all its consequences. He said, "I came not to judge the world, but to save the world." (Jn. 12:47.) Again, he said, "The Son of man is come to seek and to save that which was lost." (Lk. 19:10.) This involved his death, for he tasted death for every man. (Heb. 2:9.) He came to give us victory over death and the grave. He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (Jn. 11:25.)

2. CHRIST DIED FOR OUR SINS. (1 Cor. 15:3.) The world was lost in sin. Paul says, "For all have sinned, and come short of the glory of God." (Rom. 3:23.) John says, "The whole world lieth in wickedness." (1 Jn. 5:19.) The lost world needed a Saviour, and "God sent not his Son into the world to condemn the world: but that the world through him might be saved." (Jn. 3:17.) No mere man can save the world from the wrath of God, from threatening wars, crime, juvenile delinquency, from hatred and our own selfish greed and lust.

3. CHRIST DID NOT DIE FOR HIMSELF, BUT FOR US. He gave his life for ours. He said, "The bread which I will give is my flesh which I will give for the life of the world." (Jn. 6:51.) We ought not to think it strange that Christ should die for us. We live every day upon suffering and death. The animals and vegetables constituting our food

had to die that we might eat and live. So it is with spiritual life.

4. THE DEATH OF CHRIST WAS NOT UNTIMELY, BUT WAS VOLUNTARY AND FOR US. Christ said, "I lay down my life for the sheep". (Jn. 10:15.) Again, He said, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (Jn. 10:17-18.) His enemies accepted this sort of a challenge, and he rose again the third day, as he had said he would. (Mt. 16:21.) This proved him to be the Son of God, and not a mere man. (Rom. 1:4.)

5. CHRIST DIED TO FULFILL THE SCRIPTURES OF THE PROPHETS. For hundreds of years the prophets had foretold his death, as well as his first coming. (Isa. 53.) That is why Paul says his death was, "According to the scriptures." (1 Cor. 15:3.) He was dedicated to the proposition of fulfilling the scriptures. (Mt. 26:53-54.)

6. CHRIST DIED IN OBEDIENCE TO HIS FATHER'S WILL. He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." (Jn. 6:38.) In the shadow of the cross, with death staring him in the face, he said in Prayer, "Not my will, but thine be done." (Lk. 22:42.) We read therefore that "He became obedient unto death, even the death of the cross." (Phil. 2:8.) Again, we read, "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

7. PAUL ALSO SAYS CHRIST DIED THAT GOD, "Might be just and the justifier of him which believeth in Jesus." (Rom. 3:25-26.) The majesty and dignity of God's righteous law had to be upheld. To set sinners free without atonement, and without their turning from their sins would have been to popularize sin and crime, and would have left the idea that sin is a mere error or mistake, instead of the awful thing that it really is. The death of Christ gives us a proper conception of the enormity of sin.

8. THE BLOOD OF CHRIST, LIKE THE TWO BEAMS OF THE CROSS, NOT ONLY LOOKED FORWARD TO ATONE FOR OUR SINS, BUT REACHED BACKWARD TO REDEEM THOSE UNDER THE LAW. We read: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. 9:15.) Animal blood had not canceled their sin debt. "Jesus paid it all." "Without shedding of blood is no remission." (Heb. 9:22; 10:4.)

9. CHRIST ALSO DIED TO ABOLISH THE OLD LAW. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14.) "He taketh away the first, that he may establish the second." (Heb. 10:9.) We are "Not under the law, but under grace." (Rom. 6:14.) "The law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17.) This is why we do not go back to the law for our authority today: it is why we do not practice circumcision, burning incense in worship, keep the passover, use mechanical instruments in worship, etc.

10. FURTHERMORE, CHRIST DIED THAT THE NEW TESTAMENT MIGHT GO IN FORCE. We read: "Where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead; otherwise, it is of no strength at all while liveth." (Heb. 9:16-17.) The old covenant ended at the cross that the new might begin. (Heb. 10:9.) The two covenants did not overlap. The thief on his cross did not live under the new covenant, or under the great commission.

11. CHRIST ALSO DIED TO ESTABLISH HIS CHURCH. Before his death he said, "Upon this rock (the truth of his divinity which Peter had confessed) I will build my church." (Mt. 16:18.) The establishment of the church was then a future event. His church or kingdom was then only "At hand", the same as before his coming and in the days of John. (Mt. 3:2; 10:7.) But after Pentecost, all the saved were in the church and in the kingdom. (Acts 2:47; Col. 1:13.) Christ had to be

tried and tested in his death before he could be laid as a "Tried stone" or foundation. (Isa. 28:16; Rom. 1:4.)

Had Christ not been raised his church never would have been established. He became head of the church after his resurrection. (Eph. 1:20-23.)

12. CHRIST ALSO PURCHASED THE CHURCH WITH HIS OWN BLOOD. (Acts 20:28.) He loved the church and gave himself for it. (Eph. 5:25.) This proves the fact that the church is important. The church is not a detour off the way to heaven, out of which salvation is offered to a lost world, as in the denominational churches. The church is the body of Christ, and to be saved out of that body, one must of necessity be saved with no connection with Christ, who is the head of the body. (Col. 1:18, 24.) Furthermore, reconciliation unto God is in the one body or church. (Eph. 2:16.) We also read that Christ is the Saviour of the body, the church. (Eph. 5:23.) The same process which makes one a Christian makes him a member of the church, "For the Lord added to the church daily such as should be saved." (Acts 2:47.)

13. CHRIST ALSO DIED FOR UNITY AND ONENESS. He died "That he might make in himself one new man, so making peace, and that he might reconcile both (Jews and Gentiles) unto God in one body, by the cross, having slain the enmity thereby." (Eph. 2:14-16.) Christ had prayed that all who should ever believe in him through the apostles preaching might be one, or united, as he and his Father were united. (Jn. 17:20-22.) This was that the world might believe God had sent him. There is no place in pure, primitive Christianity for denominationalism and religious divisions. Christ built but one church. (Mt. 16:18.) All congregations of that church should be simply "Churches of Christ", as were the early churches. (Rom. 16:16.) All the saved should be simply Christians, nothing more and nothing less. (Acts 11:26.)

14. CHRIST ALSO DIED TO DRAW ALL MEN UNTO GOD. To know that he loved us and died for us should break the hardest of hearts, and subdue our stubborn will. Hence, He said, "And I, if I be lifted up from the earth will draw all men unto me." (Jn. 12:32.) The gospel, thus saturated with his dying love, become "The power of God unto salvation unto every one that believeth." (Rom. 1:16.) God's power to influence sinners unto salvation is the gospel, not some miraculous power. Sinners are drawn by the gospel.

15. CHRIST DIED TO DEMONSTRATE DIVINE LOVE FOR MAN. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) This constrains us to love him. "The love of Christ constraineth us." (2 Cor. 5:14.) and "We love him, because he first loved us." (1 Jn. 4:19.) Hence, love, the most powerful thing in the world is the main ingredient in the gospel.

16. FINALLY, ALL THE REASONS FOR THE DEATH OF CHRIST MIGHT BE SUMMED UP IN THE FACT THAT HE DIED TO SAVE US, DIED FOR OUR SINS. "He himself said his blood was shed "For the remission of sins." (Mt. 26:28.) Is there anything for the believer to do to receive the remission of sins for which he shed his blood? Yes, Peter said unto believers on Pentecost, "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.) Christ had said in the great commission, "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.) The sinner must believe and obey the gospel or he will not be saved by the death of Christ and his precious blood, but will remain lost forever, just as if God had never loved him, and as if Christ had not died for him. Men can be eternally lost in spite of the death of Christ. (Rom. 14:15.) He provided the fountain filled with blood, but the sinner must wash his robes and make them white in that fountain. (Rev. 7:14.)

If there are those listening who have never obeyed the gospel, or any one who have become discouraged and turned back, will you not come to Christ this very day? Tomorrow may be too late. Time is short, and eternity will never end! Decide now for home and heaven! Accept Christ and all the rich benefits of his death and blood.

Mrs. L. D. Hendrix

This memorial Scholarship Fund has been established by the family and friends of Mrs. L. D. Hendrix, as a Memorial to her faith and loyalty as a devout Christian, and faithful member of the Church of Christ for a period of forty-nine years. A mother of ten children, and a widow for eighteen years, "Mama" Hendrix, (as she was affectionately known by her neighbors and friends), was a faithful member of the Eldridge Church of Christ.

On June 14, 1968 her children, all of whom were still living, established "THE MRS. L. D. HENDRIX MEMORIAL SCHOLARSHIP FUND FOR ALABAMA CHRISTIAN COLLEGE", Montgomery, Alabama.

PROVISIONS AND CONDITIONS

This Scholarship Fund is in the amount of \$1,500, which was contributed by the children of Mrs. L. D. Hendrix, and her friends, as a memorial fund, called "THE MRS. L. D. HENDRIX MEMORIAL SCHOLARSHIP FUND", to be used as a loan fund available to young men who are in preparation for the ministry of preaching the gospel of Christ, within the fellowship of Churches of Christ.

This fund is made available for students of good moral character, recommended by the elders of their home congregations, as being worthy of the confidence of Christians everywhere, and having reasonable natural talents for preaching the gospel of Christ, provided that they stand in need of such a loan as may be requested from this fund. The recipients of the fund shall pay interest on the amount borrowed at the rate of three percent per annum while they continue in college studies at ALABAMA CHRISTIAN COLLEGE; thereafter, they shall pay interest at the annual rate of six percent, until the fund has been paid in full.

This fund is made available unto properly qualified young men who shall attend the ALABAMA CHRISTIAN COLLEGE, Montgomery, Alabama. The administrators of this fund shall be the officials of this college; who shall have the right to exercise wide judgment concerning matters of expediency in administering the fund.

ALL LOANS FROM THE FUND SHALL BE REPAID IN 120 EQUAL MONTHLY INSTALLMENTS, PRINCIPAL AND INTEREST, AND THE FIRST PAYMENT SHALL BE MADE 60 DAYS AFTER THE BORROWER HAS GRADUATED, OR OTHERWISE SEVERED HIS CONNECTION WITH ALABAMA CHRISTIAN COLLEGE. However, the recipient of the fund shall have the right to pay larger payments than here stipulated and to pay off the entire sum at an earlier date than is here stipulated, provided that he is able and wishes to do so.

It is further stipulated that the recipient of this fund, or any part thereof, shall be required to carry "TERM" life insurance, in a policy of sufficient amount to cover the amount of the fund received by the recipient as a loan, and that "THE ALABAMA CHRISTIAN COLLEGE" shall be named the beneficiary of the policy.

Furthermore, this fund is to be a perpetual fund to continue as long as "ALABAMA CHRISTIAN COLLEGE" shall remain true to the "Old Paths", or truly adhere to the word of God.

To this fund other relatives and friends of Mrs. L. D. Hendrix may contribute at any time, by sending their contributions to "The Mrs. L. D. Hendrix Memorial Scholarship Fund", in care of Alabama Christian College, Atlanta Highway, Montgomery 36109.

To this covenant and agreement, the children of Mrs. L. D. Hendrix have affixed their names and signatures as a token of their endorsement of this desire to perpetuate the memory of Mrs. L. D. Hendrix, who was very much interested in the gospel and church of our Lord Jesus Christ, and in the Christian Education of young people in general, and of our young preachers in particular.

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Some Things Which Hinder A Right Understanding Of The Scriptures Today

L. E. WISHUM

By suggesting these things that hinder, we hope to help you to recognize them and to avoid them in your study of the Bible. Jesus said: "Why do ye not understand my speech? Even because ye cannot hear my word." (John 8:43.) He was saying that they could not understand His word because certain things were hindering them. Here are some that hinder.

PREJUDICE

Prejudice means to pre-judge a matter before all the facts are known. Naaman had his mind made up as to how he wanted God to cleanse him before hearing what God had to say. (2 Kings 5.) With this prejudiced mind, when he heard God's plan, he first rejected it.

When people make up their minds based on partial truth they are prone to become prejudiced against the whole truth. Avoid prejudice, for Jesus said: "If any man WILLETH to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7:17.)

A DESIRE TO PLEASE THE WORLD

We cannot convert God to the world! It is not God who is to be reconciled to man -- but man to God. God is not lost! Man is lost! (2 Cor. 5:17-19.) Because God's thoughts and ways are so much higher than man's, it is necessary to convict and convert the world. (Isa. 55:6-9; John 16:8; 15:19; 3:19-21.)

This desire to please the world, and for worldly things, hinders many from a proper understanding of the Bible. They are always trying to make the Bible fit what they love and practice. "...if I were still pleasing men I should not be a servant of Christ." (Gal. 1:10.)

"But even as we have been approved of God to be entrusted with the gospel, so we speak: not as pleasing men, but God who proveth our hearts." (1 Thess. 2:4.)

ONLY CERTAIN ONES UNDERSTAND THE BIBLE

The keeping of the Bible from the people brought about and extended the dark ages. As long as people think they are not capable of understanding the Bible -- but must have some priest or preacher to interpret it for them -- they will be hindered when they read the Bible.

God has not given us a plan that we cannot understand! "...whereby, when ye read, ye can perceive my understanding in the mystery of Christ." (Eph. 3:4.) Peter said: "...wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do the other scriptures, unto their destruction." (2 Peter 3:16.) He did not say that we COULD NOT understand, and note also that these described WREST the easy as well as the hard.

The scriptures can be understood, that is, the

scriptures we need to know in order to be saved and go to heaven. (2 Pet. 1:3, 4; Duet. 29:29.) But not without study! (2 Tim. 2:15.)

USING THE BIBLE TO PROVE DOCTRINES

The Bible IS the doctrine! Not a book to use to prove many doctrines, or to base doctrines upon! (1 Tim. 1:3; Gl. 1:6-9.) We should study the Bible to see what IT says, and then obey and teach it; rather than obeying and teaching just something, and then going to the Bible to see if we can prove it.

READING WITHOUT EXCEPTING TO UNDERSTAND

This may be done by reading out of a sense of duty -- or to be able to say "I have read the Bible through many times," or "I read the Bible every day." Many read, study, and claim to preach the Bible all their lives who never come to a proper understanding of it; therefore, they never obey Christ's will which is the power of God unto Salvation. (Rom. 1:16.) (Read Matt. 7:21-23 and Matt. 13-14.) "...ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7.)

We are not discouraging reading of the Bible! A man could not be expected to know what "IT SAYS!" But rather, we are encouraging you to read the Book to see "WHAT" IT SAYS, and with the EXPECTATION of being able to understand it! Do this and see what a difference your Bible study takes on you.

THIRST FOR DISTINCTION

A DESIRE TO BE KNOWN

KNOWN AS A PERSON OF LEADING

Like the Athenians, some "spend their time in nothing else, but either to tell or to hear some new thing." (Acts 17:11.) These take pride in knowing more of the meaning than anyone else. This kind people are hard to teach, for they think they know more than the teacher! They continually pride themselves in having taken the forefront in thought, strictness, etc. They are "puffed up," (1 Cor. 8:1), with knowledge, and in thinking they know, many times do not know as they ought to know. (1 Cor. 8:2.) This can hinder a proper understanding of the Bible. All that is in the Bible has already been thought of and taught by Christ and the Apostles! No new thought, or teaching to glory in! So, "learn not to go beyond the things written; that no one of you be PUFFED UP for one against another." (1 Cor. 4:6.) We need to learn not to think of ourselves more highly than we ought to think (Rom. 12:3), while having an unquenchable thirst for the Word! (Ps. 42:1, 2; Matt. 5:6 and Psalms 1:1, 2.)

Gambling

FRANK L. COX

"Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." (Eph. 4:28.)

Some ask, "Why condemn the practice of gambling? The word 'gambling' is not even mentioned in the Bible." We reply: "True, and neither do the words 'rape,' 'manslaughter,' 'larceny,' 'suicide,' 'embezzling,' 'bootlegging,' 'racketeering,' 'white slavery,' occur in the Scripture, but the evils involved in all these, as in gambling, are clearly and repeatedly condemned.

Our chief concern is not in the word, but in the practice, in the principles involved. The Word of God sets forth principles which are in direct conflict with the practice of gambling. In the consideration of this statement, let us direct our attention to the following items.

1. NONE OF THE WORTHY MEN, WHOSE NAMES ADORN THE PAGES OF HOLY WRIT, WAS A GAMBLER. All were producers. All were builders. All labored with their hands the thing that is good. Of the distinguished Jewish teachers whose names have come down to us one was a miller, one a baker, one a perfumer, others were shoemakers, tailors, carpenters, potters. Moses was a shepherd, Samuel a judge, Elisha a farmer, Amos a fruit-grower, Hillel a hewer of wood. Johana a shoemaker, Nanacha a blacksmith, Peter a fisherman, Jesus a carpenter, Saul a tent-maker. None of them was a gambler. The finest people who have ever lived were not gamblers. By their

(Continued on page 4)

Freedom

(Continued from page 1)

promised to Abraham and his posterity, because of unbelief, disobedience. "And to whom swear he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of disobedience." (Heb. 4:11.) Eternal rest in heaven is promised to those who humbly obey him. "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.)

Sin is universal. "For all have sinned and fell short of the glory of God." (Rom. 3:23.) "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

A study of God's word teaches us that "The wages of sin is death." (Rom. 6:23.) All death comes as a result of sin. The death spoken of here, is the spiritual and eternal death, is the future -- eternal separation from God. Those individuals who continue to live in sin will receive the wages of sin -- eternal death.

How is one made free from sin? The wrath of God so justly kindled against man because of sin must be appeased. Divine justice must be satisfied; sin must be atoned for. Animal sacrifices and animal blood could not take away sins. (Heb. 10:4, 11.) Only the blood of the spotless Lamb of God can liberate one from the slavery of sin, and make him free indeed. How then does one receive the benefits of the shed blood of Christ? The Jew received the benefits of animal blood when he complied with the conditions of the blood sealed law of God given to him by Moses. We receive the benefits of the blood of Christ when we take into our hearts the blood sealed truths of the New Testament, and comply with them. Jesus therefore said to the Jews that had believed him, "If you abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) Peter writing to Christians, reminds them how they were freed from sin. "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." (1 Peter 1:22.) Paul reminds the Roman Christians that they had been servants of sin, but had been liberated from the bondage of sin, and just how they had obtained this freedom. "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6:17, 18.)

Forgiveness of sins is obtained in Christ. "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7.) Then one must come into Christ where he receives the benefits of his shed blood, the forgiveness of sins. As a simple act of faith, the penitent soul is baptized into Christ and into his death. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:3.) Then as Christians, continuing to comply with the blood sealed requirements of the new and better covenant, the blood of Christ will keep us free from sin. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sins." (1 John 1:7.)

Gambling

(Continued from page 3)

example or manner of life, they condemn gambling.

2. WHEN THE LORD INSTRUCTED MAN TO "LABOR, WORKING WITH HIS HANDS THE THING THAT IS GOOD," he set himself against the practice of gambling, which is an effort to make a living without honorable work, to come into possession of immense wealth by "the short cut," or the easy route. Not only that, but gambling will eventually unfit a man for honest toil. Those who follow it any length of time find themselves too proud to beg and too soft to work.

The practice that disqualifies a man for fulfilling his high mission in the world is an unholy practice.

3. IN THE PRACTICE OF GAMBLING, ONE MAN'S GAIN IS ANOTHER MAN'S LOSS. This is contrary to the letter and the spirit of Christianity. In all of our trades or transactions with our fellow man, we should see to it that our gain in material things does not come at his loss. In all our dealings, we should earnestly endeavor to give value received. When the ground brings forth abundantly and enriches the farmer, no man loses by this man's gain. When the merchant receives money in exchange for wholesome goods, both the seller and the buyer are benefited -- one man's gain is not another man's loss. When a teacher receives wages in exchange for service rendered, both the servant and the people served are abundantly blessed. All of this is in keeping with the New Testament, which teaches us to love one another and to help one another along life's way.

4. THE RELIGION OF OUR LORD IS A RELIGION OF SERVICE, of helpfulness, of unselfishness. Every man is under solemn obligation to see to it that his success in life does not mean another man's failure, that the table of plenty in his own house does not mean a table of emptiness in the house of a fellow man. But when one gambler leaves the table with a full pocket, the gambler across the table must leave with an empty pocket. When the table of the successful gambler groans beneath the weight of luxurious food, the table of the unsuccessful gambler is barren and his children cry for food. Does the successful gambler ever stop to think that while his family is enriched by his success, the family of the unfortunate gambler must suffer, that his pocket cannot be filled without emptying the pocket of the man across the table? (Mt. 7:12.0)

Help For You Is Available

HARDEMAN NICHOLS,
DALLAS, TEXAS

A gospel meeting is planned. A preacher, perhaps well-known for his ability and power in proclaiming the word and in building up the church, is coming. His presence with your congregation in a series of gospel services will undoubtedly bring the church wonderful blessings.

A gospel meeting is designed for each member of the church. All of us need the benefits of the gospel -- whether we realize it or not. God designed the gospel for every creature. (Mk. 16:15-16.) He even wants the gospel preached to the church! Paul wrote to the saints in Rome, and in the first chapter he stated his purpose: "I am ready to PREACH THE GOSPEL to you that are at Rome also." (Rom. 1:15.)

Many members of the church are not happy with their lives: sin has brought its ruin, and left in its wake the scars and trouble of wasted days and shameful ways. The burdens of life are too great to be carried alone. Thank God, we do not have to bear them alone! (1 Pet. 5:7.) Christ invites us to him for forgiveness and rest. (Matt. 11:28-30.) He wants us to be fashioned, not like the world (Rom. 12:1-2), but more and more into his perfect likeness. (2 Cor. 3:18; 7:1.) This can be done only through the influence of the word of God. (Jn. 15:3.)

It is the preaching of the gospel that both saves us (1 Cor. 1:21), and strengthens our souls. (1 Cor. 15:1-4; 2 Pet. 3:18.) And members of the church ought to be the first to acknowledge their need of the gospel. Therefore the leaders in any congregation have a right to look for all members to attend each service of a meeting. (1) It will do YOU good. (2) Your presence will do OTHERS good. (3) You will help STRENGTHEN THE CHURCH. (4) Your influence may CONVERT SINNERS and RESTORE BACKSLIDERS.

The Treasury - Preachers And Orphans

R. W. GRAY

That churches of Christ may maintain a common treasury from which a budget may be set is seen in such passages as 1 Cor. 16:1-2; 2 Cor. 9:5. From 1 Cor. 9:6-14 it is learned that preachers may receive money from brethren among whom

they labor, and from 2 Cor. 11:8 it is seen that such funds may be received in the form of "wages." It is clear from these and like passages that the matter of a salaried minister working with one or more local church of Christ is a matter of Christian liberty. A church of Christ may very well exist without the services of a full time evangelist, salaried or unsalaried, and the minister of Christ may elect to maintain his own support while preaching to others. (Acts 13:1-3.)

Some who seem to envision themselves as the only true conservatives remaining within the brotherhood allow for the application of the above principles as they relate to their work. The generic command to support the preaching of the gospel (1 Cor. 9:6-14; Gal. 6:6.), and the knowledge that New Testament Churches maintained some sort of treasury, is sufficient ground, in their view, to justify many un-named things. A place of residence for a full time minister, though not once mentioned in any passage in the entire New Testament, may be maintained from the common treasury.

Money may come from this same treasury for lawn mowers, fertilizers, and manpower to push the mower across the grounds at the preacher's residence, according to these "conservatives." One such "conservative" sits in an open window of his lush living room, feet propped in a reclining fashion, as he is cooled by air-conditioning provided by the common treasury, "reading next Sunday's lesson" while the "paid worker" cuts his grass.

Gas expense allowance which the minister may or may not use in "visiting the sick -- and even orphans, members and non-members who are ill, etc." may likewise come from this common treasury.

But with all this growing out of the general commands and-or examples cited, these same brethren cannot wedge one dime from this same treasury to feed a starving child who is "not a saint." The general commands, examples, and inferences are "not sufficient," they argue, to justify a nickle's worth of food for a needy orphan. And he may even be a saint, but "not one of our OWN; hence, not our obligation," they further reason. (?)

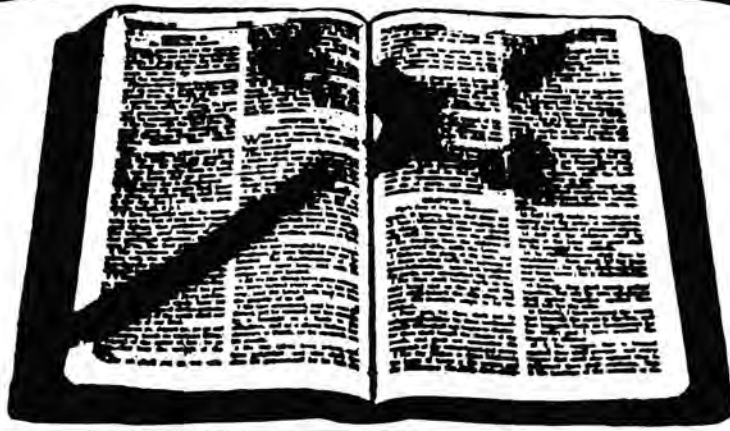
The foregoing observations have been pressed upon so-called "conservatives" with telling effect. It would appear that they would see the folly of their reasoning; the arbitrary selfishness of their position. Until they do so, we should continue to reason and plead with them. It is good to show that we permit a general command to support the gospel to cover a multitude of things, and that it is inconsistent to become suddenly interested in finding the very action clearly delineated when it comes to the general area of orphan care, etc.

But some have, I believe, gone completely overboard in drawing supposed parallels in this controversy. For example: It is right to show that we use generics and inferences to justify the salaried preacher. But when the salaried minister actually "earns his wages" (1 Cor. 9:6-14) it is his. The money has been transferred from the common treasury and now belongs to the "individual", the preacher. It is now no more "treasury money" than is that which is now in the pocket of the yard worker who received pay from the treasury for his labor, or that which is in the till of the grocery store owner from whom food for orphans was purchased. These funds are no longer within the stewardship of the elders who spent it as a part of their oversight of the budget, but is now within the stewardship of the individuals who received value for value rendered.

To speak of the manner in which the preacher spends "his salary" as a parallel to the afore-mentioned inconsistencies is ridiculous. We need not become extremists in our efforts to correct extremism in others. The idea that the minister's family enjoyed a vacation, using money received from the church treasury, as a justification for placing churches of Christ in the entertainment business with no holds barred, proves a lot more than those using it would wish to accept.

One of the results of extreme positions is that they beget extremes. It is necessary, therefore, that we guard against going overboard in these matters.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth!"
Acts 26:25
"Grace and truth came by Jesus Christ!"
Jn. 1:17

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The Holy Spirit In Action

VIRGIL BRADFORD

We have learned from the Scriptures that there is one Spirit; that the apostles were baptized with the Holy Spirit; that he is given to all them that obey the gospel. There are many misconceptions about the Holy Spirit. Some think of him as a mere influence or disposition. But the activities and characteristics of the Holy Spirit tell us he is a person, a divine person, one of the Godhead. Without doubt the Holy Spirit has been active and is still interested in many things that do not pertain directly to man's salvation. Before we deal with the Spirit as he works in man's salvation let us notice a few other matters of general interest.



VIRGIL BRADFORD

THE LIVING SPIRIT MOVES AND ACTS

The Spirit of God was a very real agent in the creation of the worlds. "In the beginning God created the heavens and the earth. (Hebrew scholars tell us the word for God is plural in the Hebrew text) And the earth was waste and void; and darkness was upon the face of the deep; and the SPIRIT OF GOD moved upon the face of the waters." (Gen. 1:1-2)

The Lord Jesus Christ was conceived in the womb of a young woman whose name was Mary. She was a virgin but was engaged to a man named Joseph. To her an angel of the Lord, Gabriel, was sent to announce that she would become the mother of our Lord. He said, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." (Lk. 1:35)

The apostles of Christ were baptized with the Holy Spirit. They were immersed in God's Spirit that he might teach, instruct, guide and comfort them. (Jn. 14, 15, 16) But please remember that this baptism of the Holy Spirit upon the apostles was not to save them.

Paul informs us that the Holy Spirit is active on behalf of God's people. He says, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the SPIRIT HIMSELF MAKETH INTERCESSION for us with groanings which cannot be uttered." (Rom. 8:26) And so in many ways the Holy Spirit may be very active, but never so much as once has

he ever moved DIRECTLY upon a sinner, or into his life, TO SAVE HIM. What is done TO SAVE US must be by the same means God has used from the beginning of our age.

THE HOLY SPIRIT AND SALVATION

As the Spirit of God was active in the physical creation, so also is he in spiritual re-creation. The Holy Spirit has never acted DIRECTLY upon the mind and heart of a sinner to save him. If this were his method of operation all would be saved, or God would be a respecter of persons. But God is no respecter of persons. He deals with all in the same way, and demands the same things from all in order to be saved. Since Jesus said "they shall all be taught of God" we list first of all that THE HOLY SPIRIT TEACHES MEN.

Christ told the apostles that the Holy Spirit would teach them. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (Jn. 14:26) In turn the Lord told these same men after he arose from the dead, "Go teach all nations." (Matt. 28:19) What they taught was the gospel. The gospel is the "power of God unto salvation." (Rom. 1:16) Hence, what the Spirit taught was taught by men chosen for that task that all men might hear and believe to the saving of their souls.

Paul emphatically declares that what he taught was not his own, but the Spirit's teaching. He said, "Which things we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2:13) On the birthday of the church, Acts 2, the Holy Spirit came upon the apostles in Jerusalem. And "there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, AS THE SPIRIT GAVE THEM UTTERANCE." (Ac. 2:1-4) When Peter began to speak, after explaining to the multitude what was taking place, he said, "Ye men of Israel, HEAR THESE WORDS." (Ac. 2:22) We see, then, how the Spirit, the Holy Spirit, teaches sinners the way of salvation.

The Holy Spirit CONVICTS MEN OF SIN. Not in the way that some think, however, for as said before, what the Spirit does in converting men is not done directly but indirectly, by the word of God, the gospel of Christ.

Jesus said of the Holy Spirit, "And he, when he is come, will CONVICT THE WORLD in respect of sin, and of righteousness, and of judgment." (Jn. 16:8) Now turn right back to Acts 2 and read verse 37:--"Now when they heard this, (the fact that the Lord whom they had crucified was raised from the dead) they WERE PRICKED IN THEIR

HEART, and said unto Peter and the rest of the apostles, Brethren, what shall we do? "

Another instance exhibiting the power of the Holy Spirit through preaching is in the case of Stephen. As he preached the word of God "they were cut to the heart, and they gnashed on him with their teeth." (Ac. 7:54) Every case in the Bible, and every example that might be offered today where the Spirit had convinced men of sin it HAS BEEN DONE BY THE PREACHING OF TRUTH. (See Jn. 8:32; 1 Pet. 1:22)

As the Spirit goes on preaching through God's spokesmen spiritual life is begotten in the hearts that receive the word. Jesus says, "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) To the Corinthians Paul says, "For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I BEGAT YOU THROUGH THE GOSPEL." (1 Cor. 4:15) Peter adds his note to this also, saying, "Having been BEGOTTEN AGAIN, not of corruptible seed, but of incorruptible, THROUGH THE WORD OF GOD, which liveth and abideth." (1 Pet. 1:23) And from First John 5:1--"Whoever believeth that Jesus is the Christ IS BEGOTTEN OF GOD." Faith comes by hearing the word of God, (Rom. 10:17) and those who have receptive hearts, receiving and obeying the gospel are born again,--of water and the Spirit. The Spirit gives life through this means. (2 Cor. 3:3) (Jn. 6:63)

The Holy Spirit leads men to obedience whenever they will be led. Some, like the backsliding heifer, will not be led. But no single case has ever been found in which a man became a Christian without the teaching of the New Testament. That's the way the Spirit leads. And "as many as are led by the Spirit of God, these are sons of God." (Rom. 8:14)

Finally, the Holy Spirit sanctifies, he comforts God's children, and he pleads their cause before the throne of grace. "Sanctify them in the truth: thy word is truth." (Jn. 17:17) Paul expected the offering up of the Gentiles to be acceptable to God, "being sanctified by the Holy Spirit." (Rom. 15:16) There are numerous other passages teaching the same. The Holy Spirit has had ample opportunity to save multitudes directly if such had been the will of God. But it is not his will to so perform his acts of mercy toward sinful men. Read and study the Great Commission, Mark 16, Matthew 28 and Luke 24; read the book of Acts. In these you will learn what the Lord requires of all men to be Christians. You can't go wrong that way, for it is the Lord's way. What the Holy Spirit does in convicting and converting men he does by the word of the living God, the gospel of our salvation.

WORDS of TRUTH

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Regular Attendance

Nothing is more important in the growth and development of the church than regular attendance. Church absenteeism affects the church just as absenteeism can become a great problem in factories and industries.

Just as the human body needs all its members to function when the body is at work, so the church needs every one of its members to be present at every church service. Of course, some few members will be ill, either at home, or in hospitals, and unable to attend. Some of our boys in the armed forces of the nation may not have any opportunity to worship. God understands in mercy and love all such cases.

But will God make allowances for trivial excuses made by "lukewarm" members? (Rev. 3:14-19.) Will He tolerate the absence of those who have left their first love? (Rev. 2:1-5.) What about those "which for a while believe, and in time of temptation fall away"? (Lk. 8:13.) What of those who, like Demas, have fallen in love with this present world? (2 Tim. 4:9-11.) What of those who are choked with cares, and riches, and pleasures of this life? (Lk. 8:11-14.)

As persecution against Christians increased, in the days of the apostles, there were some who got into the habit of missing the assemblies of the saints. These were condemned as wilful sinners. The record says, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, AS THE MANNER OF SOME IS; but exhorting one another: and so much the more as ye see the day approaching. FOR IF WE SIN WILFULLY after that we have received the knowledge of the truth, THERE REMAINETH NO MORE SACRIFICE FOR SINS, but a CERTAIN FEARFUL LOOKING FOR OF JUDGMENT AND FIERY INDIGNATION, WHICH SHALL DEVOUR THE ADVERSARIES." (Heb. 10:24-26.)

This means the sacrifice of Christ will not avail for wilful sinners in the church who quit the church and fall away, and no future sacrifice which could reach the case will ever be made. Hence, they are hopelessly lost if they thus permanently give up Christianity.

But some who have not attended a service of the church in two or three months will say they have not "quit the church". What more would they have to do to quit than that which they have already done? If they had left their homes and families during the same length of time, would it not be true that they had quit their homes? If they had left their jobs and work during the same time,

would not the employer say they had "quit" work? If a child stays out of school two or three months, without being ill, or anything of the sort, would the teacher not say he had "quit" school? If a player on the ball team were to just deliberately be absent for two or three months, would they not say he had "quit"?

Of course, such an one has quit the church! Does one have to come and publicly renounce the church in order to quit the church? If so, then nobody ever quits the church. Note some things which they "quit". (1) They have quit assembling themselves with the church. (Acts 11:26.) (2) They have quit worshipping in song. (Heb. 2:12; 1 Cor. 14:15; Eph. 5:18-19; Col. 3:16.) (3) They have ceased to have any part in the prayers of the church. (Acts 2:42; 12:5; 1 Thess. 5:17-18.) (4) They have "quit" taking the Lord's supper. (Acts 2:42; Acts 20:7; 1 Cor. 11:17-30.) (5) And they have quit contributing of their money to the support of the church and its work. (1 Cor. 16:2.) Of course, they have also ceased to invite others to attend the services of the church. (Isa. 2:2-3; Rev. 22:17. The bride is the church.)

Some one may say that he has not sinned in being absent two or three months. If not, then would he sin if he were to continue to be absent for six months? One year? Five years? Ten years? Twenty-five years? If he is not a sinner the first two or three months, at what point would he become a sinner if he were to be absent for twenty-five years?

Again, if one member of the church can thus "quit" the church for two or three months, and do not sin, could not all the members of that congregation do as he did, and not sin? Is God a respecter of persons? And if the whole congregation were to "quit" assembling for two or three months and not sin, could not the whole church on earth—all congregations—neglect the worship during those same "two or three" months and not sin? And if not, why not? But if they could, then could they not add an extra month—a year—ten years—etc.?

The facts are: when a member of the church wilfully absents himself from the worship of the church FOR ONE LORD'S DAY, he has started on a course which, if followed by all other members of the church on earth, would destroy the church, and wipe it off the face of the earth! Christ loved the church and gave himself for it. (Eph. 5:23-27; Acts 20:28.) And all who have the love of Christ love the church also. (1 Cor. 16:22.) "And if any man have not the spirit of Christ, he is none of his." (Rom. 8:9.)

But some one may say, "The Lord did not say for us to meet and worship 'Every first day of the week.'" But He did say "Upon the first day of the week" we are commanded, to worship, and mentions one of the items of worship. (1 Cor. 16:2.) He also says the early disciples "continued steadfastly" in such worship. (Acts 2:42.) Paul and his companions in travel arrived at Troas, on Monday, or Tuesday, and tarried there to worship with the disciples at Troas, who did not meet on Saturday, or on the Sabbath day, the seventh day of the week, (Ex. 20:10), but "upon the first day of the week", the "DISCIPLES CAME TOGETHER TO BREAK BREAD". (Acts 20:6-7.) Had these disciples not been in the practice of meeting on the first day of every week for worship, Paul and those with him would not have known they could get to worship with them.

The Greek "Kata" is used in 1 Cor. 16:2 where it says, "UPON THE FIRST DAY OF THE WEEK." The Englishman's Greek-Concordance gives the following passages as some cases where "Kata" is translated "Every". It is translated "EVERY year," Lk. 1:41. "EVERY day," Lk. 16:19. "EVERY one," Jn. 21:25. "EVERY house," Acts 5:42. "EVERY house," Acts 8:3. "EVERY Sabbath," Acts 13:27. "EVERY church," Acts 14:23. "EVERY city," Acts 15:21. "EVERY Sabbath," Acts 15:21-22. "EVERY city," Acts 15:36. "EVERY synagogue," Acts 22:19. "EVERY city," Tit. 1:5. "EVERY year," Heb. 9:25. "EVERY year," Heb. 10:3. "EVERY month", Rev. 22:2.

This same Greek word is connected with "first day of the week", 1 Cor. 16:2, where we are commanded to worship on "the first day of the week". Therefore, it means on the first day of

"EVERY WEEK", that is, fifty-two times in the year, not about thirty, or maybe no more than fifteen or twenty Sundays. Even those who have fallen from grace would likely wish to attend once in a great while, just to see old friends, and to be neighborly.

But one may say, "If the Greek means 'Every Sunday', why do not the modern translations read that way? They do. See the following translation of 1 Cor. 16:2 on this point. GOODSPEED: "On the first day of EVERY WEEK". The AMPLIFIED TRANSLATION: "On the first day in EACH WEEK." WILLIAM'S TRANSLATION: "On the first day of EVERY WEEK." NEW AMERICAN STANDARD: "On the first day of EVERY WEEK." GOOD NEWS TRANSLATION: "On the first day of EVERY WEEK." New English Bible: "EVERY SUNDAY". REVISED STANDARD VERSION: "On the first day of EVERY WEEK." EMPHATIC DIAGLOTT: "EVERY first day of the week." N. T. IN LANGUAGE OF TODAY: "EVERY SUNDAY". TWENTIETH CENTURY: "On the first day of EVERY WEEK". GREEK-INTERLINEAR N. T.: "EVERY first (day) of the week." LIVING ORACLES: "On the first day of EVERY WEEK." BIBLE UNION TRANSLATION: "On EACH first day of the week." CATHOLIC TRANSLATION: "EVERY first day of the week." (That is thirteen translations out of the 17 I have.) Of course, the early Christians knew it would be disobedience to Christ to be absent for even one Lord's day from the Christian worship. But they loved to attend!

They also at times had daily meetings, which all were to attend, in the New Testament churches. (Acts 2:46; Acts 11:26.) We need as much Bible study and worship as possible to help us to be spiritual and to live for another world, to be Christians while we live, and to go to heaven when we die. (Jas. 4:17.) It is a sin to ignore these extra services and opportunities presented for good works and service. (Gal. 6:10; James 4:17.)

Churches should restore all members who deliberately miss the worship for a single week. Such are certainly guilty of a fault. (Gal. 6:1.)

Living At One's Best

1. HE WILL DELIVER US FROM FEAR.

We are automatically delivered from some kinds of fear if we are living at our best. "Be not afraid of their terror," says the apostle Peter. Whose terror? The terror of those who do evil and plot against the righteous. Not only do we need to have no fear of them, but they themselves suffer terrors which shall never trouble us at all if we are following in the footsteps of our Master.

The terrors of the wicked from which we are delivered are the terror of being found out, the terror of disloyalty by partners in crime, the terror of remorse and moral retribution, for

"Sorrow tracketh wrong
As echo follows song,
On, on, on, on!"

It is written that "perfect love casteth out all fear" and this is one of the rewards of living at our best. "Who is he that will harm you if ye be followers of that which is good?"

2. HE WILL BE WITH US IN TROUBLE.

"I will be with him in trouble; I will deliver him." Psalms 91:15. This is a promise made to the man who dwells in the secret place of the Most High and abides under the shadow of the Almighty. It is not made to everybody. We have to fulfill the conditions in order to receive its benefits.

The Psalmist does not promise that he who abides under the wing of God shall have no troubles. "Man is born into trouble, as the sparks fly upward" and no human being escapes.

But trouble can be borne with courage if we do not have to bear it alone. The most perfect life we know, the life of Jesus, was not exempt from sorrow and difficulty. But Jesus won his inner battle because his life was perfectly attuned to the will of God. Hence, he was never alone. "And we know that to them that love God all things work together for good, even to them that are called

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Are You Leaving Something Out?

EARL BARNETT, Cordova, Ala.

The churches of Christ all over the world meet each Lord's day to observe the Lord's Supper. With us it is not a matter of liberty, for we believe the scriptures teach that it is a necessity.

Perhaps you haven't given the question much thought, if not may I invite you to carefully study the following article.

Jesus instituted this part of the worship services on the night he was betrayed. (Matt. 26: 26:29, Mk. 14: 22:25, Lk. 22: 19:20, I Cor. II. 23:25.) Jesus made it imperative that we keep His supper when he gave the command--"THIS DO." (Lk. 22:19, I Cor. II. 24:25.) To partake of the Lord's supper is as much a command as to repent or to be baptized. (Acts 2:38.)

But we want to know when to observe His supper. First of all, when Jesus instituted the supper, he gave a definite day that he would again commune with the apostles through the supper. Jesus said, "I will not drink henceforth of this fruit of the vine, until THAT DAY when I drink it new with you in my father's kingdom. (Matt. 26:29, Mk. 14:25.) The kingdom was to come with power, (Mk. 9:1.) which it did on the first Pentecost after the resurrection of Christ. (Acts 2: 1:47.) Now read carefully Acts 2.42, "And they continued steadfastly in the apostles doctrine and fellowship, and in BREAKING BREAD and in prayers." The term "BREAKING OF BREAD" often refers to the Lord's supper as it does in this passage. (I Cor. 10: 16-17.) The church began breaking bread on "THAT DAY." Now let us ask what day of the week was Pentecost? Pentecost always fell on Sunday or the first day of the week. (See Lev. 23: 15-16.) This day (Pentecost) always followed the seventh sabbath from the Passover, but any day immediately following a sabbath would have been Sunday. Remember Jesus said he would eat the supper with them on "THAT DAY", and on "THAT DAY" those who had gladly received the word "continued in the apostles doctrine and fellowship and in BREAKING BREAD and in prayers." (Acts 2:41-42.)

The believers CONTINUED doing those things here mentioned, each being an item of worship, viz., "APOSTLES DOCTRINE", or teaching, "FELLOWSHIP", which included giving, "BREAKING OF BREAD," which is the Lord's supper and in "PRAYERS."

Acts 2:46 does not refer to the Lord's supper when it mentions the believers "breaking bread from house to house". In this passage the breaking of bread referred to a common meal as indicated by the context. The American Standard Version says "breaking bread at home, they took their food with gladness and singleness of heart". The expression, "took their food", clearly shows that this referred to a common meal.

The brethren at Troas also broke bread on the first day of the week. (Acts 20:7.) Luke tells us that after arriving at Troas they "ABODE SEVEN DAYS". He also relates that Paul preached to them on the first day of the week and was ready to leave the next day. This means they arrived in Troas the previous Monday and, in spite of being in a hurry, stayed in Troas a full week to meet with the disciples on the first day of the week. According to verse sixteen Paul was "hastening, if it were possible for him to be at Jerusalem the day of Pentecost". (ASV.)

Paul knew he would have the opportunity to see all the disciples if he waited until "THE FIRST DAY OF THE WEEK WHEN THE DISCIPLES CAME TOGETHER TO BREAK BREAD". (Acts 20:6-7.)

The church at Corinth had made the mistake of substituting their "OWN SUPPER" (I Cor. II.21.)



EARL BARNETT

for the "Lord's supper". Paul wrote to correct this grave error and rebuked them saying, "When ye come together into one place this is not to eat the Lord's supper". (I Cor. 11.20.) This passage is to be understood in the same sense as a teacher who scolds her children with "You did not come here to study today!". With this accusation she could accomplish two things, namely, she would scold their lack of interest and at the same time indicate why they should have been in class.

That the church at Corinth should have been observing the Lord's supper rather than their own is clearly indicated by the fact that the apostle again taught them what "he had received from the Lord". (Verse 23.)

When did they come together to eat? In the sixteenth chapter we read, "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. UPON THE FIRST DAY OF THE WEEK let each one of you lay by in store . . ." (Verses 1 and 2.) The church at Corinth met on the first day of the week to

worship. The worship included both breaking of bread and giving, as two items of worship are linked together in Acts 2:42, "breaking of bread and fellowship". The word fellowship is translated "contribution" in Romans 15:26 and in I Cor. 9:13. (ASV.)

The evidence then is conclusive that the early church observed the Lord's supper each first day of the week. It was begun when the church was established on the first day of the week, the brethren at Troas did it on the first day of the week, those at Corinth were taught at least twice to do so and Paul had given similar orders to the churches of Galatia. Moreover Paul declared, "We are ALL partakers of that one bread". (I Cor. 10:17.) Therefore it was a universal practice of the early church.

What about the church where you worship? Do you have the opportunity to eat the Lord's supper each Lord's day? We of the churches of Christ are striving to restore New Testament Christianity, won't you help us?

The Selection and Appointment Of Elders

FLAVIL H. NICHOLS, Winchester, Tenn.

That there should be "elders in every church" "in every city" (Acts 14:23; Tit. 1:5), as acknowledged by all who "speak as the oracles of God." (1 Pet. 4:11.)

Qualifications, both positive and negative, are laid down in I Tim. 3:1-7 and Tit. 1:5-9. Many of these are "relative," or "comparative;"--they admit of degrees of attainment by various individuals. (A survey of these qualifications, however, reveals that God's standard for elders, so far as CHARACTER and CONDUCT are concerned, is not one bit higher than the divine standard for ALL Christians--men and women!)

The New Testament does not give any specific rules to govern either the SELECTION, or the APPOINTMENT, of elders. Regarding the choosing of men to "serve tables" (Acts 6:2--"serve" is from the Greek word DIAKONEO, a form of which furnishes our word "deacon"), the apostles directed: "Look ye out among you" men possessing the desired qualifications. (Acts 6:3.) The apostles did not legislate "how" the disciples were to "look" for these men, "how" to select them.

Please note, however, that (1) the CONGREGATION was to "choose" the men; and (2) the PREACHER(S) would "appoint" them: "Look YE out" men "whom WE may appoint." (Acts 6:3.) These under consideration seem to have been 'deacons.' But later Paul directed Titus to "ordain" ELDERS (Tit. 1:5); yet he did not authorize that minister to "select" those to be "appointed!" --Oh, I doubt not that Titus concurred in the choice made by the church; but it was not his prerogative, nor his liberty, to make the selection.

So, I emphasize: The "way" to SELECT those who possess the qualifications, is a matter of human judgment. There is no ONE "right" way, leaving all other ways "wrong." Similarly, there is no "exclusive" manner to "appoint" or "ordain" elders.

GENERIC AUTHORITY

To the church at Antioch, the Holy Spirit said: "Separate me Barnabas and Saul." (Acts 13:2.) "Separate" is generic: it authorizes the THING to be done, without specifying HOW to do it. The Antioch church chose to "separate" Barnabas and Saul WITH FASTING AND PRAYER. (v. 3.) But they did not HAVE to do it that way! They had a choice in that matter. They were left free to "separate" those "prophets" (v. 1) in whatever



FLAVIL H. NICHOLS

way seemed (to them) wise and expedient. Since the WAY they used was NOT BOUND ON THEM, surely it is not "bound" on US!

Likewise, Titus was instructed to "ordain" elders. (Tit. 1:5.) But "ordain" (like "separate") is a generic word, and leaves the "manner" of "ordaining" them up to the good judgment of Titus. If it were possible for us to ascertain the WAY Titus appointed them, we would not be OBLIGATED to use that same WAY today--for he did not HAVE to do it the WAY he did!

In the light of this, all must surely agree that the Bible does not reveal "how" to either SELECT, or to ORDAIN, elders. There simply is no exclusively-right way this may be done.

However, the appointment or ordination of elders may wisely be utilized to impress the gravity of their work, upon both the congregation, and those being inducted into office. I submit below an outline of an impressive service we recently planned for the installation of additional elders.

A SUNDAY MORNING ORDINATION SERVICE

1 (Minister): -- "Elders In Every Church." (5 minutes.)

2. (An Elder): -- "Qualifications Of Elders" --READ: I Tim. 3:1-7 and Tit. 1:5-9. (3 minutes.)

3. (An Elder): -- "Presentation Of Those Selected." (Each man who had been approved by the church during the preceding two weeks was asked to stand, facing the audience; and a brief statement was made about him.) (2 minutes.)

4. (An Elder): -- "Willingness to Serve". (Each approved man was asked: "--name in full--, do you desire, and hereby agree, to serve, in harmony with the Scriptures, and in conjunction with the present eldership, as a bishop or elder in this church?" (1 minute.)

5. (An Elder): -- "Paul's Charge To Elders". -- READ: Acts 20:17, 28-32. (1 minute.)

6. (Minister): -- "Appointment; Charge To Those Ordained." (8 minutes.) (See next topic, below No. 7.)

7. (An Elder): -- "Prayer." (Pray especially for the newly-appointed elders; then for the entire eldership; and then for the whole church.) (2 minutes.)

APPOINTMENT OF, AND CHARGE TO, ELDERS

The word "charge" means: "instruction; a formal address containing instruction or exhortation; as, an official address of instruction upon ordination." It is further defined as: "emphasize; to render more striking; to impose a particular duty or task on; entrust with a responsibility, duty, or task; to command or exhort with authority." This last clause reminds us of Paul's directions to a minister: "These things speak, and exhort, and rebuke WITH ALL AUTHORITY." (Tit. 2:15.) He directed another

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The Triangle Of Real Friendship

ROBERT R. TAYLOR, JR.

Friendships usually consist of an existing relationship between two people -- either those belonging to the same sex or between those of the opposite sex but who possess a wholesome attraction toward each other. However, the most beautiful and beneficial of friendships are not formed between just two persons but with three personalities involved. The triangle of real friendship is formed when God is at one corner and the two friends at the other corners. Thus each has a hold both upon God and the other companion while the Lord has an intimate touch with both persons.



ROBERT TAYLOR, JR.

This triangle of real friendship has a Biblical basis. David was fleeing from the unjustified wrath of King Saul. The Philistines also were his determined foes. In 1 Sam. 23 David and his men saved the citizens of Keilah from sure destruction by the Philistines. When Saul made plans to come against Keilah, David learned from God that Keilah's inhabitants would deliver him into the hands of the enraged monarch. No debt of gratitude would be felt for the recent salvation they had reaped through David's courageous protection of the city. It was a time when David needed the spark of encouragement from a friend. Jonathan provided that spark. "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God." (1 Sam. 23:16.) God, Jonathan and David formed this beautiful friendship. How wonderful that David had a friend who could strengthen his faith in Jehovah. What a wonderful privilege that Jonathan could become the useful instrument in making more substantial David's faith in Jehovah. The supreme inclusion of Jehovah made it complete.

Application of this is quite obvious. We urge our fine young people to form friendships with those who will strengthen their hand in Jehovah--never weaken it. In no other relationship is this more vital than marriage. A young man once said to me, "I plan to marry this girl because she will help me to go home to heaven." This noble sentiment deserves supreme consideration in the marriage plans of every Christian. Choose a friend who will strengthen your hand in God and be a friend that strengthens other hands in God. This is the type of friendship that really counts now and hereafter.

The Selection and Appointment Of Elders

(Continued From Page 3)

preacher, Timothy, to "charge" certain members regarding their duty. (1 Tim. 6:17.) I believe it is, therefore, fitting that the following CHARGE to elders be read at their ordination.

(On the pulpit, those chosen to be ordained stand, facing the minister, who says):

Brethren, each of you has been chosen by this congregation to become, and to serve as, an elder or bishop of this church. Prayerful examination of your life has revealed no scriptural objection to your appointment. This very sanction or approval of the saints here is a mark of distinction, in which you may take justifiable pride.

In accord and agreement with the present eldership, I therefore, as a minister of the gospel, appoint you, -- name in full --, and you, -- name in full --, as elders of this church.

This is the highest "honor" that can be bestowed upon you! BUT IT IS MORE THAN AN "HONOR!" It places upon you great and weighty

responsibilities, which you are duty-bound to face with all gravity and seriousness. You must one day "give account" (Heb. 13:17) for the manner in which you serve in this high and holy "office."

Each of you, as a CHRISTIAN, has already commended himself to the conscience and confidence of this congregation. Henceforth each of you must continue to faithfully discharge all the duties which God doth require of every "Christian."

However, now that you are an elder or bishop in his church, these ADDITIONAL obligations are particularly imposed upon you by the Lord:

(1) "TAKE HEED UNTO YOURSELVES." (ACTS 20:28.) Other Christians are taught to "know them which . . . are over you in the Lord, . . . and to esteem them very highly in love for their work's sake." (1 Thess. 5:12-13.) Other members are taught to "imitate" (or "follow") your faith. (Heb. 13:7.) Therefore, you (individually) should strive to be WORTHY "ensamples to the flock." (1 Pet. 5:3.) Seek to be truly "WORTHY of double honor." (1 Tim. 5:17.) This you cannot do without God's help! Hence I admonish you to "pray without ceasing." (1 Thess. 5:17.)

(2) "TAKE HEED UNTO . . . THE FLOCK" OR CONGREGATION. (ACTS 20:28.) Heaven has required you to "watch for their souls, as they that must give account." (Heb. 13:17.) I exhort you to regard seriously this fearful and awesome responsibility, for each soul is worth more than all the world! (Matt. 16:26.)

(3) ELDERS ARE TO "TAKE THE OVERSIGHT" OF THE CONGREGATION. (1 PET. 5:1-2.) One Greek name for elders is "PRESBUTEROS," which is translated "overseers." (Acts 20:28; "Bishops" in the Am. Std. Version.) As supervisors, the eldership is over ALL the work of the church--evangelism, edification, and benevolence.

(4) ELDERS ARE REQUIRED TO "FEED THE CHURCH OF GOD." (ACTS 20:28.) To elders like you, the apostle Peter wrote: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5:2-3, A. S. V.) The words "Tend" and "feed" (Acts 20:28) are from the Greek word (POIMAIN) which includes the idea of being a SHEPHERD or a PASTOR to the Lord's sheep. I admonish you not to lose a single sheep or lamb from his flock!

5. **THUS, IN CONJUNCTION WITH YOUR FELLOW-ELDERS, IT IS YOUR OBLIGATION TO "RULE" OR "TAKE CARE OF" THE CHURCH.** (1 Tim. 3:4-5.) I admonish you to diligently strive to "rule WELL." (1 Tim. 5:17.)

The Christians who comprise this congregation have chosen you for these awesome, yet marvelous, duties. I charge each of you to be diligent in the execution of these tremendous responsibilities. By your zeal, devotion, fidelity, and service, give us re-assurance that a wise selection has been made. I admonish each of you, individually, and with the entire eldership, to be alert at all times to discharge your duties in the most effective manner possible.

The church of our blessed Lord is a divine institution, and must be governed by his divine law. (2 Tim. 3:16-17.) I exhort you to use the Scriptures as your only authority. To do this, you must "study to show thyself approved unto God . . . rightly dividing the word of truth." (2 Tim. 2:15.) I admonish you to strive for constant and greater PERSONAL improvement and development, for even scriptural elders should "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) To such bishops Paul said: "I commend you" (you elders) "to God, and to the word of his grace, which is able to build YOU up." (Acts 20:32.) Be, each of you, a diligent student of the word of God.

As shepherds of God's sheep, I exhort you never to allow a false teacher, nor a hobby-rider, in the pulpit of this church, nor to teach any class conducted by this congregation. To keep the church doctrinally pure, I charge you to "mark them which cause division and offenses contrary to the doctrine which you have learned." (Rom. 16:17.)

I charge you to maintain among the eldership brotherly love and respect. Esteem "very highly in love" your fellow-elders. (1 Thess. 5:12-13.) Promote peace and unity throughout the entire congregation, upon the basis of divine truth; and let this unity emanate from the ELDERSHIP. To do this, you must be ever ready to give fair consideration to the views and wishes of your fellow-elders (or others), and yield to them in matters of expediency and judgment. But never compromise where principles of truth are at stake--even if it means you must stand alone! "Follow after the things which make for peace" (Rom. 14:19) makes it imperative that you be "not self-willed," never seeking to "lord it over" the church. (Tit. 1:7; 1 Pet. 5:3.)

I urge you to ever be easily approached by any member of this congregation regarding any phase of its work and worship--or any matter that pertains to its spirituality, growth, or development. Yet remember: you must not, you dare not, try to FOLLOW all the advice you get.

As one, among several elders, you must learn to accept and support GROUP DECISIONS in matters of expediency or human judgment. To defy the conclusion of the majority of the elders, and undermine their decision, would be insubordination and rebellion, and would destroy the unity for which Christ prayed. (Jn. 17:20-21.)

I charge each of you, in conjunction with your fellow-elders, to seek to lead this church--every member of it!--into full and complete submission to the will of Christ, and to heaven at last.

May God greatly multiply and use your talents, and richly bless you, and the church which you shall serve as bishops, beginning this very day. In the final day of reckoning, may you be able to give your account "with joy." (Heb. 13:17.) And when Christ, "the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5:4.)

Living At One's Best

(Continued from Page 2)

according to his purpose." Romans 8:28. It is this faith that helps a Christian to meet the storms and stresses of life with calm and perservance.

3. HE WILL NOT WITHHOLD GOOD THINGS FROM US.

The Psalmist said, "No good thing will he withhold from them that walk uprightly." Psalms 84:11. The word "upright" brings to mind the clean strength of youth, straightness of a young tree, the eagerness of growing things coming into life, seeking for high moments. This promise that God will not withhold the good things in life from us if we are doing our best in a glorious promise. It may not mean that we shall have great wealth, that we shall be physically beautiful, or that we shall have fame upon the earth. These things might not be best for us. But we can rest assured that what God knows is best for us will be ours if we fulfill our part of the promise.

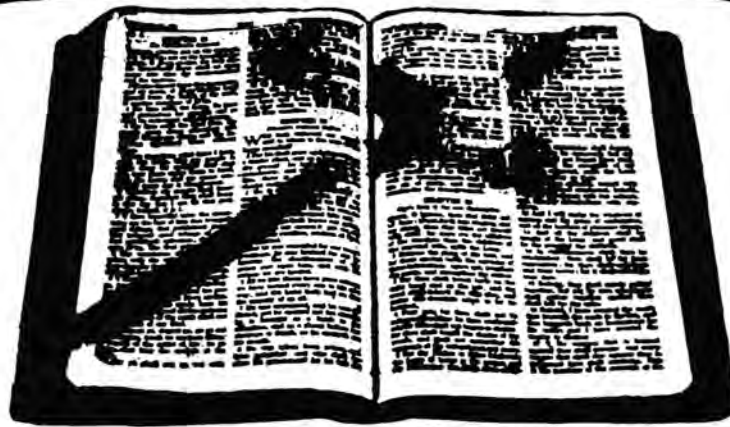
4. HE HELPS US TO RESIST TEMPTATION.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. It is a joy to realize that we have a Savior who knows all that temptation means. Sin does not make us sympathetic; struggle against sin does. Sin tends to make us callous; overcoming sin makes us sensitive.

Because Jesus did not sin, there is no callous place in his heart; any Christian can come to him with full assurance that the Savior will sympathize with him. Christ knows the struggle; he has suffered. But he did not yield. He knows what grace is needed for each emergency, and has the grace ready for us when we ask for help. No temptation has ever come to us which he cannot understand, and he knows the way out.

Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service.
Consecrate ev'ry part.
Give, and to you shall be given;
God His Beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that 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 20:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

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There Is One Spirit No. 3

VIRGIL BRADFORD

(Recommended reading: "Lectures On The Holy Spirit," by Gus Nichols and "The Spirit And Spirituality," by J. D. Thomas)

We have seen that the Holy Spirit is one with the Father and with the Son. He is co-eternal with God and has all the characteristics of God. The Holy Spirit is omnipotent, omniscient, and omnipresent. As God the Father and Christ the Son, he is keenly interested in the salvation of our souls.



VIRGIL BRADFORD

AFAR OFF, even as many as the Lord our God shall call unto him." (Ac. 2:38-39.)

The question that has caused some concern among brethren is, What is the "gift of the Holy Spirit"? Well, it surely is not the word of God. The word is the "sword of the Spirit". (Eph. 6:17) Also notice that the word was preached to them BEFORE the promise of the Holy Spirit was made. "They then that received his word were baptized". (Ac. 2:41) But baptism preceded the "remission of sins" and the "gift of the Holy Spirit". The gift of the Holy Spirit could hardly be the same as the remission of sins. If it were that way Peter would have been saying, "repent ye, and be baptized unto the remission of your sins, and ye shall receive salvation". Why so? Because remission of sins is equal to salvation, and if the word had been so given we would have an obvious redundancy.

Then if the "gift of the Holy Spirit" is not the word of the Lord, and is not salvation, it remains that the gift of the Spirit is the Spirit himself. This is made abundantly clear in many other passages that declare the fact that the Spirit dwells in you, if you are a child of God.

We know that some do not agree. They have concluded without good reason that if the Spirit really dwelt in a man that he could perform miracles, and of course we all know or should know, that no man living can perform a miracle today. We have heard that some among "us" have claimed to speak in tongues, that is, languages which they never studied or learned. Speaking with tongues was but one of nine spiritual gifts. And the apostle Paul plainly forbids speaking in a tongue without someone to interpret the same. (I Cor. 14:27-28) And if some today can speak in languages they never learned why can't THEY do all the rest? Heal the sick? Raise the dead? etc., etc., ? Speaking with tongues is one of the three gifts used in First Corinthians 13 to establish the point that miraculous operations would cease "when that which is perfect is come". (I Cor. 13:8) That which is perfect has come; it is the PERFECT LAW OF LIBERTY. (Jas. 1:25) Therefore, miraculous speaking has ceased forever.

The indwelling of the Spirit does not necessarily call for the performance of any miracle. John the Immerser was "filled with the Holy Spirit, even from his mother's womb." (Lk. 1:15.) But John did no miracle, as we learn from John 10:41. Neither can you or I work one. But this does not, as we see from this example, indicate the impossibility of the Holy Spirit dwelling in man today.

Another key verse in addition to Acts 2:38 is Acts 5:32. On Pentecost those who obeyed the commandments of the Lord received "remission of sins", AND the "gift of the Holy Spirit". Now we

find Peter saying, "And we are witnesses of these things; and so is the Holy Spirit, WHOM GOD HATH GIVEN TO THEM THAT OBEY HIM" The word "whom" is a personal pronoun. It refers to the Holy Spirit and says that HE has been given to them that obey him. This I believe to be true. I know but little about spirits generally, but I cannot refuse to believe simply because I do not fully understand. We are asked how the Spirit of God can dwell in a man. I do not know. I don't know how my own spirit dwells in me. I don't know how the Holy Spirit dwelt in John. But neither do I understand how the Holy Spirit can be everywhere and know everything. But I believe-Because God's word says so. (Ps. 139:1-12)

It should be evident to all that what we know about spirits is what God's word has revealed. We cannot tell by physical feelings that we possess a spirit from God. Neither can we tell by such feelings that God's spirit is in us. All we know is by revelation. It is further evident that many sincere people love God's word, quote it, and live by it SO FAR AS THEY KNOW ITS TRUTH, and yet they "have not obeyed the gospel", in which case they have no promise of the Holy Spirit within. Let us pray that all such honest men and women COME TO THE KNOWLEDGE OF THE TRUTH and obey its commandments that they, too, may receive the "remission of sins" and "the gifts of the Holy Spirit" according to his promise.

"Faith Only - Is It A
"Wholesome" Doctrine?"

DORICE E. MITCHELL

Quoting from the "Articles of Religion" from the Methodist Discipline, Article IX, under "Justification of Man" are these words; "Wherefore, that we are justified BY FAITH ONLY IS A MOST WHOLESOME DOCTRINE, and very full of comfort."

The student of the Bible inadvertently brings to mind a statement made by inspiration from the book of James, chapter 2, and verse 24, "Ye see then how that by works a man is justified, and NOT BY FAITH ONLY". In the first quotation it is asserted that man is justified at the moment of faith, without any further acts of obedience. In the second, James affirms that man is justified by works and not at the moment of faith!

The only faith that will save is an obedient faith. If one's faith does not lead him to obey, he cannot be saved. Any faith that does not obey is not a saving faith (James 2:24.), it is not profitable (vs. 16.), it is dead (vs. 17, 26.), it keeps company with

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WORDS of TRUTH

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Some Of This And That

Now that Billy Graham, world famous Baptist preacher, has predicted that the end of the world will come in the next two years, what are Bible readers supposed to do with a more famous teacher, Jesus Christ, who said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only?" (Mt. 24:36.) And again, "Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not when the time is". (Mk. 13:31-33.)

Instead of accepting the word of God in the Bible, which says, "God created the heaven and the earth," (Gen. 1:1), some modernists are saying "The earth rose up out of nothing." This is not science, but foolish and speculative theory. A great big "nothing" which is "NO THING" — which has no existence, and which could not do anything at all — could not so function and perform, as to design and create the universe and our earth. "The fool hath said in his heart, There is no God." (Psa. 14:1.)

It would likely prove our world to be very fickle and unstable, if we could know just how many people have already broken and given up all their "NEW YEAR'S RESOLUTIONS." Yet, there are many who will continue to try to reach the high standard at which they have aimed and purposed for themselves this year. "Daniel purposed in his heart that he would not defile himself." (Dan. 1:8.) Every one must do right "As he purposeth in his heart." (2nd Cor. 9:7.) No one accidentally, and without purpose, changes his whole life for the better, and especially to strictly obey the Lord in all matters.

We can face the future with confidence and courage if we face it in whole-hearted faith, and with a determination to obey and serve God, first, last, and all the time, in Nineteen Sixty Nine. And all will be well if we live up to our high resolve to do the very best we can this year, and trust in God to look after all the rest. We know not what the future holds, but we know that God holds the future in his hands. (Rom. 8:28; 1 Pet. 5:7; Heb. 13:5-6.)

Every member of the church should do better this year than ever before, for the reason that he has more practice and experience than ever before.

Even if practice does not make perfect, it can at least take us a long way toward perfection. (Heb. 6:1.) Let us get in all the practice this year that is humanly possible.

Of course this means the practice of that which is true and proper. Every time we do something wrong, or in the wrong way or manner, we more fully establish bad habits. The best way to break a bad habit is to drop it. And the best way to possess a good habit is to pick it up.

It is high time the churches claiming to be "Churches of Christ" would restore another item of primitive Christianity, which was taught and practiced in New Testament churches. That is, the withdrawal of church fellowship from all disorderly members of the church who will not confess their sins and be restored. (1 Cor. 5:1-13; 2 Thess. 3:6-15.) God disciplined some of such people in the early church, to make of them an example, as to what he will do for all others like them at the judgment. (Acts 5:1-14.) God does not want us to allow unrepented of sin in the camp. (Josh. 7.) Why should the church allow wilful sinners to go to perdition in our fellowship? It is time that churches go back to the doctrine of Christ on this point, and abide therein. (Mat. 18:15-18; 2 Cor. 2:1-11; 2 Jn. 9.)

The greatest danger facing the church this year is "Liberalism." Anti-ism is rapidly receding. It has in it the seeds of its own destruction. Its contradictions and inconsistencies are now obvious to the brotherhood in general. But while Anti-ism is an extreme radical position which trifles with GENERIC LAW, Liberalism is an extreme radical and modernistic position trifling with SPECIFIC LAW. It changes specific law into generic law.

The threat of the church in 1969 is worldliness, and compromise-teaching in the church. The worse one's environment, the harder it is to keep him faithful. And the same is true of the church. Right now, our world is a bad environment in which the church must live, or exist. The worse the world environment, the more worldly the church will become. The more modernism and atheism is taught, the more it will make inroads into the church. We must watch, and contend for the truth with all the earnestness and power available to us. (Jude 3; Phil. 1:17.)

The gospel is God's power and influence to bring all those who will believe it with all their hearts unto the salvation of their souls. (Rom. 1:16.) And it thus draws every one of such whole-hearted believers. Let us, therefore preach the gospel in all its saving, condemning power unto all men. Then let us not experiment with any other means or power with which to draw unbelievers of the gospel into our number. Whatever fills the church role with unconverted souls is not of God, but of the evil one. A little leaven of unbelief and wickedness, in the lump, can leaven the whole lump. (1 Cor. 5.) Let us not try to convert any one who can not be converted BY THE GOSPEL, preached as it is in the New Testament.

A lady wants me to explain why I think and teach that our nation is largely going to be lost for not being baptized. Well, first of all I do not teach this, and my brethren do not. Neither does the New Testament teach it. Let us remember that the sinner is already lost, and needs salvation from his lost condition. (1 Jn. 5:19.) The unbeliever is condemned for his unbelief, and not for not having an UNBELIEVER'S baptism. An unbeliever would still be lost if he were baptized, the same as if he were without faith. (Mk. 16:15-16; Heb. 11:6; Rev. 21:8.) The sinner would still be lost with an infidel baptism, (a bogus baptism), the same as without it. And an impenitent sinner would still be lost with a bogus baptism, such as baptism without repentance would be, (Acts 2:38), the same as with it. Men stand condemned at the first point of a refusal to obey God, and not after having rejected all the commands in the plan of salvation. The man who fails to plant a crop does not fail to have a harvest because he did not cultivate his soil. Failing to plant a crop, he would have failed of the harvest even if he had cultivated his land. He must first plant, before he can

cultivate his crop. Cultivation is important, but only when preceded by planting the crop in prepared soil.

A man cannot digest what he does not eat. Digestion is important, but only to one who eats. The man who will not eat dies, not for a failure to digest, but for a failure to eat so as to be able to digest.

So the masses of the people are not fit to be baptized. They are ignorant of the gospel and are unbelievers. What little faith they have is dead, and they have not repented. They cannot, in their present state of ignorance and unbelief, of impenitence and rebellion against God, be baptized. Of course, they could get a thorough wetting, but it would not be scriptural baptism. They are not lost for a lack of baptism, but for not being fit to be scripturally baptized — for not having faith enough to obey the Lord. (Heb. 5:9.) The world stands condemned for a lack of faith and love, for its disrespect for the word of God and his will, and is unfit for scriptural baptism. It would still be lost if it were to receive a bogus baptism. The world needs the truth of the gospel, belief of the gospel, repentance, then the courage to confess Christ before men. Then they will want to be baptized, as did the Eunuch. (Acts 8:26-39.) And the three thousand on Pentecost. (Acts 2:36-41, 47.)

Before a couple needs to get married, they need to know about each other and to love one another, and otherwise be fit for marriage. A eunuch could not be scripturally married. (Mat. 19:9-12.) Many people are not fit to marry. And many millions are not fit to be baptized, and would still be lost if they were to be baptized (as they are now), for they would get nothing but an unbelievers baptism, and an impenitent's baptism, and would still be lost for not being fit.

This paper, WORDS OF TRUTH, is increasing its circulation. Next week I wish to quote from some of the letters of commendation which we have received, and may receive in the meantime, telling of the good the paper is doing, and has done.

Mans 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 do we have certain physical needs.

1. **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!

2. **GUIDANCE:** The redeemed one must be taught to "observe all things commanded." (Mt. 28:18-20.) 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.

The Gospel Paul Preached

In a vision to Ananias the Lord said of Saul of Tarsus, "... he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:10-16.) As a vessel is used to carry water, Saul of Tarsus, later known as Paul (Acts 13:9), was used by God as a vessel for the carrying of the gospel.



JAMES A. HORTON

Paul considered his responsibility to carry the gospel to the world, very important. In

speaking to the Romans he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." (Rom. 1:16.) He said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." (1 Cor. 9:16)

What was this "gospel" Paul was so determined to deliver unto the world? He explains in 1 Cor. 15, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." (1 Cor. 15:1) Paul had been in the city of Corinth and had there preached the gospel. Now he is writing to them to declare what he had preached while in their midst. In response to his preaching, they had received or accepted his teaching and they stood in it or continued to believe or defend what he had preached as they believed it to be the word of God. He continued his letter: "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. (verse 2). Notice that the Apostle to the Gentiles said, "By which also ye are saved." It is important that the reader know that Paul was preaching the gospel or message of Christ in the Christian Dispensation. The same gospel is for us today as a part of the New Covenant under which we live. (Heb. 8:6-13.) If Paul taught what the Corinthians must do to be saved under this new law, the law of Christ, and we live under the same law, then it is logical that if we knew what message Paul preached, we also could obey and be saved.

In the next verse Paul explains what he had preached to the Corinthians which, when they acted upon it or obeyed it, saved their souls. He said, "For I delivered unto you that which I also received how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:3-4.) By reading these verses, it is clearly understood that Paul preached the death, burial and resurrection of Christ? Here is the explanation: Paul contended for a "form" involved in the gospel. He said, "But ye have obeyed from the heart that form of doctrine which was delivered you." (Rom. 6:17.) One definition of the word "form" is "the likeness of something." For instance, when concrete is poured into a form it takes the shape of the form; whether it be steps or blocks, etc. When the concrete dries and the form is taken away, the concrete looks like the form. Paul used this principle in writing to the Romans telling them that they had obeyed a "form of doctrine." What was that doctrine? The death, burial, and resurrection of Jesus Christ. This is known by the reading of Romans 6:1-4. In the text of this passage Paul said, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Here he mentions the DEATH of Christ.) "Therefore, we are BURIED WITH HIM" (Here he alludes to the burial of Christ.) "by baptism unto death: that like as Christ was raised from the dead by the glory of the Father," (Here is the resurrection of Christ.) even so we also should walk in newness of life."

Paul was teaching that one is baptized or

immersed in water in obeying the gospel. (Acts 2:38 Mark 16:15-16; 1 Pet. 3:21.) In baptism one is buried in water just as Jesus was buried in the earth. This is why sprinkling or pouring as baptism is not scriptural. One does not bury a dead animal by sprinkling or pouring dirt upon it. Baptism is a BURIAL. The original word translated "baptism" is BAPTIZO which means to dip, plunge, or immerse. Therefore, baptism, as it was known in the days of the apostles was a burial. In Paul's statement that we are baptized into his death, means that as Christ died literally on the cross, the obedient believer dies to sin in his obedience to the commands of God. He said in verse 2, "How shall we that are dead to sin live any longer therein?" He was also teaching that as Christ was raised from the dead by the glory of the Father, that we are raised from the waters of baptism to "walk in newness of life." (Verse 4.) Paul said in 2 Cor. 5:17 that "... if any man be in Christ he is a new creature: behold all things are become new."

Someone may say, "You people of the Church of Christ believe in 'water salvation.'" This writer denies such an assertion! There is no power in the water into which one is immersed in baptism than there was in the water in which the ark of Noah floated. God used the element of water in the salvation of the penitent believer who yields himself to the teachings of God and obeys the gospel. The power of salvation is in God's word and his willingness or mercy to save man from his sins, from which he cannot save himself. (Eph. 2:8-9)

Refusal to obey the gospel of Christ will bring eternal punishment upon the disobedient. Paul was speaking of Jesus Christ and said that "... he 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." (1 Thess. 1:7-9.) Peter added, "For the time is come that judgement must begin at the house of God; and if it first begin with us what shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17.)

The Dust Returns

After a dust storm in the western states dust arising there comes as far eastward as Alabama, and further. The tiny particles are carried by the wind in such quantities that the beautiful sunlight takes on an unusual hazy glow. Dust collects about the eyes, can make the throat dry, and creates problems every where. A good rain can quickly settle this problem, and is considered a blessed thing.

But let us consider just one little particle of dust. Where did it come from? From what western state did the winds whip it into the sky and start it on its way to the eastern states? Before it was picked up from the earth it was probably a part of some stone. Long ago, it may have been part of the soil, and that formerly from sand from a stone. In the process of change, it may have some time been a part of some animal, or even human flesh, which returned to the dust, unseen by all but God himself.

Describing this process, Solomon said, "Then shall the dust return unto the earth as it was, and the Spirit return unto God who gave it." (Eccl. 12:7.) The scriptures say, "God formed man of the dust of the ground. . . and man became a living soul." (Gen. 2:7.)

Incidentally scientists have discovered that all the essential elements of protoplasm are found in the soil. So, man came from the dust, and at death his body goes back to the soil. We embalm the bodies of loved ones, put them into concrete vaults, burying them with perpetual care in some cemetery; and yet we know that if the world

stands long enough, our bodies will reunite with mother earth, and in some cases, become dust again, to be blown about by the winds.

That speck of dust which was once in some one's eye, may have once been a tiny part of a proud chieftan leading his men in a hunt, or into battle. The mud cake which you made as a child, could have contained a particle of dust from some soldier who died a violent death, and had no burial.

But the God who raised Adam into life from lifeless dust can raise us from the dust to a new life after death. "It is appointed unto man once to die, but, after this the judgment." (Heb. 9:27.) Yes, we are born to die. Life is a journey back toward the dust. The hands which are holding this paper will some day likely be too weak to fan away a fly. The eyes which are following these words will go out, your eyelids will close, and the arms and legs which labored and carried the body will be rendered powerless by death -- you are going to die! And it won't be very long.

David said in prayer to God, "All our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Psa. 90:9-10.)

Unless Christ comes soon, these bodies of ours will be dead and gone back to the dust. God said unto Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19.) The living saints when Jesus comes will not die, yet will be changed in a moment and be glorified. (1 Cor. 15:51-53.) The rest of the saints will be raised incorruptible. "Their vile bodies will be changed and glorified." (Phil. 3:20.) This will be done by the mighty power of God, which will be equal to the occasion and demands. It will be by that same power by which he is now holding the earth, and all his universe up in space. It will be tremendous and almighty power! That power without which we would not be here now. That power without which there would have been no earth and no dust. We shall be raised by that same power that raised Christ Jesus, God's Son. It will be by the miraculous power of God. It may be suggested by the power of gravity which God uses to hold this world up in space millions of miles high in orbiting the sun once per year. "Have faith in God."

God not only has almighty power, but he is great in his love toward us also. "Like as a father that pitieth his children, so the Lord pitieth them that fear him. For He knoweth our frame; he remembereth that we are dust."

Now, what is more important than God? What is more important than Bible study in a Bible class? What is more important than living a godly life? What is more important than obeying the gospel and being Christians and going to heaven? Take a look at it all, and tell me, kind reader, is not this the best life for man during his short sojourn here? Are you living for God, for Christ and his church? For your fellow man and our generation? You and I will soon be dust. Our spirits will soon go to be with the Lord, if fitted and prepared for that wonderful country. The saints who sleep "In the dust of the earth shall awake. . . to everlasting life." (Dan. 12:13.)

* * *

1. Sunday night is a part of the first day of the week, the Lord's day. (1 Cor. 16:2; Rev. 1:10.)

* * *

2. The New Testament Christians assembled upon the first day of the week, or on Sunday night to break bread, or eat the Lord's supper. (Acts 20:7; 2:42; 1 Cor. 11.)

* * *

3. Sunday night is a good time to show our faith in God. (Jas. 2:14-26.)

* * *

4. Sunday night is a good time to show our love for Christ and his church. (1 Cor. 16:22; Eph. 5:25.)



EARL BARNETT

"Faith Only - Is It

A "Wholesome" Doctrine?"

(Continued from page 1)

demons, (vs. 19); it is barren (vs. 24.) The doctrine of "faith only" cannot be true for at least two reasons: First, the Bible nowhere says it is so. Second, the Bible plainly says it is not so!

This does not minimize the importance of faith, nor does it void the scriptural teaching of salvation by faith. Paul says in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But, Paul does not say it was by faith ONLY! Paul says these Romans "obeyed from the heart that form of doctrine . . . being THEN made free from sin." (6:17-18.) They were justified by faith when that faith led them to obedience.

The Bible speaks often of "the obedience of faith". (Rom. 16:26.) We read that, "By faith Abel offered . . ." (Heb. 11:4.) "By faith Noah . . . prepared an ark . . ." (Heb. 11:7.) "By faith Abraham . . . obeyed . . ." (Heb. 11:8.) "By faith Moses . . . was hid three months of his parents . . ." (vs. 23.) Paul says of the Israelites, "By faith they passed through the Red Sea." (Heb. 11:29.) "By faith the walls of Jericho fell down". (vs. 30.) It was not a dead faith, or faith only that did these things, but was a faith which obeyed God. It was a faith which so implicitly obeyed that it became trust, or reliance upon God for his blessings. When faith is permitted to include obedience, we are saved by faith. But, it is a grave error to teach that one is justified at the point of faith, or by faith only. "Faith only" may be a "COMFORTING" doctrine to some, but is not Bible doctrine!

Did Our Lord Put Instrumental Music In The Worship In Any Sense?

S. H. HALL (Deceased.)

(In the "Firm Foundation," April 6, 1948, S. H. Hall discussed the matter of why the New Testament Christians did not use instrumental music in their worship. His article then should be an answer now to those who want the same information. GUS NICHOLS--Editor.)

I am asking one plain question--Did the early churches use the instrument in any sense? They either did or did not. But if they did not use it, it stands, as sure as heaven itself, that they intentionally refused to use it--A thing that they had used under the Old Covenant that had just ended. From the fact that they had instruments in abundance and plenty of musicians to play them, we can conclude only that they intentionally left them out. From this conclusion there is no escape.

Too, we will have to allow our Lord Jesus Christ, our Captain and King, the responsibility of leaving them out. Get this: Beginning with Pentecost, Christ did the teaching, the speaking, the directing of affairs. Study John 16: 12-15 and you get these facts: (1) Christ had things to say to the apostles that he could not then say to them, but when the Holy Spirit came he, the Holy Spirit, would guide them into all truth. (2) The Holy Spirit would not speak of himself but speak only what he heard. (3) He, the Holy Spirit, had no one to whom he could listen except Christ who had all the authority God had in heaven and on earth. (Matthew 28:16-20.) (4) The Holy Spirit would glorify Christ by taking his doctrine and giving it to the apostles. Let us remember that all that was said on Pentecost was the word of our Lord -- the conditions of pardon then imposed and all the work and worship of the church came directly from Christ. Well it would be for us to remember the words of Paul in 1 Corinthians 14:37 -- "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

So the question I ask again is: Did Christ lead the apostles to use the instrument in any sense? Of course, we know that there is not any proof, whatsoever, in the New Testament that they used

instruments of music for individual aid or otherwise. And, of course, there is nothing said about the mannerism of the song leader--whether he waved his hands or baton in beating the time. However, if he had, there would have been no music in it, as every one well knows. But when the instrument is used it is a dead certainty that a music is made that was intentionally left out.

When instrumental music accompanied the singing under the Old Testament, the two musics coalesced and became one sound to be heard--"It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord"--(2 Chronicles 5:13.) When the hands and arms of the leader are used, most certainly another kind of music is not made. You are making a music that our Lord intentionally left out when the instrument is used. Some have tried to argue that the early church used the instrument, but such is pitiable.

Again I say: A music that they had been accustomed to using, that they had plenty of instruments and players to make such with, if left out, it could not have been done by accident or oversight. It was intentionally left out. What our Lord intentionally did, should not we also do? It is strange that some of those early members did not think of it as an aid and ask permission to bring it in. No, they knew too much about its former use than to think of it other than a part of the worship, coalescing with the voice and making one sound. How, in the name of all that is reasonable, can we be accused of making laws where our Lord made them not when we leave out what he left out?

When in a unity meeting some years ago at Lexington, Kentucky, I called a number of the strongest there on the music side around me as I laid my notes on the pulpit before them. I asked them the plain question that I now ask every reader, viz: "A thing that God's people had been using under the Old Covenant and had plenty to use when the New Testament was given, and left out of the worship, can we come to any other conclusion than that they were intentionally left out? Then I read to them from the following: "American Cyclopaedia," "Chambers Encyclopedia," "Chaff-Herzoz," "Fessenden's Encyclopedia," "London Encyclopedia," "Encyclopedia by J. Newton Brown"--(Baptist), "New International Encyclopedia," "McClintock and Strong's Cyclopaedia," "Neander's Church History," "Mosheim's History," "Dr. Frederic Louis Ritter, Director of Music at Vassar College," "Edward Kinkinson, Professor of the History of Music, Oberlin College," "Clement," 12-1--A. D., "Chrysostom," 347-497 A. D., "St. Ambrose," 340-397 A. D., "St. Augustine," 354-430 A. D., "Frank London Humphreys, author of "The Evolution of Music," "J. E. Riddle in Christian Antiquities," "Lyman Coleman,"--(Presbyterian.), "George Park Fisher, Professor of Ecclesiastical History in Yale," "John Kurtz"--German Lutheran scholar and church historian, "Philip Schaff"--President of the American Company of Revisers, "John Bingham"--author of Antiquities of Christian Church, "William Hetherington,"--History of Westminster Assembly of Divines, "James Pierce" (learned Presbyterian.), "Thomas Aquinas," great scholar of the thirteenth century, "Professor John Girardeau" of Columbia Theological Seminary (Presbyterian.), "Justin Martyr," 139 A. D., "Book of Musical Knowledge" by Arthur Elson, John Wesley, Adam Clark and others.

Adam Clark, the great Methodist commentator, in his comments on Amos 6:5 says: "I further believe that the use of such instruments of music, in the Christian Church, is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and that they are sinful." He then has this to say about John Wesley, the founder of the Methodist Church: "The late venerable and most eminent divine, the Reverend John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said in his terse and powerful manner, "I have no objection to instruments of music in our chapels, provided they are neither seen nor heard." As to the array of scholarship named before coming to Clark and

Wesley, it is enough to say that they all speak in about the same vein of the American Cyclopaedia and Chambers Encyclopedia which says: Its use began about 670 A. D." and "Pope Vitalian introduced it about 666 A. D." respectively.

After laying this before men who are considered the strongest on that side of the question, I said: "There it is, gentlemen. To save me, I cannot see why it was left out if not intentionally done. You cannot say that this great array of scholarship makers of encyclopedias whose business it was to get undoubtful facts, that if they were used by the early church they could not find it out, and you know the New Testament does not teach that it was used. Well, I am awaiting their answer, and so do I await the answer from any other. It was not used back there in the early congregations. Those congregations were set in order and started by our Lord through his Holy Spirit that spake only as he authorized the Spirit to speak, and his will and wishes were given to us through the apostles. Say not it can be used as an aid and the people back there did not have sense enough to know it could be so used.

Please, if you are using the instrument in worship or as an aid, cease your unscriptural practice and follow the leadership of Christ. We must respect the silence of God's word as well as what it says when it comes to learning what to do to be saved and how to worship today.

Truly did William Drummond say: "He who will not reason is a bigot; he who cannot is a fool, and he who dares not is a slave."

"Thinking it through" is the crying need when we come to study any question. But most certainly reason is dethroned and allowed not to function when any soul takes the use of instrumental music, a thing Christ intentionally left out and refused to recommend to the worship "in any sense," and put the use of such on a par with individual communion cups, written comments as an aid to Bible study, or colleges in which the Bible is taught, or homes where orphans are kept. The "cup" that contained the fruit of the vine is in and Christ put it in. The "divide it among yourselves," his expressed command, is left with us. How in the name of all that is reasonable, can a thing expressly put in by our Lord be placed on a par with what he intentionally left out or failed to put in in any sense? Are you thinking? Is reason allowed to be exercised when you so state? When any one writes a written comment on a scripture he is doing no more than when he makes an oral comment. Our Lord did this. See Luke 4:17-21. We are commanded to "Exhort one another daily, while it is called today" (Hebrews 3:13.) In all of this exhorting and teaching, orally or in writing, we must "speak as the oracles of God." (I Peter 3:11a.) And this speaking and writing must never be taken as a substitute for the written word, but done to encourage and exhort people to take the word and live by it. Our Lord certainly requires this of us. How ridiculous to put such on a par with something our Lord left out intentionally and did not recommend that it be used in any sense. The use of instruments of music in worship is contrary to, not in harmony with, the doctrine we have learned and Romans 16:17, 18 tells us plainly what to do.

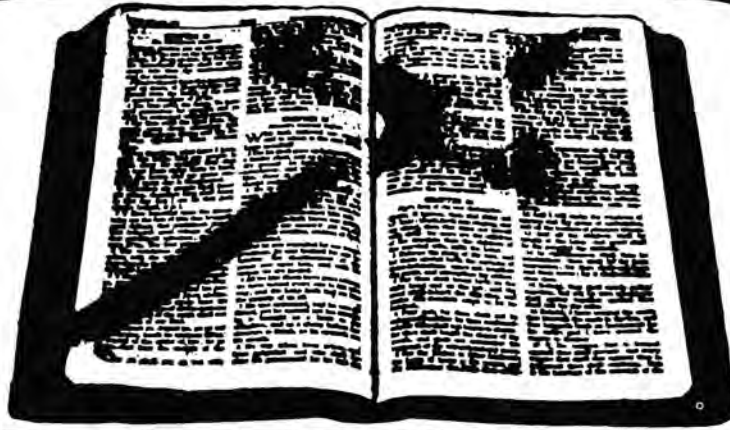
5. Sunday night is a good time to show my love for my family, by taking them with me to the church services. (Josh. 24:15.)

6. Sunday night is a good time to bring friends with you to the services of the church, and thus to help build up the attendance and interest in spiritual matters. (Isa. 2:2-3.)

7. Sunday night is a good time to use your car for transporting others to and from the services of the church, if they have no conveyance. (Mt. 7:12.)

8. Sunday night can always be a good night to you, if you will attend the services and take others.

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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VIRGIL BRADFORD

(THE SPIRIT WITHIN)

IT IS CERTAIN THAT THE HOLY SPIRIT DWELLS IN THOSE WHO OBEY GOD. (Ac. 2:38, 5:32) It should also be emphasized that the word of God is the revelation of God by the Spirit, and that all who are converted to the Lord must be converted by the gospel. This is God's immutable law. (Lk. 8:11; Ac. 2:38-39; I Pet. 1:22-23) As there is a difference in a soldier and his weapon of war, so there is a difference in the Spirit of God, and the sword of the Spirit which is the word. The one is the instrument of the other. (Eph. 6:17) Though God's word must abide in us this does not annul the fact that the Spirit of God dwells in God's people. We are here adding to the group of Scripture references given in article number two on this subject.

"But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8:9) Have you considered what the brethren in Rome thought when they received this message from Paul? Would they not believe that "The Spirit dwelleth in you"? Since there was no explanatory note what else could they think? If they did not understand that the Spirit dwelled in them what did they think was in them? They had heard the gospel, and obeyed the gospel, but there is nothing in the epistle to even hint that the word of God was in them representing the Holy Spirit. If you had been a Christian in Rome you surely would have thought that Paul meant to say "Ye--are in the Spirit, if so be that the Spirit of God dwelleth in you."

"But if the Spirit of Him that raised up Jesus from the dead DWELLETH IN YOU, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his SPIRIT THAT DWELLETH IN YOU." (Rom. 8:11) These "mortal bodies" are bodies of flesh. Doesn't it appear rather singular that the Spirit dwells in our bodies, as well as in our hearts, if the Spirit of God DOES NOT DWELL IN US AT ALL--as some are wont to say? If only the word was in us would it not be said only that the heart, or mind, was the place of habitation? But our bodies are temples in



VIRGIL BRADFORD

which the Holy Spirit dwells.

"As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." (Rom. 8:14-15) Without a doubt the Spirit leads us by his word, and through the knowledge of God received by that truth, and because of our obedience to the same, we cry, Abba, Father. (Equal to Father, my very own Father) But another such reference is this:

"And BECAUSE YE ARE SONS, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4:6) Now I quote from J. D. Thomas in *The Spirit and Spirituality*, page 26: "And the Greek language (the participle, kradzon) makes it definite that it is the Spirit who does the 'crying' 'within our hearts'. (No other interpretation is possible here, and there is no textural variant to raise any possible alternative application)--only a person can cry, 'Father, Father'; at the time of the crying."

We have both the child of God and the Spirit of God crying within, Father, Father, as we combine these last two Scriptures.

Now those who are Christians are temples--temples of God, or places where God dwells. "Know ye not that ye are a temple of God, and that the SPIRIT OF GOD DWELLETH IN YOU--for the temple of God is holy, and such are ye." (I Cor. 3:16-17) "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye HAVE FROM GOD? And ye are not your own; for ye were bought with a price: therefore, glorify God in your body." (I Cor. 6:19-20) The Holy Spirit, then, dwells in his people, body and soul. Paul's discussion in First Corinthians 6 grows out of the Lord's demands upon our bodies. They were not made for fornication. Therefore, we must "flee fornication", for the Spirit will not be one with the unclean and lascivious.

Now God has "sealed" his people and has given them the "earnest" of the Spirit in their hearts. (2 Cor. 1:22; 5:5; Eph. 1:13-14) A seal is a sign of approval and ownership. An earnest is a down payment and guaranteeing the consummation of a deal, or agreement. God has done this to assure his people that what he has promised he will do. God has never broken a promise, nor violated an oath. (Heb. 6:17-18) On this matter I offer a quotation from *A Commentary* by David Lipscomb with this added note by J. W. Shepherd:--"The earnest is that part which is paid down at the making of the contract, the seal of the bargain, and as a pledge that all that is promised will be paid. This giving of the Spirit in our hearts is, therefore, the seal of God's promise of everlasting life, and the pledge of

the fulfillment of that promise. Clearly, then, in addition to all that was extraordinary and miraculous in connection with the outpouring of the Spirit on the day of Pentecost, there was a bestowal of the Spirit of God, as an earnest of the heavenly inheritance to which they were made heirs; and the fulness of the divine fellowship through the Spirit, such as had not been known before. Thus, the three blessings--the anointing, the sealing, and the pledging of the future--are only different forms or representations of the work of the Spirit." (Commentary, Sec. Cor., p. 34)

It is not hard to see that God can be rejected, the Holy Spirit spurned and grieved and the promises of God forfeited. "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." (Eph. 4:30) "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you." (I Thes. 4:8) It is further evident that the Spirit is not in some, and that he will refuse to dwell in them, in the following:-- "--In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, HAVING NOT THE SPIRIT." (Jude 18-19)

I close this portion of our study with a quotation from *Lectures On The Holy Spirit*, Gus Nichols, page 174: "One of the holiest of all influences is to believe that the Holy Spirit as really and truly dwells in our bodies as do our own spirits. Paul said to the Corinthians, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (I Cor. 3:16) A temple where deity dwells is a sacred place, a place to be respected and held in reverence. Since the Holy Spirit dwells in the church, and therefore in each member's body, Paul reasons that the fact of the indwelling Spirit should keep the Corinthians from defiling the temple of God by sin. 'If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.'" (I Cor. 3:16-17)

(In the next installment you will find that what the Spirit does to convict sinners, save and sanctify them, is done by the means that God has ordained for that purpose, and never directly in the life and heart of the sinner.)

Come On Now Let's Face It!

JOHN SIMPSON

Our attitude toward a person, place or thing has everything to do with how we accept what that person says, our endorsement of the place or the value of the thing. Attitudes will build empires or destroy a nation, depending upon how they are

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WORDS of TRUTH

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More Of This And That

Under the new covenant, and after Christianity was established, no man can ignore Christ and detour around him as mediator and be recognized by Almighty God. "The Father loveth the Son, and hath given all things into his hand." (Jn. 3:35.) When a nation calls upon Christless men to lead it in prayers, it is a Christless nation, though it may not be altogether willingly so. One who believes in, and loves Christ, will not knowingly compromise and call upon men to lead the nation in prayer who are Christless men. A true Christian cannot conscientiously worship God without doing so through Christ.



GUS NICHOLS

No prayer will be heard of God unless it is promoted by faith in Christ and by his authority. Man cannot now ignore Christ, as was done by some who lead prayers at the President's Inauguration, and have any New Testament promise of being heard of God. Jesus said, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." (Jn. 16:23.) Again Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6.) And Paul said, "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.) Yet many still claim this is a Christian nation. But in fact, it is a nation of Judaism, Christianity, Atheism, and denominationalism. How long will it be before idolaters will be leading prayers in national assemblies unto their idols, with a nation of spineless religionists standing around with bowed heads in worship to idols? It is conviction and truth that leads me to say a Christless religion is as unscriptural as a Godless religion.

We should not worship with, nor fellowship those who profess faith in Christ, unless they lovingly obey him, and strive to do his will in all things. (Mt. 7:21; Lk. 6:46; Heb. 5:8-9; Mk. 16:15-16.) There is nothing in this to wrangle about. People either believe in and follow Christ, and are thus Christians, or they don't so do, and are something else. (Mt. 16:24; 1 Pet. 2:21.)

A man's reputation is what he is thought to be, but his character is what he really is before God and in his sight. Reputation is what a man appears to be in open day light, but his character is what he is in mid-night darkness, and where there is no witness. Reputation is a man's market value, while character is his real worth. Reputation is very important, but character is far more important.

Christ always had a good character, but at times his reputation, and what men thought him to be, was not so good.

If we take care of character, we need not worry about reputation — it will take care of itself. Solomon said, "A good name is rather to be chosen than great riches," (Prov. 22:1.) But it is to be inferred that he meant a good name which is well deserved and merited. Cornelius was of "Good report among all the nation of the Jews." (Acts 10:22.) Who would say his good name was not well deserved? (Acts 10:1-3; 11:13-14.) A man chosen to be an elder of the church must be one having "A good report of them which are without" — of outsiders. (1 Tim. 3:7.) However, if a man has no enemies at all, it is proof that he is not the kind of a man that he should be. Jesus said, "Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets." (Lk. 6:26.) The guilty criminal does not want truthful witnesses, and honest men of character and integrity to determine his case in the courts. Rather, he wants his kind of men on the jury, and as witnesses. Let no Christian worry when his motives are criticized, and his good life is besmirched by evil men. Live so as to deserve the confidence and good will of all men; but if you do not receive all this, do not let it be your fault. Sinners and unjust men do not always properly evaluate one's good life. In fact, no one but God can perfectly do this, and remember he will give us justice, tempered with mercy, if we spend our lives building character and doing all the good we can. Seek the approval of God, and as many as that will win to us, and stick to the job of being Christians. (1 Pet. 4:14-16.) "Fret not thyself because of evil doers." (Prov. 37:1.)

A faithful congregation of true Christians has its advantages and its disadvantages. In the sight of God it has all the advantages which are worth while. By its teaching and preaching of the true gospel it will draw to it all those in the community who believe and love the truth, and wish to strictly obey the Lord in all matters of faith and revelation, and it will not appeal unto the rest. Those who cater to the flesh and that which is unscriptural and immoral, will best appeal to the wicked and ungodly. Those who mark down the price, and offer most in fleshly lusts, and sinful pleasures, are sure to have the largest following. Brethren, don't lower the gospel standard of truth so the world can jump into our fellowship. If you compromise the truth so as to catch and bring in those unconverted, they will leaven the whole lump and destroy the church from within. Let us do all we can to "convert" all men, then be satisfied with whatever number is converted by the gospel and made new creatures in Christ. (Jn. 3:5; Rom. 6:4; 2 Cor. 5:17.) Those who lower the Bible standard so the world will come in are sure to be disappointed when they soon see the church going out into the world. (Rom. 12:1-2.)

The brotherhood has not yet well learned the difference in specific authority, and generic authority. Here lies the key to scriptural unity. Lieberalism still trifles with specific authority, and the other extreme — Radicalism — trifles with generic authority. Liberalism substitutes the commandments of men for the commandments of God. Radicalism makes commandments of God out of matters of liberty under generic law. Remember, that we are to do the very things which God has commanded, in the way commanded, and for the purpose stipulated in the divine law. Then we are to make no laws regulating matters under generic commands, where God made none. Matters of liberty must not be made into matters of divine law. God's law is all-sufficient and needs no additions. It simply needs to be believed, loved and obeyed from the heart, without additions, subtractions, or substitutions. No alteration of the law of the Lord should be tolerated among us. We must have divine authority for all we do in religion, so far as faith and matters of revelation are concerned.

But under generic commands, telling us what to do without telling us how to do it, we have liberty, the right of opinion as to the best and most expedient manner in which to obey the command, and to do the things commanded, and should leave

these matters in the realm of liberty where the Lord left them. As far as the thing commanded is concerned, we should have unity in UNIFORM obedience to the divine law. But as far as the way, or manner or method of doing what God commanded without telling us how to do it is concerned, we should have unity in DIVERSITY, as well as in UNIFORMITY. These facts have been taught and emphasized, but not too much, so long as all have not accepted the truth of the principle of interpretation involved herein.

The Christian life is not all negative; much of it is very positive. We can't go to heaven solely because we do not do many immoral things. We must also be positively good — good for something — must do the things which we should do. A factory or any given company in industry does not pay those employed a good salary just to stay out of meanness and crime; but they pay them to roll up their sleeves and work.

While the word "work" is the most unpopular word in the Bible, it is not so with truly converted people. Conversion includes the decision to "go" into the Lord's vineyard and "work." (Mt. 20:1-16.) One of the proofs of genuine conversion is the fact that one wants to work for the Lord who has graciously saved him.

"Dear Brother Nichols, I want to tell you that WORDS OF TRUTH is the best religious paper that I have ever read . . . It teaches the truth and I love the truth. You all make the truth very plain so every one can understand it. I have served as an elder for thirty one years. Fayette county, Alabama. W. L. BOBO."

Questions That Deserve

An Answer

R. W. GRAY

While we leave it to the scholarly to deal more directly with the folly of the pseudo-intellectuals among us, I, too, have a few questions their charge of "irrelevancy" brings to mind. These are matters we lesser lights must have cleared up before taking them seriously. If they truly believe the Bible irrelevant to our times they should have no difficulty nor hesitancy in answering the following.

Do you mean by the term "pertinent," "applicable," "relating to the issues at hand"? If so, please tell us whether the following deals with 20th Century issues!

1. Is the question a matter of corruption within the governments of the earth? If so, the Bible treats on this subject again and again. (Prov. 29:2; 4; Prov. 28: 28:15, 16; Ecc. 10:16, 17; Eph. 6:12)
2. Are we concerned with the issue of morals, the regulation of sex life, and like issues? The Bible deals with the matter forthrightly and with finality. (Gal. 5:19-21; Col. 3: 5-10; Romans 1:24-32; 1 Cor. 6: 9-11; 5:11.)

3. Is it the alarming question of a rising divorce rate; the question of divorce and re-marriage? The Bible leaves nothing wanting as to how this may be resolved. (Matt. 19: 3-9; 5:31-32; Rom. 7: 1-3.)

4. Do we wish to know why the elite, the mighty and the noble of this age scoff at the religion of the Christ of God? The Bible answers in unmistakable language. (1 Cor. 1:18-29; Jer. 10:23; Isa. 55:8-9; Prov. 14:12.)

5. Is it a concern for social, racial and domestic problems that trouble 20th Century man? The Bible does not spare in dealing with these burning issues. (Gal. 3:26-29; Eph. 2:11-17; 1 Cor. 12:13; Rom. 12:10-21; Phil. 2:3-5; Eph. 6:1-9; 5:22-26.)

6. Is it the lawlessness of anarchists? Do we wonder how governments should deal with the nihilists who roam the streets and threaten the safety of innocent citizens? Again, the Bible is not silent. (Rom. 13:1-10; 1 Pet. 4:15 3:12-13; Jude 8-11; 16-19.)

7. Is it the ever increasing problem of materialism? One has closed his eyes and his Bible if he thinks God left this out of His instructions for mankind. (1 Tim. 6:6-10; Matt. 6:33; James 5:1-6; 1 Jn. 2:15-17.)

8. Do we wonder where education fits into

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The New (?) Morality

ROBERT R. TAYLOR JR.

Satan, through his human mouthpieces, has sold this generation a bill of goods which is aimed at the total annihilation of all dignity, moral values and responsible citizenship. Universal acceptance of the so-called "New Morality" would turn this world into a fleshly jungle where the fulfillment of every human lust would be the naturally expected order of the day. Curbs and controls which have kept these raging passions in check, would form but parts of a recent chapter in human history. What is this "New Morality" about which we presently hear and read so much?



ROBERT TAYLOR, JR.

Not long ago a sixteen year old girl wrote to Mr. Billy Graham concerning her boy friend who advocated the "New Morality". This meant, as she explained the matter, that he expected to receive privileges from her as though she were his wife. She wanted to know if their fleshly relations were right. Mr. Graham spelled out their actions as being adultery and sin, and with his conclusion we wholly concur. A synonym for this movement is "situational ethics" which means one decides the right or wrong of a certain action in a given situation. Basically it is a rejection of fixed moral principles. What may have been wrong a generation ago may be right for today's "jet set"—the "swingers" of the 1960's. Those who contend for such are but advocates who longingly desire for a complete return to devilish sensualism. The "New Morality" has been called the system of "love and do as you please". Of course each person is free to define his own conception of love. It is an effort to legalize sin and make black appear white. It is a glaring attempt to dress up evil in the clothing of righteousness. One writer has suggested that "the new morality is an excuse for doing the things that down deep men know are wrong." In the "New Morality" one decides what love is in the heat of the moment—perhaps while parked in a car in an abandoned location. The whole movement is filled with insidious dangers and explosive potentialities. It must be resisted.

The DAILY JOURNAL of Tupelo, Mississippi, in its week-end edition for January 11-12, 1969, carried an article which was entitled, "Morality Changes Demanded". The UPI article came from East Lansing, Michigan. We quote the fullness of the article because it shows a certain facet of the "New Morality" at work. "Women should have the right to legal abortion and engaged couples should be free to enjoy premarital sex, a New York city obstetrician said today.

"Dr. Selig B. Neubardt told a Michigan State University 'sexuality seminar' that some of the present day sex taboos are as outdated as high-button shoes and ankle-length skirts.

"Michigan State is sponsoring a seven-week symposium on 'sexuality: a search for perspective.' School officials say it is one of the first attempts by a college to cover the subject of sex frankly on such a broad scale.

'Young people now reject the idea that sex is sin,' Dr. Neubardt said. 'They know that sex is healthy and they are not ashamed of their sexuality.'

"He called for liberalization of abortion laws to permit pregnant women to 'determine if they want to bear a child.'

"He said an abortion performed by a qualified physician is no more risky than a tonsillectomy or child birth itself."

We seriously doubt that Jehovah's textbook on morality, the Bible, will be used during this seven-week symposium on the advisability of

premarital relations among those not married to each other. Satan has some pretty effective helpers when he can employ a leader in the field of medicine and one of the largest universities in the world to join him in clamoring for morality changes. It would do Dr. Neubardt and the entire campus at Michigan State University well to take a seven-week course in what constitutes sin, allowing a fundamental approach to the Bible to serve as the basic area of material and teaching content. My parents live less than three miles from the campus of this large university. As a teen-ager the writer often visited its beautiful campus and enjoyed many of the athletic contests, such as football, basketball and baseball conducted there. Our high school graduation in 1949 was held on the campus of Michigan State. Therefore it is especially grievous to this writer to read the foregoing facts. It is not the purpose of education to join forces with Satan and promote a breakdown of the moral system as projected within the Bible. Education leaves its legitimate realm of activity when it encourages our boys and girls to be immoral. Our young people have enough temptations to face in these times of laxity without educational leaders and institutions adding to the problem. We deeply deplore that our higher seats of learning have become willing advocates for the devilish "New Morality". Satan, this symposium and the sexuality it is frankly discussing have far more in common than simply that each word begins with "S".

Certain religious leaders have even joined Satan in the promotion of this malicious maneuver known as the "New Morality". Frederick Wood, Chaplain of a woman's college in Baltimore, Maryland, advocates that the fleshly relationship between the unmarried "is not bad or dirty; indeed it can be very beautiful." Wood needs to read carefully and believingly the Pauline description of this as taught in I Corinthians 6:9-10; Galatians 5:19-21 and Ephesians 5:3-5. Instead of classifying this immorality as being beautiful, the holy scriptures pointedly picture the act as being deeply immoral and as a damnable transgression which prepares its habitual practitioners for the very pits of an eternal hell. (Rev. 21:8; 22:15.) Biblical penmen did not advocate the "New Morality" either for their day or for ours. William C. Graham (not to be confused with Billy Graham) of the National Council of Churches says that in many fleshly relationships between unmarried couples there is love, and that often times these contacts are pure and on occasion beautiful. This from a religious leader! Read it and weep! We wonder what would constitute sin in Graham's mind. Wanton immorality seems to be his stock in trade. Graham further contends that for a Christian "there are no laws, no rules and no regulations." Has this liberalistic religious leader never read of "the law of the Spirit of life in Christ Jesus" (Romans 8:2), that we are "under law to Christ" (I Corinthians 9:21), that we are to "fulfill the law of Christ" (Galatians 6:2) and that looking into and adhering faithfully to the "perfect law of liberty" (James 1:25) is absolutely essential to be blessed of God? Satan must be exceedingly pleased with his devilish devices (2 Corinthians 2:11) when he can successfully maneuver spineless religious leaders into peddling such a sinful philosophy and pawn it upon a gullible public. That people are buying this Satanic piece of goods is seen all around us.

Divine wisdom correctly labels this whole subtle approach as being what it really is—"SIN." The system is misnamed as there is nothing new (save the approach) nor moral about it. The whole philosophy is completely void of God and is filled with Satanism. The "New Morality" has a god and that god is Satan. It is an attempt to revive the Old Immorality with an effort to make sin less than sinful and even clothe it with the garb of respectability. And a pleasure loving generation swallows it hook, line and sinker! It is wrong because it allows every man to become a law unto himself. Israel explored this trail which ultimately led to virtual anarchy during the period of the judges. In Judges 17:6 and 21:25 we note these words, "In those days there was no king in Israel: every man did that which was right in his own eyes." What a nightmare it produced in what has been properly designated as "The Dark Period of

Hebrew History." Between these two scriptural declarations suggesting that every man did what was right in his own eyes can be found some of the cruelest deeds ever perpetuated under heaven. Acceptance of this human (Satan inspired) contrivance is a complete rejection of what divine wisdom inculcates. The Bible reveals that Jehovah has absolute standards of right and wrong. No man can make relative what Jehovah has made absolute. God had placed the sexual relationship not in the dating game or in the engaged period but in the marital realm and herein only. **OUTSIDE MARRIAGE THIS PHYSICAL ACT IS SIN—S-I-N**, Wood, Graham, Neubardt, Michigan State University and all other "New Morality" advocates to the contrary, notwithstanding. Why not take the time right now to read carefully, reverently and believingly the following scriptures: (Ex. 20:04; Prov. 4:23-27; 5:15-21; 6:20-35; 7:6-27; Matt. 5:27-28; Rom. 1:18-32; I Cor. 6:9-11; 6:13-20; 7:2-9; Gal. 5:19-21; Eph. 5:3-5; Col. 3:5-6; I Thess. 4:3-6; 2 Tim. 2:22; Heb. 13:4; Rev. 21:8 and 22:15)? God's divine standard establishing right and wrong is plainly revealed in these and scores of other passages. It needs no change or alteration. It needs to be learned and obeyed implicitly. Remember those who practice the "New Morality" now are headed in the direction traveled by the practitioners of the "Old Immorality" of former ages. In hell they can have an eternal symposium as they take a frank look at what was wrong with their ungodly system. Perhaps even Satan will preside over this lasting seminar.

Heroes Of Faith

Cordova, Ala.

In the eleventh chapter of Hebrews we read of men and women "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. II. 33, 34.)



EARL BARNETT

My, how it thrills our hearts to hear of their mighty deeds of faith. How we could wish that we had been privileged to share their lives and bold adventures of faith.

There is a growing tendency today among brethren to play down the idea of doing anything by faith. In other words, many are content to live the hum-drum life of attempting only what they themselves can accomplish rather than trying something difficult or just beyond the reach, so God could have a part in it. Instead of having the daring of a Johnathan and his armor bearer, they rather resemble the one-talent man who was afraid to use even what he had and was content to bury rather than build.

We ought to pray that God will give us elders and preachers who will be "vessels unto honor, sanctified and meet for the masters use, and prepared unto every good work". (II Tim. 2:21.)

O God give us men with the courage of a Johnathan and his armor bearer, or a Paul with his Silas and we too can turn the world upside down with the Gospel. (Acts 17:6.)

Dear Lord give us men, who like Stephen would give his life to preach the one sermon his accusers needed to hear. (Acts. 7.)

Father, in this day when men demand something for nothing, give us men with the attitude of Paul, who would not warm even by a heathen fire unless he himself helped to build it. (Acts 28:3.)

Lord, give us men whose answer to threats would be "we ought to obey God rather than men." (Acts 5:29.)

O God give us men to hear the gospel, who have

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Come On Now Lets Face It!

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guided. An attitude of respect for authority is the one that molds a character for good citizenship. The youth who has no respect for authority is never picked for a civic leader of the next generation. Neither do we desire to elect criminals to public office or places of leadership.

BIBLICAL REQUIREMENTS

God requires us to have proper respect for civil law. God spoke through the apostle Paul and said: "Let every soul be in subjection to the higher powers: for there is no power but of God: and the powers that be are ordained of God. Therefore he that resisteth the power, withstand the ordinance of God: and they that withstand shall receive of themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is 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 a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of wrath, but also for conscience' sake." (Romans 13:1-5.) We are to have a conviction of conscience to keep the law in all honesty. Likewise, our attitude is to be the same toward the standard of authority in spiritual things -- the Bible. It is God's rule-book for religious matters. Our attitude toward it has everything to do with how we accept it. If we respect the word of God, then we will do exactly what it instructs. Every command directed to us is to be obeyed for its stated purpose. The Pharisees and lawyers of Jesus' day rejected the counsel of God refusing to accept the teaching of John. (Mark 7:30.) Are we to believe that we may "reject the counsel of God" and be saved? Jesus said: "He that rejected me, and receiveth not my sayings, hath one that judgeth him, the word that I spoke, the same shall judge him in the last day." (John 12:48.)

AUTHORITY OF THE SCRIPTURES

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:8-20.) Our Lord is in authority and speaks to us through His word. His word is all that we need to guide us in spiritual matters and make us complete in Him. "Every scripture inspired of God is also profitable for teaching, for reproof, and correction, for instruction which is in righteousness: that the Man of God may be complete, furnished completely unto every good work." (11 Tim. 3:16, 17.) The curse of heaven is upon the one who deletes or substitutes for God's instructions. "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22:18, 19.) Come on now; let's face it. Our attitude toward the Bible must demand that we accept and practice every command or example bound upon us.

Questions That Deserve An Answer

(Continued from page 2)

God's program for man? The Bible answers. (Prov. 1:5-9; Psa. 111:10; Rom. 12:3; I Cor. 2:4-7; 13.)

9. Is it a matter of facing the appeal for religious union-World Council, ecumenical-wise? Go to the Bible and we find God addressing Himself to this question in terms clear and plain. (Eph. 4:2-6; John 17:17-21; I Cor. 1:10; 3:1-3; 2nd. Jn. 9, 10, 11; I Pet. 4:11; Isa. 8:20; Rom. 16:17.)

Is it necessary to enlarge the list? Must we list every possible current issue? Surely not. The point is made. It is clear enough that the Bible is not silent regarding the issues of our day. In fact, it

clearly describes our times. (2 Timothy 3:1-7; 2 Peter 2:1-2; 3:3-4).

The charge of irrelevancy must be based upon some other premise if it is to enjoy even a degree of validity. For it cannot be said that God's revelation does not treat upon every phase of man's existence. This leaves the critic with but one possible base of operation. He must affirm that God has missed the point; that His instructions are either wrong or totally inadequate.

It is not sufficient that one simply allege an inadequacy exists in the divine record. One is obligated to review the scriptural statements relating to the subject at hand and expose their shortcomings. He must show wherein they fail to provide modern man with answers to his problems and needs.

It will become apparent as this attempt is made that the charge of "irrelevancy" grows out of lack of appreciation for what God has said, rather than finding His instructions "limited" or "erroneous". It places the critic in the unenviable position of questioning God. It gives the wisdom of man ascendancy over the wisdom and power of God. (Rom. 1:25; I Cor. 1:20-26). Thus, even the critic is found to be clearly defined, and his folly forcefully exposed, in the very Book he says is "out of date."

Will the critic at least give us the satisfaction of saying wherein he thinks the Bible errs? Will he be fair enough to clearly define precisely what he means by "irrelevant?" Does he mean the Bible does not deal with the issues, OR does he mean he is not satisfied with heaven's manner of dealing with the issues? If the former is meant he is found to be absurdly ignorant of the contents of the Bible. If the latter is the basis of his charge his self-inflated ego defies human comprehension.

Heroes Of Faith

(Continued from page 3)

the thirsty soul of a Cornelius that would tell the preacher "we are all here present before God, to hear all things that are commanded thee of God". (Acts 10:33.)

Give us we pray women who are known in their community for their goodness as Dorcas was. (Acts 9:39.)

Give us mothers, the kind Moses had, who would defy a king to save her son.

Give each elder and preacher a wife of the same sort as Priscilla, who could help her husband teach an Apollos "the way of the Lord more perfectly". (Acts 18:26.)

In Jesus name, Amen.

Brethren we serve the same God that all the Heroes of faith did. Enough said!!

The Worker In The Vineyard

ONEONTA, ALA.

Never in the history of the world has the need been greater for personal evangelists. Every hour 1,289 people die without Jesus Christ. The world population is expanding at the fastest rate ever. We must keep abreast with the times. How can we except it be through personal teaching?

It is only through this method that we can reach the masses of people. But the personal worker must be qualified and must be capable of doing an efficient and effective job.

1. To be a personal worker, one must be a truly converted person. If there is any direction in which we are seeking to have our way and not letting Him have His way in our lives, our power will be crippled and men lost that we might have saved. When Jesus said to Peter, "When thou art converted strengthen thy brethren," He said to get right before God in order to be in a position to save others.

2. A truly converted person has faith. He has faith in God that he will be saved if he obeys, but also he believes he will be punished if he does not endeavor to save others. Through this work he will also increase in faith.

3. He has confidence. This is the greatest work to which Jehovah calls us; can we be in any doubt as to its having His blessings? We recall the promise of Christ when He said that He would be with us always, even to the end of the world. (Mt. 28:18-20.) We must hope for and believe in

results. Not all of our work is manifest before us. In fact, a great part of our sown seeds continues to be reaped after we pass.

4. Holiness of character is an important characteristic of the truly converted.

And Ah! how few who attempt to teach and think, sufficiently of this. If they did, it would strike them at once that the Eternal would never use dirty tools, that Jehovah would only select holy instruments for the accomplishment of His work. In God's school, the teachers must be masters of the art of holiness. If we teach one thing by our lips and another by our lives, those who listen to us will answer, "Physician, heal thyself."

5. Love is the supreme and greatest emotion. It is the crowning grace of all the Christian graces. Love is greater than faith and hope. Love is what caused God to sacrifice His only Son. Love is a grand motive for doing personal work.

Personal work is not to be done for "duty sake" alone or because it has been required of us. We do personal work because we have a love for the souls of men. God loved us and provided a way for lost humanity. Can we not show our love for Him and for others through personal work?

We must learn to love everyone, whether enemies or friends. We are commanded to love and if we obey, we will be doing our duty.

6. Then, knowledge is a qualification of the personal worker. Without a broad knowledge of many different areas, the personal worker is severely handicapped.

Knowledge of Scripture is first of all necessary. One must realize the influence of examples of personal work for the erring. The story of Andrew is very beautiful and a thrilling spectacle to view. It is an impressive story to those who are not involved in the Great Commission.

It is important to quote Scripture when doing this work. There is powerful effect in being able to give chapter and verse when quoting and in quoting correctly.

Oh how wonderful it would be if all the members of the Church had a fluent knowledge and use of Scripture!

Knowledge is needed to cope with all the questions that may arise in personal conversations and discussions. There are certain ways to handle certain matters involving religious differences and we must know how to answer if we are to gain a soul.

Knowledge is also needed to cope with the many and varied kinds of people. Not all people are alike; therefore we must know as much about their case as possible and how to regard them.

7. Lastly, prayer is an important part of the worker's life. Prayer is one of the great privileges afforded the Christian in his Spiritual wealth and is to be relied on always. We can bring ourselves nearer God, get our devotions on a personal level and can truly communicate with God. In prayer we can obtain strength, courage, zeal, enthusiasm, vigor and indeed the fulfillment of our hopes and desires of helping lost mankind. Prayer keeps us close to the Lord and keeps us "right in His sight." We can pray for others, plead for our success and give Him the glory.

Let each of us endeavor to do our best as PERSONAL WORKERS, especially striving to be qualified, efficient and trained.

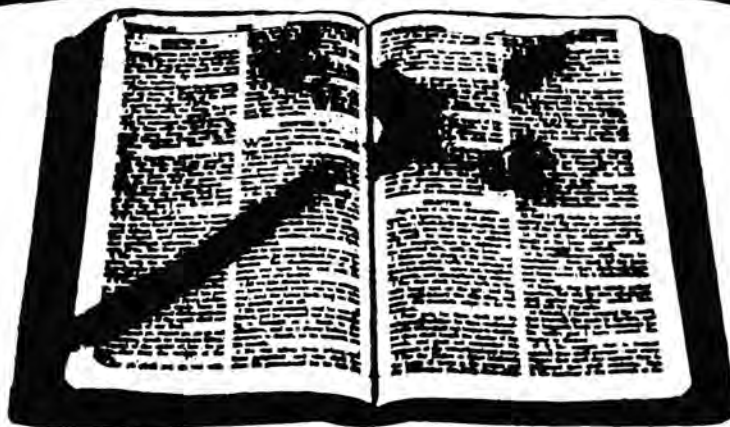
1. Sunday night is a part of the first day of the week, the Lord's day. (1 Cor. 16:2; Rev. 1:10.)

2. The New Testament Christians assembled upon the first day of the week, or on Sunday night o break bread, or eat the Lord's supper. (Acts 20:7; 2:42; 1 Cor. 11.)

3. Sunday night is a good time to show our faith in God. (Jas. 2:14-26.)

4. Sunday night is a good time to show our love for Christ and his church. (1 Cor. 16:22; Eph. 5:25.)

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 Hope No. 1

VIRGIL BRADFORD

Webster defines hope as "desire with expectation of obtaining what is desired; or belief that it is obtainable. Ground or source of happy expectation."

Christian hope is exclusively for those in "one body." Hope is always future, never for the things that are past. Hope is the "anchor of the soul," or that which holds us to the things that are above. Hope is closely allied with faith and love. (I Cor. 13:13) We are saved by hope, for without hope there would be no incentive



VIRGIL BRADFORD

to strive for anything better than we now have. (Rom. 8:24)

SOME WITHOUT HOPE

It is difficult to distinguish between "no hope" and "false hope." The fact that some may hope does not mean that their hope is based on truth. Hence, they entertain a false hope. Paul gives us a vivid description of those "having no hope and without God in the world." (Eph. 2:11-18) They were without hope because they were without God. They were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise." The apostle was describing their state before he found them in Ephesus and baptized them in the name of the Lord Jesus Christ. (Ac. 19:1-5)

Every unbeliever is WITHOUT HOPE. Jesus said, "He that believeth shall be condemned." (Mk. 16:16) A man need not be an atheist to be without hope. He may believe that there is one God, as do the demons, yet reject the provisions of salvation through Jesus Christ, and still stand condemned. This condemnation is temporary, for there is power in the gospel aplenty to save him, not as an unbeliever, but as a believer in Christ. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (Jn. 3:18)

The unbaptized sinner is WITHOUT HOPE also. This is true because he is an unbeliever. He may give lip service to Christ but in refusing to obey his commandment he classifies himself with the world. He is thus not "in Christ." Scriptural baptism is the only act of faith anywhere described in the word of God that changes the sinners state, or relationship, and puts him "in

Christ" and translates him "into the kingdom of the Son of his (God's) love." (Gal. 3:27; Col. 1:13)

Many religious people are without any real scriptural hope. Theirs is a false hope. Consider what Jesus says:--"Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22-23) Jesus does not go into a lengthy explanation of this statement, but the immediate context strongly indicates the havoc wrought by false teachers "who come to you in sheep's clothing, but inwardly are ravening wolves." (Matt. 7:15) There is also the implication of insincerity, or hypocrisy, for the Lord also 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 who is in heaven." (Matt. 7:21) So, it is one thing to be religious but quite another thing to be a Christian. Who knows but God alone how many "profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate?" (Tit. 1:16)

"HOPE" OFTEN MISUSED

I try not to be critical of prayers because I feel my own weakness so much. Nevertheless, in public prayers we are supposed to be leading the minds of the worshippers. In many public prayers, as well as in many other places, the word hope is often misused. As stated above, HOPE IS ALWAYS FUTURE. We are not expressing a proper thought, therefore, to pray, "We hope that our service has been acceptable to thee." It has or it has not. "Hope" that it "has been" will not change a thing. The worship has been acceptable or not; it is thing now in the past. So why pray and tell God "we hope that it has been acceptable?"

Then try asking someone if he is a Christian. Many of us think of a Christian as a perfect individual. So when asked the question, Are you a Christian, the answer frequently is, I hope so!! Brother, you may be a Christian or you may not be. You may hope to BECOME a Christian, or you may not. But you do not HOPE that you ARE a Christian, because hope is desire, expectation and anticipation. Hope is always future.

Are you a saint? Now this question really scares some of us. And at this point you are more likely to see a little squirming. The party questioned has the idea that a "saint" is a perfect individual. Or his thinking is clouded by the "saints" of Catholic invention. We see the hangover from the Catholic idea of "sainthood" at the top of our King James Bibles. We have there the gospel of "Saint John." Or the "Epistle of Saint Paul." Now what's wrong

with that? The use of "Saint" as a title is a MISUSE of the term. The impression is left that John and Paul were saints but that ordinary Christians are not saints. Such is not the case. Every Christian, every child of God, is a saint. All you have to do to prove this to yourself is read the opening remarks, and other references, to the church at Corinth, Ephesus and Rome. All of God's people are saints yet all are "going on unto perfection." Hence, we do not HOPE WE ARE saints. We are or we are not. An American had as well "hope I am an American" as for a Christian to "hope I am a Christian." Or "hope I am a saint."

But what is this hope, this ONE HOPE, which we have in Christ? Hope is one, even as there is one body (church) and one Spirit, but it is complex in its nature. The ultimate hope of God's people is eternal life. Other matters of hope, however, must precede the eternal state. It is like a wheel, one wheel which is made up of many spokes, a rim, a hub and so on. But since I have used the allotted space for this time, please continue in next issue.

This Way Cannot Be Wrong!

HUDSON NICHOLS

AN HONEST PERSON WANTS TO BE RIGHT. An honest person wants to know the truth. He will not close his eyes to an honest and forthright investigation of any subject under consideration. In the Bible we have both honest and dishonest people pointed out to us.

First the Bible tells us about the people, "Who received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11.) These people were honest; they wanted to know the truth.

In the second place, this same Bible tells about some who, "Rejected the counsel of God against themselves, being not baptized of him." (Lk. 7:30.) These were the Pharisees, the lawyers and others, who heard, but did not obey the truth because they were not honest. There are many like them today.

THERE ARE SOME THINGS WHICH ARE ALWAYS RIGHT. It is always right to tell the truth, to pay an honest debt, to be sober, and to keep one's hands unstained with human blood. It is always right to live above reproach; to be a good citizen and to try to bring up the children in the nurture and admonition of the Lord. (Eph. 6:1-4.) A person who does these things just cannot be wrong. He is doing the right thing in these instances, and just can't be wrong.

Now, let us apply these principles to religion. There are some things which cannot be wrong.

(Continued on page 4)

WORDS of TRUTH

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Obscene Literature Or Pornography

The, so-called, "NEW MORALITY", which is the age-old IMMORALITY, is an evidence of the fact that the Bible is being discarded as a Divine Standard by which to measure ourselves and our conduct. The national stamp of approval for the publication, distribution and sale of PORNOGRAPHY is one of the latest steps taken by a modernistic Supreme Court. We have laws on our statute books condemning the public distribution of obscene literature!



GUS NICHOLS

THE SUPREME COURT RULING

However, the Supreme Court has ruled to the effect that nothing is "Obscene" in literature unless it includes the sex act itself! So, according to this arbitrary definition of pornography, it would not be a violation of our laws for some merchants and some drugstores, newsstands, and others to publicly stock and sell magazines which are filled with pictures of men and women, some of them in blazing color, showing them as they were born into the world, completely nude, and without a thread of clothing on their whole bodies. Such literature is now being sold in Jasper!

Heretofore, such literature had to be sold like "wildcat liquor". But now it is offered for public sale to our young people, both boys and girls, and to every body who may be depraved enough to want such salacious literature for the satisfaction of their sinful lusts.

THERE IS NOTHING HIDDEN!

In this literature, there is nothing hidden! The entire body is presented, some pictures in glowing colors. These ungodly publishers have even "overly emphasized" the "comely parts", in some instances. And some of the pictures cover a whole page of a large magazine, and at least one covers two large pages, and is in color.

100 YEARS AHEAD OF TIME

If our nation had been told twenty-five years ago that in "ONE HUNDRED YEARS" we would have such literature publicly displayed and sold by some of our drugstores and food stores, newsstands and the like, we would have thought such pessimistic predictions wholly unwarranted. But for, at least twenty-five years now, however, our generation has been slowly, but surely, giving up the wholesome and divine standard of sex behavior taught in the scriptures of God—the Bible! Now it is time for all of our citizens to become indignant, and rise up in the interest of self-respect, honor, human dignity, decency, and

civilization, and cry long and loud against this heathenish "exhibitionism" being palmed off on our generation, and young people in particular.

SOME FRUITS OF SUCH INIQUITY

1. Such obscene literature contributes to the production of "sex-maniacs" of our young people. Many will read and see such obscene pictures and literature and head for the jungles of heathendom. They will add to the ever increasing list of "rapists", many of whom are never exposed and punished.

2. It will rapidly increase the number of those who think that "women in general" are sex maniacs, and ready to welcome lustful intruders of the baser sort. It is false education, in that it presents women in general as constantly thinking of sex!

3. It advertises the lack of wisdom of all women who thus expose themselves to the ultimate in temptation. Some time ago some pirates on the high seas took over and "high-jacked" a ship loaded with passengers, many in the bathing pool on the ship. The women immediately returned to their rooms and properly dressed, fearing that the pirates might "certainly attack them if in bathing suits!" this reveals the dare-devil attitude of all women who improperly dress!

4. Such obscene literature is just one big step from the type of clothing, or lack of it, which many women are wearing! I stated in "WORDS OF TRUTH" about two years ago that we are, as a nation, headed toward the "Nudist Colony."

5. Now that Uncle Sam has put his "O.K." on "pictures in magazines and the papers which present men and women stark naked," there is only one more step to take in the direction of heathenism; and that is to let the supreme court decree that it would not be obscene, and therefore, no violation of our laws, "for men and women to crowd our streets and sidewalks as nude as pictured in our magazines." They can argue that there is no great difference in seeing pictures, and the real thing; and they can quote that "A picture is worth a thousand words", and is the best way to "brainwash" our people for the nudist fad which is coming—rapidly coming—unless our nation comes back to God and the Bible!

6. Obscene literature powerfully contributes to all the sins of "lasciviousness", "fornication" and "adultery", both in and out of wedlock. It will, therefore, contribute to more and more "juvenile delinquency" and "general lawlessness."

7. It will contribute to more and more "broken homes", and "divorces". No nation of sex maniacs has ever stood very long. (Gen. 13 & 19.) This will mean an ever increasing number of illegitimate births, and unwed mothers, and a rapidly growing number of little helpless children left at the door of our national society.

8. It will mean more and more young people are sure to become infected with "sexual diseases", which are right now "spreading like wild fire" in a forest, in our country.

9. Such literature greatly adds to the growing number of "crimes committed by sex maniacs," who not only brutally attack and rape, but kill their dying victims to conceal the facts from the courts.

10. It contributes to the robbing of beautiful young girls of their most priceless treasure, which is their virtue! it makes "modest apparel" and "shame-facedness" taboo. (I Tim. 2:6-10.) It causes young people to answer all reason and every argument with the devilish excuse that, "Oh, well, everybody does it!"

11. It "inflames passion" and makes mothers and fathers out of little girls and boys who are totally incapable of rearing children! It promotes petting and the taking of liberties out of wedlock which belong only in marriage.

12. It causes our beloved young people to hate God, the Bible, the church and even their own parents! Yes, it will help them to reach the point someday where they will even hate themselves, and their country!

13. It will make it a thousand-fold harder to ever convert our young people. Surely, they know that sex is only for adults, and carries with it grave responsibilities, and that "much thinking about, and excitement of sex passion is destructive of the best interest of young boys and girls, still in their teens. They need education, wholesome recreation

and hard work. All of us need God!

14. Pornographic literature has never contributed one single thing toward the founding and establishment of a happy home! A loss of virtue, self-respect and human dignity always contributes to "suspicions, jealousies, and the like." What young person of education, culture and self-respect, having any interest in future happiness, would prefer to marry one who has had "experience after experience" out of wedlock? Some of them thought they would certainly marry each other, but did not, rather they finally hated each other, and went their separate ways.

15. Such obscene literature, and pictures, sought by young people, often leads them to lose confidence in all of the opposite sex, and to live a life of sex perversion, and sex perversion is not normal. God intended that all normal young people should live in youthful purity, eventually love and marry to be happier than ever, in a Christian home!

16. Young people, and all others, must reap what they sow. (Gal. 6:7-9.) If they sow to the flesh, they must reap corruption—both of body and spirit. "Be sure your sin will find you out." (Num. 32:23.) He who sows "wild-oats" must reap wild-oats. One cannot mock God by sowing to the lust of the flesh and then reap a good harvest of spiritual and moral fruit. Sin does not pay. Evil thoughts produce evil conduct. (Prov. 23:7.)

17. No honest man who cares for our young people would any more sell them obscene and salacious literature than he would sell them opium or morphine. In fact, a man who would sell such mental poison to our people is an enemy of our city and our people, and should be boycotted by every self-respecting citizen among our people. Let us rise up in mass against this insult to our city, and our people, and show ourselves to be men and women of integrity, and "worthy of the confidence" of our children, grandchildren, and our fine people". Don't be afraid to get involved! Precious souls are at stake!

18. This move on the part of a few of our businessmen is very likely a sort of brain-wash, to get us ready to let them publicly sell liquor in our city and county. The majority of our citizens are of good character, and stand ready to take a stand for that which is right and best for our people, and for time and all eternity.

19. And, now, Mr. Businessman, whoever you are; we appreciate the great contribution which you and your business enterprise has meant to our city. We are your friends and always wish you well! But if you, for a few dollars of filthy lucre, are determined to sell us and our city down the river toward further depravity and into heathenism; if you stick to your decision to sell salacious and obscene literature and, thus, contribute to juvenile delinquency of our precious young people, then you drive us away from your place of business, and we shall trade elsewhere! Furthermore, we shall seek to have you properly prosecuted and punished for your further traffic in the devil's goods, as some were arrested in Birmingham last Saturday for the same offense.

20. Of course, if you rid your premises of all obscene literature, and declare your purpose to sell only that which is decent and wholesome in literature, then we are with you!—WITH YOU!!!

Quotable Quotes

Do not repeat what a little bird tells you until you find out whether or not the little bird is a cuckoo.

Rare is the person who can weigh the faults of others without putting his thumb on the scales.

Too often things said in the strictest confidence go in one ear and out of the mouth.

Happiness comes when we stop wailing about the troubles we have, and offer thanks for all the troubles we don't have.

The trouble with life, you are halfway through before you realize it's a do-it-yourself-deal.

One of the worst tragedies that can befall a man is to have ulcers and still not be a success.

Christ In The Home No. 2

The previous article portrayed the Christ visiting four Palestinian homes of the first century. In each He was the welcome guest. All these homes possessed a real need and God's Son completely supplied that very need. What He accomplished for first century homes He is still able to accomplish for homes in the present century. His ability to bless homes now is no less than nineteen centuries ago. Counteracting the prevalent influences of secular society, finding solutions to marital and parental problems and helping families achieve a high degree of spiritual success and happiness in society's most basic unit are among the home's most pressing needs today. An honest appraisal of every home would surely reveal that we all have needs of one kind or another. It is the solid conviction of this writer that Jesus Christ has a solution to every real problem we face in today's home. Remember that His Father instituted marriage in Eden's beautiful garden. The Son certainly knows of what the essential imperatives of a happy home consist.

Do not our homes need more love between husband and wife? What peaceful atmospheres could descend upon our homes if there could be a real deepening of this sacred bond which binds every husband and wife in the holy estate of marriage. In these loose and lax times in which we live should not every mate take a stronger hold upon that tie of fidelity that binds him or her to the lifetime companion? Should not every Christian couple determine that their marriage will be just as close to heaven's marital standards as frail humanity is capable of making it? A dedicated and consecrated attachment to Jesus Christ is the surest way to answer these searching queries with blissful success.

Jesus brings real love and companionship into our marriages. From the holy and sacred beginning of marriage Jehovah God intended this intimate bond to be fully expressive of the deepest love one human can extend another human. The wisdom of the Almighty sought this institution to provide man and woman the closest and most intimate human association known by mankind. From the holy heights of His heavenly paradise the creative Father surveyed His garden of earthly paradise. He observed that it was not good that the man Adam remain alone. Jehovah set forth His divine intention that for the lonely Adam He would "make him an help meet for him." (Gen. 2:18.) The one to be made would answer fully to his needs and be for him a spiritual and physical complement. Jehovah caused a deep sleep to fall upon the first man. From his side the Almighty removed a rib. From this bone came God's most beautiful creature on earth--the woman. When placed by the side of Adam he was constrained to say, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2:23.) The two English terms of man and woman show a definite kinship also. "Ish" is the Hebrew term for man; "ishshah" is the Hebrew term for woman. From this beautiful beginning in Eden's blissful atmosphere Jehovah God fully intended that this sacred bond be constantly cultivated in the bosom of deep affection and lasting gentleness. But alas, its glorious origin was not destined to continue. The perverse hardness of man's heart toward his wife in Moses' day prompted the famed lawgiver to make a deviation from Eden's first standards. By Malachi's day men were dealing treacherously against the wives of their youth. God's prophet thundered out in no uncertain sounds concerning Jehovah's hatred of divorce. Four centuries later some Jewish rabbis were advocating divorce for such trivial excuses as a wife burning the husband's



ROBERT TAYLOR, JR.

bread. Shades of Hollywood's loose and lax attitudes toward marriage even existed in the first century! The query was placed before the Master as whether one could put away his wife for every cause. Jesus sought, in His answer, to restore marriage to its original status at the beginning. True and lasting monogamy will result when the principles of Jesus are faithfully followed. The husband will love his wife as Christ loved the church. His love for the wife will be comparable to that he lavishes upon his own body. He will dwell with her according to knowledge. (I Pet. 3:7.) She will be, humanly speaking, the person upon whom he showers his deepest love. He will seek to be a real companion to her. The noblest of all human love will bind his heart toward her. She in turn will love him, reverence him and be "an help meet" toward him in every conceivable way. The triangle of real marital bliss has Christ at one corner, husband at another corner and the wife at the third corner. It should be a threesome arrangement -- never a twosome affair. The significant title of brother Tom Warren's excellent book on this subject says it perfectly, MARRIAGE IS FOR THOSE WHO LOVE GOD AND ONE ANOTHER. The gift of the entering Christ to every home brings a rich supply of real love and lasting companionship.

Infidelity has reared its ugly head and wrecked multitudes of homes in our day. Jesus focused heaven's attitude toward this grievous crime when He singled it out as the only thing which would break the marriage bond while both parties yet lived. (Matt. 5:32; 19:9.) When Jesus Christ and His principles of purity are inscribed with the hearts of both husband and wife mutual fidelity and lasting loyalty are the beautiful fruits of a successful and satisfying marriage. No husband ever strayed from the pathway of marital fidelity without first making a departure from the principles of Christ. No wife ever sought illicit companionship from another man without first deviating from the pure principles inculcated by Jesus Christ. Following Jesus Christ fully and completely binds a husband and wife into a deeply cemented and trustworthy bond. Obeying Jesus never prompted one to be unfaithful to his companion. The writer has never had a couple tell him that their marriage was falling asunder because each was following so closely the principles of Jesus. A saintly and godly couple recently told me they stood upon the threshold of celebrating their 48th wedding anniversary. Both affirmed that the precious vow of marital fidelity had been kept with sacred success. How beautiful and praiseworthy is this type of marital fidelity. How sinful and downgrading when infidelity has broken the beautiful bond that cements a husband and his wife. Christ is the author of marital fidelity; Satan is the author of marital infidelity.

The many evils associated with strong drink must include the break-up of homes where temperance once reigned and happiness once graced the countenances of both husband and wife. But then King Alcohol entered. Happiness vanished. Contentment was the forgotten art of the past. The woes began to come. An avalanche of sorrows descended. Endless contentions arose and constant babblings replaced what once were pure and elevated conversations. The mutually expressive statements of "I love you" and "I am so happy in being married to you" were heard no more. The wounds were many. Redness of eyes took the place of those sparkling windows of the soul which one radiated joy and happiness. The blighting effects of strong drink are in evidence everywhere. King Alcohol has now showed its real bite as a serpent and produced its painful sting of the deadly adder. (Prov. 23:29-33.) Sophisticated liquor has wrecked another home, made little children weep and wail and prepared additional souls for eternal torments. Did it occur to you as we described the downfall of this home that every step taken by King Alcohol in destroying this home was a step away from Christ? No one ever became a social drinker by following the principles of Christ. No man or woman was ever led to become a problem drinker or an alcoholic by following Jesus. The steps of the Master never lead to strong drink but always in the opposite direction. Jesus brings absolute abstinence to our homes. This is the only sane and sensible course

for the Christian individual and certainly for the well being of the home. Any and all connection with an alcoholic beverage has been prompted by Satan--never by Christ. For this the writer stands ready to contend against any or all opposition, some of our liquor supporting preachers notwithstanding. Liquor has slain its millions and broken innumerable homes and yet some contend that social drinking is alright. It is sin -- S-I-N.

Jesus brings Christianity to our homes. He can make our homes what they ought to be. What is the most pressing need of your home? Is it kindness, courtesy and consideration? Jesus has the answer. His religion, when followed diligently, will bring these fruits which produce marital bliss and family happiness. A husband does not mistreat his good wife because he is following Jesus. A wife doesn't nag a good husband and make his moments at home completely miserable by following Christianity. Analyze your needs at home. Familiarize yourself with the principles of Jesus Christ. Adapt His solution to your problem and we believe the answer will be forthcoming. Husbands, how much influence has Jesus Christ really had upon you in the past, right now or will have in the future? Wives just how steadfast have you been to Jesus Christ in the past, at present or plan to be in the future? Christ in the home is the only answer to the complex problems facing twentieth century families. Does the Divine Guest live within your home? If not, do you ever expect to be the heavenly guest in the home He is presently preparing?

"Running Centers"

Cordova, Ala. 35550
Recalling some of my coal mining experiences, we used to "run centers" quite often. Because of roof control and ventilation problems, it is very important that the miner drives his places straight which he cannot do by sight alone. Consequently, he relies on the engineers to mark the center of each entry with "spads". Spads are nail-like devices with eyelets instead of heads, that the engineer places in the roof. All a miner needs to get his bearings is to take a piece of string with a weight tied in the center, hook each end into the spads and take "aim" with his light. As he drives further away from the spads, if he has any doubt about "being on center", all he has to do is return to the spads again.

God (the Great Engineer) has given us the Bible to use as "spads", so we can "run centers" along the way. Jeremiah said, "O Lord, the way of man is not in himself, it is not in man that walketh to direct his steps". (Jer. 10:23.) Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works". (II Tim. 3: 16-17.)

It is not uncommon for men's lives to get off center, many brethren either lose sight of the goal or perhaps their sight is diverted to another goal of less importance. "Set your affections on things above, not on things on the earth". (Col. 3:2.)

No matter how much experience one has he must not fail to run centers. I have worked with men who have had forty or fifty years mining experience, but they knew the spads had to be constantly used if they were to be absolutely sure they were driving straight. Fact is, I have seen them recheck to be sure, even though men of similar experience had clearly marked centers on the preceding shift. If it didn't seem right they would run them again. It reminds one of Luke's statement, "These were more noble than those in Thessalonica, in that they received the word with

(Continued on page 4)



EARL BARNETT

What Determines Our Accountability Unto God?

No greater thought is conceivable than that of our personal responsibility to God. Paul said, "So then each one of us shall give account of himself to God" (Rom. 14:12). This responsibility cannot be ignored without suffering the consequences, and the consequences are too fearful to contemplate.

In the humble judgment of this writer, not enough serious attention has been given in our teaching and preaching to WHAT DETERMINES our responsibility. We affirm often in our teaching that man is a responsible being, but seldom deal with the basis of his accountability. Such will be the design of this article.



W. DOUGLASS HARRIS

ABILITY DETERMINES ACCOUNTABILITY

In the parable of the talents Jesus said one servant was given five talents, another two, and another one; "to every man according to his several ability" (Matt. 25:15). Since they were given the talents according to their several abilities, their talents represented their responsibilities rather than their abilities. Each servant was held accountable for what he was capable of doing. The two-talent servant's gains were not as much as the five-talent servant's, but he had done his best and was welcomed with the same high praise and commendation (Matt. 25:21, 23). But the one-talent servant failed to produce in proportion to his ability. He was not held accountable for as much as the other two servants, but for as much as he was capable of doing. What we are capable of doing will determine our accountability. Jesus said, "Unto whomsoever much is given, of him shall much be required" (Luke 12:48). If one has the ability to use five or two talents, he is required to use that many. If one lets his talents lie dormant or squanders them, he will bring upon himself the condemnation of God. It is a consolation to know that God does not impose upon anyone more than he is capable of doing.

Too many use their lack of ability as an excuse for doing nothing. In another parable, Jesus said, "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much" (Luke 16:10). And we increase our capability by use and exercise (Matt. 13:12). Therefore, one who has and uses his ability wisely, regardless of how limited it may be, will increase his usefulness and improve his talent. Many who excuse themselves from service on the grounds of being lacking in ability have really not tried or applied themselves.

KNOWLEDGE DETERMINES ACCOUNTABILITY

From the writer of Hebrews we learn that "those who were once enlightened" and "then fell away, crucify the son of God afresh and put him to an open shame" (Heb. 6:4-6). The fact that they were "enlightened", brought to a knowledge of the truth, made them accountable for more. How many of us are dragging Christ, as it were, along our streets and roads, crucifying Him afresh and putting Him to an open shame, by our failure to do as well as we know to do?

According to Peter, it would be better to have never known the way of righteousness than after knowing to turn back (2 Pet. 2:20-22). What a fearful responsibility this places upon the backslider and the apostate!

This same principle was taught by our Lord. "That servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48).

"To him therefore that knoweth to do good,

and doeth it not, to him it is sin" (James 4:17).

ADVANTAGE DETERMINES ACCOUNTABILITY

Many have never seriously considered that greater privileges and advantages will determine our accountability as surely as ability and knowledge. Greater privileges increase one's responsibility.

Christ taught that one in the kingdom (church) is greater than John the Baptist. Greater how? Not necessarily in name or reputation. John was a great preacher, a great reformer, and the forerunner of Christ. But one in the kingdom enjoys greater privileges, advantages, and blessings than did John, because John was dead before the kingdom was established. Because of these greater advantages, one in the kingdom will be held accountable for more than John. Christ said the same thing of the people of His day as compared to the people of Sodom, or those of Solomon's time, or those of Tyre and Sidon. (Matt. 11:21-24; 12:41, 42). Even the coming of Christ gives those this side of His coming advantages that people did not enjoy before His coming. (Cf. John 15:22-24).

God's punishment of the Jewish nation for failure to use their greater advantages is a perpetual warning to us. In his defense and indictment of the Sanhedrin Council in Acts 7, Stephen enumerates three great advantages they had over other nations, but accused them of failing to use their advantages. First, they had received the oracles of God. (Verse 38). Second, they had been sent a succession of prophets to instruct, to warn, and to restrain them (Verse 42). And third, they had the tabernacle of witness (Verse 44). This referred to the mercy seat on the ark of the covenant and between the seraphim where God promised to meet with them and was a constant reminder of His presence with them. No other nation on earth ever enjoyed these advantages, but they failed to use them and have suffered the consequences.

HOW DOES THIS APPLY TO US?

Through His overruling providence God has allowed our lot to be cast in a land of freedom and opportunities. Bibles are plentiful and opportunities to learn God's will are limitless. These freedoms and opportunities are great advantages, and we will be held accountable for more than nations who are not granted such advantages. Will we not be held accountable if we fail to use them? In many nations of the world, they do not enjoy the freedoms that we have and Bibles are scarce. Does this apply to all of the Bible classes offered by congregations? To the Sunday night and Wednesday night classes? To the ladies' Bible class? To all of our greater advantages? Will God hold us guiltless if we fail to use them? In Poland there are brethren in prison at this very moment who are denied the opportunities of attending worship services and Bible classes, and the only crime of which they have been convicted is conducting services and Bible classes such as we have every week. As compared to their advantages, or lack of advantages, with ours, who will be held accountable for more? A paraphrase of Matt. 13:12 would read like this: "Whosoever hath used his opportunities, to him shall be given greater and he shall have abundance; but whosoever hath not used his opportunities, from him shall be taken away even that which he hath." If the time should ever come when we are denied the freedom of assembly for worship or Bible classes, and we passed up opportunity after opportunity to attend, we will have contributed to the loss of these freedoms. How fearful to contemplate, but so true!

Often in trying to teach others the truth and get them to obey, we are asked about heathens who did not have the opportunity to learn and obey the truth. I am more concerned about the one who asked the question, because he has had the opportunity to learn and obey. Who will be held accountable for more, one who never had the opportunity to hear the truth or one who did? Both will be lost, but the latter will be held accountable for more.

Friend, if there was ever a subject that you need to contemplate seriously as an accountable being, it is the one we have discussed in this article.

This Way Cannot Be Wrong

(Continued from page 1)

1. No one can go wrong by taking the Bible as his guide in all matters of religion. (2 Tim. 3:16-17; Jude 3; 2 Pet. 1:3; Psalms 73:24; Rev. 22:18-19.) I suggest that you reject all human creeds and take the Bible only as your guide. This cannot be wrong.

2. It cannot be wrong to believe, Heb. 11:6; Repent of every sin, Acts 17:30; Confess the name of Jesus, Rom. 10:9-10; and be baptized into Christ for the remission of sins, Rom. 6:3-4; Acts 2:38. The person who does these things is doing just what the Bible says, and therefore, cannot be wrong.

3. It certainly is not wrong to let the Lord add to the church those that should be saved. Acts 2:47. If you will but obey the Lord, he will add you to the right church, and will make no mistake about it.

4. To meet together upon the first day of the week and worship God in spirit and in truth cannot be wrong. (Heb. 10:25; Acts 20:7; 1 Cor. 16:1-2; Acts 2:42; Col. 3:16.) To worship just as the Bible teaches cannot be wrong.

5. It is not wrong to live as the Bible teaches and be a genuine Christian. The Bible teaches that we must live right and be faithful unto death in order to go home to heaven. (Rom. 12:1-2; Jas. 1:27; Jas. 4:4.) By doing the right thing you take no chance.

IT IS NEVER WRONG TO DO RIGHT! Read your Bible and obey the truth as it is therein revealed.

"Running Centers"

(Continued from page 3)

all readiness of mind, and searched the scriptures daily, whether those things were so". (Acts 17:11.) Experience may increase the Christian's ability to live closer to the center, but one must constantly return to the "spads" to make sure. The truth is, that the more experience a Christian has, his need for turning constantly to God's revealed will becomes more keenly felt. Paul said it this way, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

As mentioned before, much depends upon the miner staying on center. The ventilation system, for instance, would become hopelessly confused if every place were driven off center. The ventilation system is his "life line". If each miner just picked out the way he wanted to drive, neither he nor his "buddy" would last very long. Either they would throw a whole mountain in upon themselves or else their places would be impossible to "air" resulting in suffocation or worse yet, an explosion.

Men do not make these mistakes in the coal mines, but they do in religion, for each denomination represents man's folly of ignoring God's spads. They have driven in their own direction, "teaching for doctrines the commandments of men". (Matt. 15:9.) They have ignored the Engineer of their salvation; Jesus Christ, and they have been content to let other men run centers for them. This has brought upon the world chaos and confusion, agnosticism and atheism, and a judgment that is ten thousand times more deadly than an underground explosion.

The worst type of indigestion is that which comes from having to eat your own words.

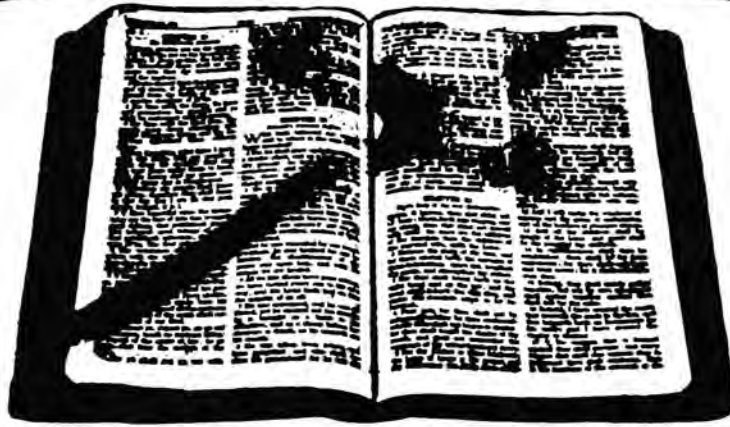
There's many a failure who'd quickly advance—if someone would give him a kick in the can't.

It is easier to carry your cross than it is to drag it.

It is better to understand a little than to misunderstand a lot.

I wonder if the reason why the devil tells people to stay at home when it rains is that he knows they will burn better dry.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

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There Is One Hope No. 2

VIRGIL BRADFORD

Hope is desire, expectation and anticipation. "There is one body, and one Spirit, even as also ye were called in one hope of your calling." (Eph. 4:4) Hope always pertains to the future. "For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8:24-25) Hope gives strong incentive for serving the Lord. "He that ploweth ought to plow in hope, and he that thresheth—in hope of partaking." (I Cor. 9:10)



VIRGIL BRADFORD

The biochemist in his laboratory lives in hope of some discovery that will bless humanity. As a preacher and teacher of God's word I never present a lesson without the "hope" that someone will be strengthened. Recently I baptized a woman into Christ who had been an object of our hope for ten years. That hope is past. We now "hope" that she will grow strong in the Lord and lead others to see the glorious light of the gospel. Every mother hopes with high aspirations as she cuddles her infant son to her breast. And "hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." (Prov. 13:12.)

HOPE OF ETERNAL LIFE

That eternal life is future none can deny, without contradicting the Scriptures. Let me point out a few passages, emphasized, which show life eternal is future. "And these shall go away into eternal punishment: but the righteous INTO ETERNAL LIFE." (Matt. 25:46) "There is no man that hath left house, or brethren—but he shall receive a hundredfold—and IN THE WORLD TO COME ETERNAL LIFE." (Mk. 10:29-30.) "Through many tribulations we must ENTER INTO the kingdom of God." (Ac. 14:22.) (This refers to the eternal state of the kingdom. See Second Peter 1:5-11.) "To them that by patience in well-doing seek for glory and honor and incorruption, eternal life." (Rom. 2:7.) We do not "seek" what we have but for what lies ahead. God made Paul an example and an object of mercy "that in me as chief might Jesus Christ show forth all his long-suffering, for an ensample of them that should thereafter believe on him UNTO ETERNAL LIFE." (I Tim. 1:16) "IN HOPE of

eternal life, which God, who cannot lie, promised before times eternal; but in his own seasons manifested his word in the message." (Tit. 1:2) "And this is the PROMISE which he hath promised us, EVEN THE LIFE ETERNAL." (I Jn. 2:25)

ETERNAL LIFE NOW

No one is making an effort to "dodge" those passages that speak of eternal life as a present possession. We must all recognize the truth that God does not contradict himself. In John 5:24; 6:47 and I John 5:11-12 the Scriptures teach that those who are Christ's HAVE ETERNAL LIFE. The word "eternal" in such instances can only be speaking of the KIND or TYPE of life that Jesus supplies to those who obey him, and not the DURATION of life. You have seen in the above references that this life is something we "enter into." Such is future and is therefore the object of Christian hope.

THE OBTAINING OF THIS HOPE

CHRIST is the HOPE of the world. In contrast to those who were "without hope" Paul writes, "But now IN CHRIST JESUS ye that once were far off are made nigh in the blood of Christ. For HE is our peace, who hath made both (Jew and Gentile) one, and brake down the middle wall of partition." (Eph. 2:13-14.) Peter said, "And IN NONE OTHER is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12.) Jesus himself said, "I am the way, the truth, and the life: no one cometh unto the Father, but by me." (Jn. 14:6.) Some are trying to reach God and eternal life WITHOUT CHRIST. How hopeless is their situation without him! Some imagine that they are serving God and Christ without doing the will of Christ. Such is an impossibility. Some have advocated that we "PREACH THE MAN, NOT THE PLAN." They would thus strip Christ of the gospel, his power to save, and lead men to ignore the commands of the gospel upon which our souls' salvation depends. Jesus says, "He that rejecteth me, and receiveth not MY SAYINGS, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (Jn. 12:48.) No man can preach Christ without the facts, promises and commands of his gospel. Salvation is "in Christ" and all we know of him is in his word.

REDEMPTION OF OUR BODY

"It is appointed unto men once to die." (Heb. 9:27) Unless we are living when Jesus comes we shall have "put off this tabernacle." But we HOPE for the redemption of our body. Paul says in Romans 8:23:—"And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." This body of mine, which shall return to

the dust, shall be brought to life again. This I hope for. I am sure that the apostle is talking about my physical body, for when Jesus comes he "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3:20-21) We live in HOPE of these bodies (that return to the dust) living again. I know it is THIS BODY because Jesus said that "all that are in the tombs shall hear his voice and come forth." (Jn. 5:28-29.)

A BODY LIKE JESUS

I HOPE to be like Jesus in body. I know that I must be conformed NOW to the teaching of Christ that I might be conformed THEN to the likeness of his glorious body. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, WE SHALL BE LIKE HIM; for we shall see him as he is. And every one that hath this HOPE set on him purifieth himself, even as he is pure." (I Jn. 3:2-3) Yes, with all confidence, every Christian holds to the HOPE of being in body, (that new and spiritual body), just like Jesus.

RESURRECTION OF THE JUST

We need not maintain any such hope as just mentioned unless we are among the just, or the righteous, when he comes. We, like Paul, should so live that we have every right to HOPE that we will be among the righteous. "—having hope toward God—that there shall be a resurrection both of the just and the unjust." (Ac. 24:15) "—that I may know him, and the power of his resurrection, and the fellowship of his sufferings—if by any means I may attain unto the resurrection from the dead." (Phil. 3:10-11.) Old Baalam wanted to "die the death of the righteous" but he didn't particularly care for the life of the righteous. (Num. 23:10) We have never known of a time when the majority wanted to live for the Lord, unless it was before Adam and Eve sinned, or while Noah and his family were in the ark. Jesus said that the gate is strait and the way in narrow that leads unto life, and few are they that go in thereat. This is not because there is not enough room in the way. It is because of our lust and greed; ignorance and indifference; selfishness and pride.

THE HOPE OF THE GOSPEL

The resurrection of the body; (being found among the just at his coming), and having a body like Jesus in the eternal kingdom of our Lord and Savior Jesus Christ—this is our hope. Satan is doing all that he can to prevent us. But this hope can belong to us all "if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven." (Col. 1:23.)

Yes, there is one hope. It is the hope of the

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WORDS of TRUTH

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More About Pornography

GUS NICHOLS

Last week I wrote in WORDS OF TRUTH and spoke on both radio stations, here in Jasper, on the sin of "PORNOGRAPHY". Twelve lessons were presented by means of radio. At this time, I wish to sum up some of the facts presented up to this point.

1. We publicized the fact that some food stores and some drug stores in our city, (Jasper, Alabama), are selling "pornographic" literature, both to boys and girls, as well as to others who may lust after such obscenity. These magazines were filled with pictures of both men and women as nude as when they were born into the world—nothing hidden, especially in the case of the women. Some of these pictures were whole page size, and in glowing color.

2. Such pictures are in open violation of the laws of our nation which prohibits the sale of "obscene" literature. This is true regardless of the arbitrary ruling of the Supreme Court, which was to the effect that nothing is "obscene" in literature, except such as pictures the sex act. Would this modernistic Supreme Court rule in favor of some food stores and drug stores using clerks without a thread of clothing on their bodies? Would they endorse this so long as the sin of adultery is not being enacted in public by their clerks? And would such stores blame the self-respecting and decent citizens of our community if we band ourselves together and refuse to patronize such stores?

3. It may seem prudish to depraved business men who sell this salacious literature, but it embarrasses us to be seen in such places of business. We may have been brain-washed to the extent that we can "tolerate" short dresses, but we are not yet so brain-washed as to allow magazines to be sold in our city and county picturing in glowing colors men and women as nude as a newborn baby, and without proper and justified protest. We plain citizens may not be all that we should be, but we are not yet ready for the jungles of heathendom, thank God!

4. But regardless of whether or not the civil law may permit the sale of "obscene" literature in our city and county, God's higher law will not justify it. Common sense will not justify it. Decency will not permit it. And purity of heart rebels against it. All the faculties of soul and body of Christians are against it, for the Bible is against it. Christ is against it, and this writer believes that the mass of our people in Jasper and Walker County are against this sort of thing, and will not tolerate it,

as they were expected to, and without protest.

5. Such literature is condemned by all the scriptures making "LASCIVIOUSNESS" a work of the flesh and sinful in the extreme. Webster's Dictionary defines "LASCIVIOUS" as "wanton, lewd, lustful; tending to produce lewd emotions, lasciviousness". It cannot be denied that this "obscene" literature, makes both boys and girls to be "wanton, lewd, lustful; tending to produce lewd emotions", and is "lasciviousness." Jesus says, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, LASCIVIOUSNESS, AN EVIL EYE, blasphemy, pride, foolishness: all these things come from within, and defile the man." (Mk. 7:20-23.) Only an "EVIL EYE", would thus be associated with "LASCIVIOUSNESS." And only "AN EVIL EYE" desires "LEWD" and "OBSCENE" pictures. Only from a wicked heart would "PROCEED EVIL THOUGHTS," and the desire to revel and have their "LEWD" and sinful "EMOTIONS" stirred up and stimulated by pornography, or pictures of nude and lewd men and women naked as born into the world.

6. Since "OBSCENE" literature is "PORNOGRAPHY", and comes under the heading of "LASCIVIOUSNESS", and is "WANTON, LEWD, LUSTFUL; TENDING TO PRODUCE LEWD EMOTIONS," and is forbidden by the laws of the land, and the laws of God, those guilty of selling literature which produce these effects should stop the sale of such salacious material in our city.

Paul warned those who were "lascivious" and had not "repented" at Corinth. He said, "And, lest when I come again, My God will humble me among you, and that I shall bewail many which have sinned already, AND HAVE NOT REPENTED of the UNCLEANNESS and FORNICATION and LASCIVIOUSNESS which they have committed." (2 Cor. 12:21.) Please note that some at Corinth had not "repented" of their sins, which list included "LASCIVIOUSNESS", which Webster tells us is that which is "WANTON, LEWD, LUSTFUL; TENDING TO PRODUCE LEWD EMOTIONS." This takes in the "nude" literature which we are opposing the sale of in our city and community.

Since "nude" pictures are "lewd" and "wanton" and "tending to produce lewd emotions", what does "lewd" mean? Webster says it means, "lustful; lascivious; unchaste." No reasonable man will deny that that is the kind of literature which is being sold in our city.

7. Since "Lasciviousness" is "wanton, lewd, lustful; tending to produce lewd emotions", what is the meaning of the word "wanton"? It means, "unchaste; lewd; also, licentious. Marked by arrogant recklessness of justice, of the feelings of others, or the like; as, wanton cruelty; also, having no just provocation; wilfully malicious, as, a wanton insult. Extravagant; unduly lavish; of speech, imagination, etc."—Webster. Those who would sell salacious literature are guilty of these things. They are "reckless of justice, of the feelings of others", etc.

8. Remember that scientists tell us that one picture is more powerful than 1,000 words. If this is true in a good cause, it must also be true in a bad one. Thus, one moment of seeing vulgar and obscene pictures will do as much harm as an hour of reading of such filth as is palmed off on the reading public in some magazines, and sex novels. "To be forewarned, is to be forearmed."

9. Remember mother Eve was tempted, and led to eat the forbidden fruit "when she saw" the forbidden fruit. (Gen. 3:1-6.) Up to this time Adam and Eve had been wearing "aprons" made of fig leaves. But they were husband and wife, and there were no other human beings to see them practically undressed. However, after they sinned, God "made them coats of skins, and clothed them." (Gen. 3:7, 21.) God is for "clothing" and not for mini skirts and "aprons".

10. God is against nakedness and pornography, whether in reality, or in pictures. When "Ham" saw the nakedness of his father, Noah, who was unconsciously drunken, he told his two brethren without. But he did not do anything but advertise the matter. Like some today, they know of

pornographic literature being sold in some of our stores, but they won't do anything about it—won't try to correct it, nor help others to do so. However, "Shem and Japheth took a garment, and laid it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." (Gen. 9:22-23.) Then the curse was on the son of the one who did nothing to correct the matter. (v. 25-26.) And even now, the children of parents who do not actively oppose the sale of pornography will suffer as a result of such complacency on the part of their parents. But the blessings of God were upon Shem and Japheth, who covered the father's nakedness, and that without looking upon him. (V. 25-27.)

11. In Levit. 19 we have a long record of cases upon whom God placed the death penalty for looking upon and uncovering the nakedness of others, and for adultery to which nakedness leads. David was led to commit adultery, and a child was born out of wedlock as a result of seeing the woman bathing on the flat roofed house nearby. David saw, then committed adultery. And then as a further result he killed her husband to cover his crime. (2 Sam. 11 & 12th chapters.) The curse of God is upon those who yield to the temptation of curiosity to uncover the nakedness of kinfolk. Like those who revel in nude pictures, they may think it is no harm, if their kin be asleep, but it is sin. (Levit. 18.) The adultery to which seeming innocence prompts, carried the death penalty, in Levit. 19.)

12. Our ladies now, mean no harm, they say, in wearing their short skirts, and letting other men see their legs, but they are sinning in so doing. No one of them has ever dressed, as some of them do, out of an effort to please the Lord. But instead of trying to please God, they are slaves to popularity. They even say, "But Brother Nichols, everybody is doing it." This is what a business man told me this very day about selling and buying these magazines full of naked men and women, and about adultery which grows out of it. He said, "Preacher, everybody is doing it". I replied, "That does not make any difference in the fact that it is sin." The Bible even says, "Thou shalt not follow a multitude to do evil". (Ex. 23:2.) Sin is as much sin when "Everybody is doing it", as it is when only one, or a few are guilty. In fact, the more "who are doing it", the worse the curse of God upon men. If only one man in Sodom had been guilty of sin God would not have destroyed the cities of the plains, as he did. (Gen. 19.) If only a few people had been terrible sinners at the flood, God would not have destroyed the world by the flood. (Gen. 6-9th chapters.) It is when "everybody is doing it" that we fear for our nation. No nation has ever fallen because of sin, when only a few people were in sin and crime.

13. But in the first place, the statement is not true that says, "Everybody is doing it". There are millions of good people left who are pure and virtuous, and it is now high time for these good people to take a firm stand against sin and lawlessness in our nation. If they do not do this, it will not be done at all, for there is no other group who is fit to do anything against sin and evil.

14. One thing these good people could and should do, is to dress modestly. Many of them are wearing dresses too far from their knees—in the wrong direction. They squirm and pull at their dresses—which won't stretch—when in the presence of other nice people. Well, what would they do in the presence of Jesus? In fact, does he not see and know? (Rev. 2:1-5.) What would they do with dresses which refuse to stretch if in the presence of Paul who said, "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety." (1 Tim. 2:9.)

15. What are these good women going to say at the judgment when the Lord reveals the fact that they have, by their lack of dress, been brain-washing the nation for no clothes at all? And for nude pictures being sold to our people? Those who cause others to become terrible sinners are not innocent. You good ladies better "Repent" . . . of "lasciviousness". (2 Cor. 12:21.) O, yes, and all the men, too, who have reveled in sin with their lustful eyes. (Mat. 5:27-28.) O, yes, one can cause

(Continued on page 3)

More About Pornographs

(Continued from page 2)

another to commit adultery. (Mt. 5:31-32.) Such as do so are accomplices in the sin committed.

15. Judah never would have sinned with Tamar, if she had not been dressed in the attire of a "whore". (Gen. 38:6-30.) Millions of people are in sin today because of improper dress, and because of the wrong kind of pictures, and the wrong kind of reading matter, as well as the wrong kind of company they keep. Let us not trade with those who sell the devil's tools, and the devil's weapons against purity, and against righteousness, which exhorts a nation. (Pro. 14:34.)

The Matter Of Translations

The story is told of one dear lady who, upon hearing a preacher identify a quotation as being taken from such-and-such a translation, said: "I don't believe in these here translations. Just let me have the New Testament exactly like it was when Paul carried it around in his pocket." Most people, of course, are aware of the fact that the New Testament was only in the process of being written when Paul lived, and that when it was written it was written in a language other than English. If it were not for the fact that the Bible has been translated out of the original tongues into the English language not many of us would be able to read the Bible at all.



BOBBY DUNCAN

There are no inspired translations of the Bible. None are needed. It took inspiration for God's will to be revealed to man, but to translate God's revelation from one language to another does not require inspiration. Some seem to think that the King James Version is an inspired translation. It is not inspired, but it is a good translation. Actually few copies of the King James Version as it was originally printed in 1611 are still in existence. In 1911, to commemorate the 300th anniversary of the King James Version, the Oxford Press reprinted exactly the 1611 edition. John 3:16 was as follows: "For God so loved ye world, that he gave his only begotten Sonne: that whosoever beleueth in him, should not perish, but have euerlasting life." Acts 2:38 reads: "Then Peter said vnto them, Repent, and be baptized euey one of you in the Name of Iesus Christ, for the remission of sinnes, and ye shal receiue the gift of the holy Ghost." It is easy to see from these quotations that the King James Version itself has undergone a few changes since its first appearance.

Even with these changes in spelling as our language changes there are some words in the King James Version which are obsolete, such as "wot", which means "know". Other words still in use have changed their meaning altogether since 1611, such as "prevent" which means "precede", and "conversation" which means "manner of life". For this reason it is sometimes desirable to quote from a more up-to-date translation in order to express more clearly the meaning of a passage. The American Standard Version, translated in 1901, is recognized by scholars as being one of the most accurate translations in existence.

Many of the modern so-called "translations" are not translations at all. They are rather interpretations or commentaries on the text of the original language. In many cases there is evidence that the translators tended toward the Modernistic. For example, the Revised Standard Version has Isaiah Prophesying that a young woman (rather than a "virgin") should conceive and bear a son (Isa. 7:4.) It is argued that the Hebrew word "almah" means merely a young woman of marriageable age, but not necessarily a virgin. It is further argued that the Hebrew word "bethulah" would have been used if a real virgin had been meant. But the word "almah" appears

only seven times in the Old Testament (Gen. 24:43; Ex. 2:8; Psa. 68:26; Pro. 3:19; S. of S. 1:3; 6:8; and Isa. 7:14), and each time it is in the sense of an unmarried maiden. On the other hand, the word "bethulah" is used in Joel 1:8 of a bride lamenting her husband. Adam Clarke, in commenting on this passage, states that "bethulah . . . signifies a young woman or bride not a virgin."

It is hoped that these few remarks will cause all of us to have greater appreciation for the great work that has been done in translating the Bible so we can read it. It is hoped also that a translation will not be selected merely because of the ease with which it may be read and understood, or because of the beautiful language it might employ. Rather let us select a translation which conveys in our language the message which God gave to the world, or, in other words, let us read the word of God.

But someone is likely to complain that if some of the translations are not accurate how can one know for sure which translation to follow and how can he know he is following the right one? This is really not a problem. I have about twenty translations in my library, and one who lives in harmony with either one of them lives in harmony with all of them. The very poorest, if followed, will lead a man to do the same things the very best will lead him to do. If the world had no better Bible than the very poorest translation I have ever seen it could still obey God and serve Him faithfully in accordance with His will.

Preach The Word

R. W. GRAY

"Foul shame be on ye all
Who turn the good for evil,
And steal the Bible from the Lord
And give it to the devil."
John Greenleaf Whittier:

Only one blind to the social, political and religious changes descending upon our 20th Century-world doubts there are grave threats to the way of life we have known in the land of the free. The attempt by pseudo-scholars and liberal politicians to discredit the so-called "southern way of life" is seen as an effort to weaken the greatest single stronghold for conservative Christianity left in our modern world. Racial bigotry, dishonesty, hypocrisy, and behind-the-times radicals are subtly equated with southern tradition and Bible "toten" preachers. Hence, the so-called "Bible belt" is set forth as "exhibit A" in efforts to prove the Scriptures irrelevant to modern man.

Christians know, of course, that in Christ Jesus we are neither Jew nor Greek, male or female, bond or free. (Gal. 3:26-29) Where the Word of God is taught, believed and obeyed, Christians exist. Christianity must not become sectionalized or Americanized. The gospel is a universal message of salvation and hope; man's only hope and salvation.

The Playboy philosophy and other proposed "alternatives to Christianity" are fed to the youthful minds of America as a daily diet. The "horse-laugh" is given the young men and women who affirm their faith in the Bible as God's revelation and as a Book providing the only true norm for behaviour in our present world. Such portends no good thing for society and presents Christianity as its greatest challenge since the First Century.

Reaction to the changes taking place usually assume one of three positions: (1) The "if you can't beat-um, join-um" attitude. (2) Perplexity, uncertainty, a "wait and see" philosophy. (3) Fight back, using the Sword of the Spirit! Enter the battle for God and right! Realizing the fearful consequences of failure on the part of truth; that is, loss of liberty and the hope of heaven. The latter is the only route the servant of God can take. Knowing, too, that victory is assured if we persevere, soldiers of Christ will fight on. (Gal. 6:9; 6:12) For "in all things we are more than conquerors through him that loved us." (Rom. 8:37)

No tools save those making up the Christian's armour are required to win the fight. (Eph. 6:10-17) The pagan immorality now clothed in the new Playboy scanty garb affirms: "What is moral

is what makes you feel good after and what is immoral is what makes you feel bad after." The logical consequences of this godless philosophy makes it unacceptable to men and women who think at all. If he feels good following his crime the kidnaper is not immoral, according to this premise. If the sadist feels good after molesting or even killing an innocent child this folly would demand that society accept it as being "moral for that person." Such obviously invites swift and sudden destruction upon the society embracing it. Cheating the government out of billions in tax dollars is the absolute delight of covetous men. Climbing over the backs of others and wading through the tears of the innocent is a real thrill to men whose insatiable thirst for power and wealth drives them to these excesses. But this is supposed to be "morally acceptable for him" if he feels good afterwards.

What a wonderfully refreshing contrast the word of God presents: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it." (I Pet. 3:10-11) "Woe unto them," warns Jehovah, "that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter." (Isa. 5:20). It is not man's prerogative to determine by human experience what is moral and what is immoral. We read again, "Woe unto them that are wise in their own eyes, and prudent in their own sight . . . which justify the wicked for reward, and take away the righteousness from the righteous from him!" (Isa. 5:21, 23). To experiment with the human conscience is to run the risk of "searing it with a hot iron . . ." (I Tim. 4:2) Those who fear God and keep his commandments are no threat to society. Those who love their neighbor as themselves do not take advantages of their weaknesses, never pose a threat to their safety. Surely, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

In his craftiness Satan would lead men to believe God's word ineffective, insipid and backward in these times when it is most needed. The real truth is that brethren of bygone days have faced similar times and were able to overcome them with the sword of the Spirit. It was just such an era envisioned by Paul that caused him to write: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For . . . 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. 4:2-4) What must faithful ministers do under such trying circumstances? Paul answers: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:5)

The sword of the Spirit which is the word of God needs no re-sharpening nor renovating. It needs simply to be unsheathed from the scabbard and put to work in overcoming infidelity and its attendant evils. It is an effective weapon in defeating all kinds of "spiritual wickedness in high places." (Eph. 6:12). We need less explanation and more preaching of the same. Don't apologize for the truth, preach it! Don't try to dress it up too much, preach it like it is! Never have men needed more to hear the voice of certainty, the good news of their salvation. Don't deprive them of the bread of life, "Preach the word!"

The worst type of indigestion is that which comes from having to eat your own words.

There's many a failure who'd quickly advance—if someone would give him a kick in the can't.

It is easier to carry your cross than it is to drag it.

It is better to understand a little than to misunderstand a lot.

There Is One Hope

(Continued from page 1)

Christian calling, or vocation. It is hope "in Christ" and comes as a result of "Christ in you, the hope of glory." (Col. 1:27.) It is a pity that we become obsessed with "things" of this world so that we cannot see the unseen things above. Be assured that the world is passing away. But the word of the Lord remains forever—the word by which we must live, die and be judged. God does not call for perfection as the requirement of eternal salvation. But he does demand that we be pure in heart, that we obey his will to the best of our ability, and that we put our trust in him who has never failed. Then we, like Abraham, will be looking "for a city which hath foundations, whose builder and maker is God." (Heb. 11:11-16.)

The Unimpeachable Case Against Pornography

Brother Gus Nichols of the Sixth Avenue Church of Christ in Jasper has been waging a timely and valiant fight against one of the worst practices that our complacent society has tolerated in recent years, viz., the printing and distribution of obscene and pornographic literature for public consumption.

The case against pornographic literature is so convincing that the evidence is beyond impeachment. Quoting from those who are in a better position to know than the average person, may I emphasize that this fight is one that should be waged in every city and town in the United States until every trace of this crime is eradicated.

J. EDGAR HOOVER
J. EDGAR HOOVER, U. S. NEWS AND WORLD REPORT, MARCH 11, 1968, says:

"It is impossible to estimate the amount of harm to impressionable teen-agers and to assess the volume of sex crime attributable to PORNOGRAPHY, but its influence is extensive."

"PORNOGRAPHY, in all its forms is one major cause of sex crime, sexual aberrations and perversions."

"Such filth in the hands of young people and curious adolescents does untold damage and leads to disastrous consequences".

"Police officials who have discussed this critical problem with me unequivocally state that lewd and obscene material plays a motivating role in sexual violence. IN CASE AFTER CASE, THE SEX CRIMINAL HAS ON HIS PERSON OR IN HIS POSSESSION PORNOGRAPHIC LITERATURE OR PICTURES".

MAX RAFFERTY
MAX RAFFERTY, READERS DIGEST, NOV., 1968 (MR. RAFFERTY IS A CANDIDATE FOR THE U. S. SENATE FROM CALIFORNIA, THE CAPITOL OF THE SMUT EMPIRE.) He says:

"Nationwide, the production and sale of pornography is perhaps a \$500-million industry." "Often the slime salesman uses youthful pushers to do his dirty work".

"What helps the smut seller most is the pervasive climate of parental permissiveness and downright indifference to what young sons are doing".

"Sex crimes, especially against children, are proliferating in such ghastly profusion that many California parents are afraid to send their youngster to the grocery store".

"Law enforcement officers in my state tell us that they FIND STACKS OF PRINTED NASTINESS IN THE POSSESSION OF ALMOST EVERY JUVENILE SEX OFFENDER THEY PICK UP".

JAMES A. MICHENER

In the December issue of the Readers Digest a

well known author, James A. Michener, has an article on the subject. He writes, "Recently a friend of mine found his 13-year-old son secretly reading a sex book. . . . "When he inspected the book he found to his horror that it was not primarily a sex yarn. It was a savage blend of sadism, masochism and violence made attractive and exciting by an intermixture of sex. Even the sex was perverted and hideously brutal."

Mr. Michener's article continues to reveal how several communities rose to the challenge and for the moment stopped obscene movies and pornographic paperbacks from being shown or sold. Things looked good for the clean-minded citizen until the appeals reached the Supreme Court. I quote again from the article. "With these decisions the Supreme Court destroyed the attempts of 13 separate states to control the dissemination of salacious material, and reversed eight juries, which had held that insofar as their communities were concerned, the books and films in question were offensive to public taste."

Thus, for the moment, the devil has the Supreme Court on his side. The Smut Kings, who are the only ones who gain in this endeavor, would have you believe that the sale of such trash is only a healthy symptom of a permissive society. They say, "Times have changed, and we are no longer in restraint of the Puritanical era."

Change is perhaps inevitable in certain areas, (politics, the social structure, economics, etc.) but that is because God has no prescribed course to follow in these areas. For example, God doesn't prescribe the type of government we live under, or where we find ourselves on the social or economic scale, therefore, man chooses for himself or someone does for him, what his lot shall be in these areas. But morality is a different matter, for God has clearly set forth its bounds and he who changes his moral conduct from God's code always does it for the worse, never for the better. Someone has said that, "man gets the type of government he deserves". What this person meant, is that if we sit by and let a few filthy-minded dollar-seekers, posing behind the guise of freedom of speech, turn our country into a wasteland of obscenity, poisoning the minds of our youth and bring down the bulwarks of decency and common sense, then we deserve no better.

MR. HOOVER'S ADVICE

Listen to what Mr. Hoover advises us to do. "When obscene material is discovered, it should be exposed and citizens should complain to proper authorities. When pornography is received in the mails postal authorities should be advised. Citizens should come forward and co-operate in the prosecution of offenders."

Christians, never forget this one thing—no matter how much people scorn, brow-beat and harangue you for being "sqeamish", (the devil's synonym for decent) remember you are, (or should be), the best citizens this country has. "Ye are the salt of the earth". (Mt. 5:13-16.)

IN THE BIRMINGHAM-POST HERALD, OF SATURDAY, JAN. 25, 1969, we read as follows: "TWO CHARGED IN OBSCENITY CASES". "The operators of downtown and Central Park magazine stands have been arrested and charged with sale and possession of obscene literature, according to Birmingham police.

Sgt. Jack LeGrand and Detective E. T. Coleman said several booklets and magazines filled with pictures of nude women confiscated. Full-page, color photographs featured women in unusual and vulgar poses, they said.

Charles W. Cartledge, 58, 2301 48th Street, Ensley, was arrested at the Central Park stand, and George McCary, 52, 521 21st Avenue South, was arrested at Robino News & Magazine Store, 321 20th Street, North.

Both were placed under \$300 bond and will be tried in Recorder's Court."

This is what good citizens of Jasper, and all Walker County, should do with such violators of the law of decency and civilized behavior. If we, right now, give an inch in compromise, they will take a mile. Let us stop this evil among us to the extent of our abilities and resources. Let us back up our law enforcement officers and proceed at once to clean up this mess in our midst.

Sermon Outline - - Why I Believe

In A Resurrection and Eternal Judgement

By G. N.

1. A resurrection is no more impossible than the creation of the body from the dust in the first place. (Gen. 1:26-31; 2:7.)

2. Yes, a mystery involved, but we do not understand how that from a seemingly dead and rotting grain of corn new life comes. (1 Cor. 15:34-58.) Vegetation dies in winter - a resurrection in the spring. A tree cut down will sprout again. (Job. 14:7, 14, 15; Jn. 5:28, 29.)

3. Resurrection a positive promise. (Dan. 12:1-3; Acts 24:15; Rev. 20:11-15.)

4. Like body sleeping at night till morning. Mystery. (1 Cor. 15:51-53.)

II. THE POSSIBILITY OF OUR RESURRECTION A DEMONSTRATED FACT.

1. What has been can be. Christ has been raised. (1 Cor. 15:1-3.) It would be foolish to doubt that God could raise us too.

2. Lazarus was raised. (Jn. 11:1-15, 37-48.) Will raise us. (1 Thess. 4:13-.)

3. Shunammite child raised. (2 Kgs. 4:8, 12; 8:1.)

4. Jarius' daughter raised. (Mk. 5:35-43; Lk. 8:49-56.) Will raise us.

5. Dorcas raised. (Acts 9:36-.)

6. 144,000 saints were raised, when Jesus was. (Rev. 14:1-3; Mat. 27:51-53; Rom. 8:29-30; 1 Cor. 15:20-23.)

III. THE RIGHTEOUS WILL BE RAISED TO EVERLASTING LIFE.

1. Those who have done good. (Jn. 5:28-29; Dan. 12:1-3.)

2. Those who die in the Lord. (1 Thess. 4:13-18.)

3. We will have glorious bodies like the body of Jesus now has. (1 Jn. 3:14; Phil. 3:20-21; 1 Cor. 15:34-50.)

IV. THE WICKED WILL ALSO RISE TO BE PUNISHED.

1. Acts 24:15; Jn. 5:28, 29; Dan. 12:1-3.

2. Rev. 1:7. Those who crucified Jesus will rise and see him when he comes.

3. 2 Thess. 1:6-10. Those who persecuted Christians will rise and be punished. (2 Tim. 4:1; 2 Pet. 3:9; Mat. 10:28; Mat. 25:31-46.)

V. THERE WILL BE A GENERAL RESURRECTION OF THE GOOD AND BAD.

1. Mat. 12:41. The men of Ninevah will rise and be judged with later generations. So also will the Queen of the South. v. 42.

2. Jn. 5:28, 29. Good and bad, saved and lost, to be raised in same hour.

3. 1 Cor. 15:51-53. No trumpet after resurrection of righteous.

4. Acts 24:15. Next resurrection -- be of both good and bad.

5. 2 Thess. 1:6-10. Both good and bad will be rewarded when Jesus comes.

6. The judgment of the righteous will be at the last day -- the same day the wicked are judged. (Jn. 6:39, 40, 44, 54; Jn. 12:47.)

VI. THE JUDGMENT OF WICKED AND RIGHTEOUS WILL BE AFTER DEATH AND WHEN JESUS COMES.

1. Mat. 25:31-46; 16:27. Separation here will be when he comes.

2. Acts 17:31. The day for judgment is appointed.

3. Will be after death -- after this life. (Heb. 9:27.)

4. Mat. 11:20-22. Tyre and Sidon will be in the judgment.

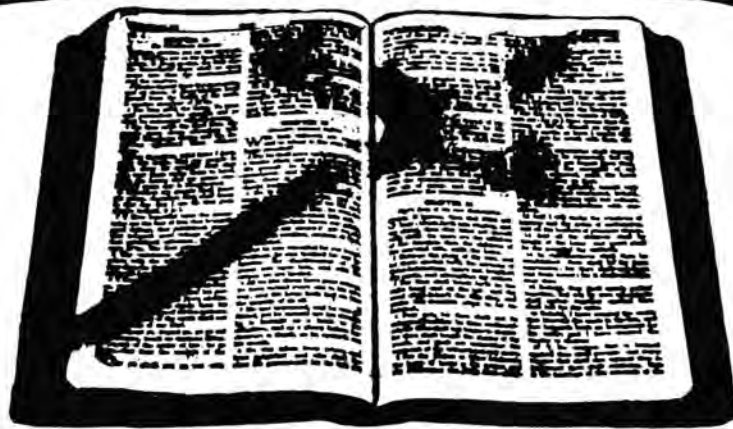
5. Mat. 11:23-24. The people of Sodom will be in the judgment.

6. The righteous will be rewarded for their good deeds. (Lk. 14:14, 15; 10:42.)

7. The wicked will go into their final punishment. (2 Pet. 2:9; Mat. 25:41, 46; 2 Thess. 1:6-9.)

8. The punishment of the wicked will be eternal in duration. (Mat. 25:46; Rom. 2:4-11; 2 Thess. 1:6-9.)

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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NUMBER 191

A Better Congregation Begins With Me No. 1

ROBERT TAYLOR JR.

Some years ago Becky Burris wrote a tract entitled "A Better World Begins With Me." A copy of this widely distributed tract lies before the writer as this article is penned. On the front the publishers suggest that 14,000,000 copies have been distributed and their newly proposed goal is a distribution of 20,000,000.



ROBERT TAYLOR, JR.

We should like to employ part of the title with its basic idea and relate such to the strengthening of local congregations. Each Christian who reads this message is interested in seeing his home congregation attain a greater degree of service and success in the most noble work on earth—proclaiming the unsearchable riches of Christ's gospel. (Eph. 3:8.) A better congregation begins with you and me! There has to be individual success in the living of the Christian life before there can be collective or congregational success. A congregation is composed of Christians. What these Christians do or fail to do will mean success or failure for the congregation. The proper place to begin making the congregation of which you are a part a better church is with the very one who presently holds this paper—YOU YOURSELF!

1. A BETTER CONGREGATION BEGINS WHEN WE LOVE MORE. The Tuesday before our Lord's death the following Friday was one of the busiest days our Lord spent. There is more information given about his activities on this day than any other day of his sojourn on earth up to this point. Several questions were hurled at him by his enemies on this day. One of these questions had to do with the greatest of all commandments. Matthew tells us that this lawyer "asked him a question, tempting him, and saying, Master, which is the great commandment in the law?" (Matt. 22:35-36.) The commandments of the Mosaic Economy numbered in excess of over six hundred were told. There was much controversy among learned Jewish rabbis as to which one was greatest. Jesus did not hesitate a moment but remarked, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Matt. 22:37-38.) Supreme love for the Father takes precedence over all other commandments. A better congregation begins when we love God

more. The greater our love for him, the deeper will be our devotion and the more sacrificial will be the service we will render to his Cause. Paul's great tribute to love, in the majestic thirteenth chapter of I Corinthians, lets us know that nothing is of true value unless it is founded upon love. Without love we are nothing. (I Cor. 13:2-3.)

2. A BETTER CONGREGATION BEGINS WHEN WE LOVE JESUS CHRIST MORE. The Thursday night of his arrest, trials and condemnation to the cruelties of Calvary, the Lord Jesus gave the apostles his farewell message. (John 13-16.) Next to his Sermon on the Mount this discourse ranks as one of the most moving and dynamic of all messages to fall on human ears. Among other things the beloved Master spoke of their love for him, "If ye love me, keep my commandments . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." (John 14:15, 21, 23-24.) Jesus loves the church. He came from the Palace of the Universe to this earth for the express purpose of building his church. There is no way to separate his first coming from his divine intention to establish the church of Christ. He gave himself for the church. (Eph. 5:25.) The precious blood that once coursed his veins was freely and willingly shed as the grand and glorious price of purchase. (Acts 20:28.) In the messages he directed John to write to the seven Asiatic churches the Lord called these seven churches the seven golden candlesticks. (Rev. 1:20.) Employment of the word golden is highly suggestive of how precious are his local congregations. To the Ephesians he spoke of himself as "he that walketh in the MIDST of the seven golden candlesticks." (Rev. 2:1 Emphasis supplied.) If the church means this much to the Christ, and without doubt it does, can we love Christ without loving more deeply his church? The greater our love for Jesus is, the greater will be our love for his spiritual bride—the church. The more we love the church the greater will be our devotion in seeking its spiritual growth and development. A better congregation begins when we love Jesus more!

3. A BETTER CONGREGATION BEGINS WHEN EACH OF US LOVES THE TRUTH MORE. The Bible, God's Book of truth, should be exceedingly precious to us. It is God's great ocean of saving truth. Precious nuggets of eternal treasure await our discovery. When found and embraced they confer upon us spiritual wealth. To be rich in earthly goods is of little lasting value but

to be rich in heavenly treasures has eternal dividends which will accrue to our credit. Alexander Campbell once stated that to him truth was the "pearl of great price". Such a concept is worthy of each of us. Paul counsels that we speak "truth in love, . . ." (Eph. 4:15.) Truth should be spoken in love, heard and received in love and practiced in love. The great apostle of the Gentiles warns us that we will perish if we do not receive the love of truth. (2 Thess. 2:10.) He set forth a worthy example of his own desire for truth when he declared that everything he once held to be of value became as refuse in order that he might gain the knowledge of Christ. (Phil. 3:7-11.) Paul recognized Jesus to be truth and everything about the Lord was a constant challenge to this diligent apostolic student. Better congregations will be had when we love truth with a greater love.

4. A BETTER CONGREGATION BEGINS WHEN WE LOVE OUR FELLOWMAN MORE. Greater love for brethren in the Lord will enable us to give diligence that we might "keep the unity of the Spirit in the bond of peace." (Eph. 4:3.) Allowing "brotherly love to continue" is essential if we are to live in harmonious beauty with other saints. Greater love for those yet on the outside of the ark of safety will prompt more diligent effort on our part to teach them the truth. Jesus said, "And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." (Matt. 22:39-40—ASV.) Real love for one of another race who was in dire need made an unnamed man from Samaria the very epitome of neighborliness in the Saviour's beloved parable of Luke 10:30-37. Loving one's neighbor as oneself constitutes the fulfillment of his royal law. The sacred penman says that those who fulfill this comprehensive precept "do well: . . ." (James 2:8.) One of the marvelous messages depicted by the aged John in his first epistle is that one cannot be right with God if he is at odds with his brother. Jesus demanded that a reconciliation be effected with an offended brother before worship can be acceptably tendered to Jehovah God. (Matt. 5:23-24.) A better congregation begins when we love our fellowman more.

5. A BETTER CONGREGATION BEGINS WHEN WE LOVE THE CHURCH ENOUGH TO PUT IT FIRST. (Matt. 6:33.) For too long jobs, money making, building mansions on earth, having pleasure as the number one consideration and seeking success in secular challenges have taken continuing precedence over the Lord's church. So-called professors of the Christian religion who find little or no pleasure in Bible Study, prayer, visiting the sick, reclaiming the erring and carrying the words of life from house to house are not putting God's church first. They are naive indeed

[Continued on page 4]

WORDS of TRUTH

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"Gus Nichols Debates"

Under the above heading Brother David Harkrider, Editor of Sound Doctrine, a monthly paper published in Birmingham, Alabama, writes in the January issue of Sound Doctrine to challenge me to debate with him. He says, "SOUND DOCTRINE is not designed for lengthy reviews, so we shall offer as an answer two things. One is the reprinting of the



GUS NICHOLS

original article. Most people by simply rereading the article will be able to see that brother Nichols missed the point. Our second answer is an offer to meet brother Nichols in a debate on this subject. If he believes that his position is as strong as he would have us believe that it is, he will accept this offer.

Do not be misled, brother Nichols is a skilled debater, a veritable Goliath whose only fear is the power of truth. He has had many debates: the most recent with a denominational preacher about a year ago in Anniston. He is not adverse to debating brethren. He was not reluctant to engage me in a one-sided debate through his paper. An article which addresses a man by name, disputes his reasoning and demands his answer to questions, is purely and simply a form of debating. True, brother Nichols made no effort to place a copy of his articles in my hands and offered no space to answer his questions, but what he did was none the less a debate. It may be that he feels his position can only stand in a one-sided debate. If this is so, he will refuse to enter an honorable debate like the one in which he answered the denominationalist."

SOME OBSERVATIONS

1. He says I "Missed the point" in his seven points of "SILILARITIES" trying to prove that an orphan home is similar to a missionary society and is therefore an unscriptural home. (1) The missionary Society is an ecclesiasticism, which is not true of the orphan home. (2) The M.S. society is in authority over the churches through its delegate and convention arrangement of operation, which is not true of the O.H. (3) The M.S. is made up of individuals and churches, while churches have no membership in the O.H. for it is made up of individuals only. (4) It is admitted that an individual could not scripturally contribute to a M.S., while he could scripturally contribute to an Orphan home. But why go on and on with such unanswerable arguments which refutes brother Harkrider's assertion that they are both alike unscriptural? While we all know that the missionary society is unscriptural, the same is not true of the orphan home. One can believe in the

rightness of the Orphan Home while opposing the Missionary Society, and be consistent.

2. Brother Harkrider did not try to refute my arguments, other than to reprint his seven points of sililarities and say "It's still there!" And then said I "Missed the point". I did not, but tore his seven pillared foundation out from under his contention that an orphan home is like the Missionary Society, and therefore unscriptural.

3. Then he says he wants to "Meet brother Nichols in a debate on this subject." He says I debated a denominational preacher about a year ago, and he wants me to engage him in "An honorable debate like the one in which" I answered the denominationalist.

THE NICHOLS-BATTS DEBATE

What kind of a debate was the Nichols-Batts debate? This is the kind brother Harkrider wants to have with me. Well the following facts were back of that debate.

(1) Mr. Batts obtained the indorsment of his local congregation where he preached, and their congregations in the Anniston area. They all unanonomously selected Mr. Batts to engage some one of our preachers in a debate.

(2) Then one of our congregations, after obtaining the preference of our congregations in the Anniston area, invited me to meet Mr. Batts in debate. We both had the indorsement of our congregations in the Anniston area. Now, that is the kind of a debate we had, and that is the kind of a debate I will engage brother Harkrider, or none at all. It is true, that I have had many debates but I have never gone into a community and debated without an invitation from our congregation in the immediate community of the debate, and if there are other congregations in that same community, they, too, must be willing to cooperate in the debate, and back it up with their presence, or in a word, be in favor of the debate and the man chosen to represent the truth in the discussion. I would no more accept the challenge of some preacher to come into a community and hold a debate with him, without the invitation of my brethren, than I would accept the invitation of some one to come and preach in a meeting without a invitation from the elders.

TALKS ABOUT ETHICAL RULES

There should be rules of debate, such as hedges, or some as fair. But Brother Harkrider breaks the rules of honorable controversy in speaking of me in his paper. He says, "Do not be misled, brother Nichols is a skilled debater, a veritable Goliath whose only fear is the power of truth." I would not wish to stoop low enough to meet a man in debate whom I thought so dishonest. Speaking of me he says, "Whose only fear is the power of truth." In other words, I am a hypocrite and, and know I am wrong, and am afraid of the truth which He thinks he has. Yes, he says my "Only fear is the power of truth." I will let God be my judge, for he knows that I have no fear of the power of truth, but rejoice in it with all my heart. I may fear my ability to always properly preach and defend the truth, as it ought to be presented, but I have no fear of the power of the truth. So a statement as he has here made of me is itself a violation of the rules of honorable controversy.

YES, I WILL DEBATE YOU, BROTHER HARKRIDER, IN BIRMINGHAM, ALABAMA, IN THE KIND OF A DEBATE I HAD WITH MR. BATTS IN ANNISTON, WITH THE SAME BACKGROUND CIRCUMSTANCES FOR MY INVITATION TO ENGAGE IN THE DEBATE.

THE PROPOSITION

According to the scriptures, it is a sin to take money out of the treasury of the church with which to support hungry, destitute, children in a home which is organized and incorporated, and not having the Husband-wife relationship.

AFFIRMATIVE Gus Nichols NEGATIVE

Is The Church An Institution?

R. W. GRAY

We are warned against striving about words, especially strivings which bring no good but subvert the hearer. (2 Tim. 2:14) But we are likewise admonished to "hold fast the form of sound words, . . ." and to "speak as the oracles of God." (2 Tim. 1:13; 1 Pet. 4:11) The importance

of employing the right words was underscored in the motto: "Where the Bible speaks, we speak.."

In the interest of truth we examine a statement that has appeared more than a few times in the writings of some among us. "To speak of the church as an institution," says one, "is to mislead the hearer." "The word 'institution' ", writes another, "is totally of human origin." If these statements are correct we should abandon the term. On the other hand, we need not drop it without investigation of its utility. While most of us are not linguists we have access to reliable dictionaries and deductive reasoning. With these tools before us we can understand that the church is a divine institution. To this end we dedicate the remainder of this article.

The verb form of "institute" is defined: (1) "To establish or set up; found." (2) "To set in operation; also, to initiate." The noun form is defined: "An established organization or society pledged to some special purpose or work." From the foregoing we conclude that if the church has been set up, founded, or set in operation, it has been instituted. And another definition of "institute" is "an institution." (Standard Family Dictionary).

It would be difficult to imagine an organization having been instituted without its forming an institution. We may conclude that since the church is "an established organization, OR society pledged to some special purpose or work" that has been "instituted," hence, is "an institution." The church of Christ was set in operation almost two thousand years ago (Acts 2). It is a society of believers "pledged to a special work". (Mk. 16:15; 1 Tim. 3:15; Gal. 6:10). It was so designed by the God of heaven. (Eph. 3:8-11). It is, therefore, a "divine institution."

The word institution is defined: "That which is instituted or established; an established order, . . ." The church of God has been established in keeping with heaven's arrangement (Isa. 2:1-4; Acts 2:1-47). It exists by divine right. It is a "divine institution."

The word "start" is used as a synonym of "institute." Surely the most radical among us will admit that the church "started" on Pentecost. Hence, it has been instituted and is an institution. All likewise admit that the church was "started" by The Christ. It is, therefore, "divinely instituted." (Matt. 16:18-19; Eph. 2:16-22).

None hesitate to refer to the governments and kingdoms of men as "human institutions." Why scruple, therefore, with reference to Christ's kingdom, rule, sphere, Principality? If the former is a human institution the latter is a divine institution.

Then, too, the church is the collective, corporate body of baptized men and women. (Gal. 3:27-29; 1 Cor. 12:13). A corporate body is "an association of persons duly incorporated for a specific purpose or enterprise." We have observed that "institute" and "institution" have the same definitions. That is, they constitute "an established . . . society pledged to some special purpose or work." All these terms may be used interchangeably. Since the church is such a society OR corporate body it is an institution.

If one should complain that the Bible fails to use the term with reference to the church, a respondent could reply with equal verity that Holy Scripture no where uses the word "Bible" to describe the sacred writings. It is not a violation of language or of scripture to accommodate words to man's understanding--when such words adequately describe or define scriptural ideas. Let us by all means abandon the language of Ashdod. Let us hold fast the form of sound words. But let us forever cease from quibblings, complaining, mote hunting. The pioneers were by no means perfect. They are not our leaders. But neither were they ignoramuses. They had access to good dictionaries. They knew the Bible. They understood the church, its nature and its scope. If you like another term better--use it! But those of us who care not to "strive about words to the subverting of the hearer" will continue to refer to the church as "a divine institution." This will not mislead any, and a proper understanding of the church of the Bible will not be clouded.

Birthday Dinner In The Meeting House

Cordova, Alabama.

In the EXHORTER of Feb. 1, 1969, a paper published by the Valley View Church, an attack was made upon the Sixth Avenue Church of Christ in Jasper, and its minister, Brother Gus Nichols. This attack was made by the preacher for the Valley View church, Jackie Richardson, who is aligned with the "anti" faction in Walker County. Some eight or ten years ago, the "Anti" preachers launched a campaign against Brother Nichols, in which they vowed that they would tear down everything he had accomplished in this county "in five years".



EARL BARNETT

They started their bulletins, and daily radio programs and launched their attack, and now it seems that Jackie Richardson and the Valley View church are trying to salvage something from the ruins of their lost cause. Brother Gus Nichols joined battle with them, and now we have more than forty congregations in Walker County, where the "Anti" brethren are fighting to save four little struggling congregations.

In the Feb. 1, 1969 issue of the EXHORTER, Brother Richardson copied into his paper from the Daily Mountain Eagle a photograph of Brother Gus Nichols, his wife and some friends, who gave him a luncheon in celebration of his 77th birthday. Below the picture was an attack made against Brother Nichols, and the church, for eating in the meeting house, and made attack on the radio program, which I will reply to in my article next week, if the Lord wills.

I want to give attention first of all to some things he wrote about the "luncheon". He said, "I am not opposed to birthdays, weddings, anniversaries, etc. But I do believe they should be kept in their place." Now, let us examine what he is here saying.

He says he believes "they"—"Birthdays, weddings, anniversaries, etc."—"should be kept in their place." Here we have it "in black and white" that the "Anti" preachers in Walker County have made a new law to bind upon the people of God, and that is: it is a sin to have a wedding in the meeting house. He says such things "should be kept in their place". But where is that place? Has God anywhere told us where to have "weddings", and located the place? Richardson tentatively says "weddings" are OUT OF PLACE in the meeting house, for he is criticizing Brother Nichols and his friends for eating in the meeting house. Just when did the "Anti" preachers in Walker county decide that they would make this new law against having "weddings" in the meeting house? It has also been contended in the Gospel Guardian, an "Anti" paper, that it is wrong to have "funerals" in the meeting house. They say, "The church is not in the funeral business," but a funeral is not a "Church" service any more than the "wedding" conducted in the meeting house, or a singing school. The use of a drinking fountain and rest rooms in the meeting house is not a "church service". The trouble with Brethren who make laws for "Anti-ism" is that they seem to think that nothing can be had in the meeting house except "church services". Jesus said on one occasion, in reply to his critics, "The sabbath was made for man, and not man for the sabbath". (Mk. 2:27.) They thought MAN WAS MADE FOR THE SABBATH, as our "Anti" brethren SEEM TO THINK MAN WAS MADE FOR THE MEETING HOUSE, instead of the meeting house being made for man.

Brother Richardson speaks of "The Lord's money", but I think he knows that the Sixth Avenue Church did not spend "the Lord's money" in building the meeting house for anything but the Lord's work. They did not build any dining halls, or place to eat, and when they bring their food

from home and eat in the meeting house, they remove chairs from Bible class rooms and put in tables which individuals purchased, and eat. They do not subscribe to the idea that it is UGLY AND WRONG to eat in the meeting house, BUT NICE to have rest rooms in the same basement of the building.

But one said it would be all right to use church facilities only in connection with a church service. According to this, no one could use the rest rooms, nor water fountain, in connection with a "wedding" in the house, or a "singing school".

The old Jewish temple was holy, and that is why Jesus drove the cattle out. They would have defiled that holy and sacred place if they had brought a dead body into it for a funeral service. That temple is a type of THE CHURCH ITSELF, and not of a meeting house. (I Cor. 3:16-17.)

But the man says, "The Lord of Lords and King of Kings was a man of such humility as not to make a show of his birthday". This clearly misrepresents our Lord Jesus Christ and claims that he would not have anything to do with a feast of any kind. John says, "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage." (Jn. 2:1-2.) And verse 9 mentions the "Ruler of THE FEAST" and the "Governor of THE FEAST". Here is a case where Jesus attended a "FEAST"! Then, we read again, "And Levi made him a GREAT FEAST in his own house." (Lk. 5:29.) Yes, and Jesus went to that feast. And when Jesus came to Bethany, "There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him". (Jn. 12:1-2.) However, Richardson says, Jesus "was a man of such humility as not to make a show of his birthday".

In the first place, Brother Nichols was not making a show of his birthday. You have heard him say over the radio that he had no idea of his birthday, or any mention of it, until someone sang to him, and Sister Karrh, "Happy birthday" at the table just before thanks were offered. This was on Wednesday and his birthday was on the previous Lord's day.

On this Wednesday of each month the ladies brought dinner and after Brother Nichols taught them at the 9 o'clock Bible class, they worked, mending and classifying clothes for the poor till 11:30, time for lunch; so Brother Horton, Brother Nichols, the janitor, and any other men whose wives were working and were present, could eat before the time for the radio program at 12:15. Some ladies always brought cakes, but this time there were extra cakes, and somebody had pictures made, and somebody had pictures put into the "DAILY MOUNTAIN EAGLE", which also gave an editorial—word of honor to Brother Nichols, and, even yet, Brother Nichols does not know who did all of this. It is envy and jealousy to say Brother Nichols ought "not to make a show of his birthday", when it was friends who arranged it all, and without his knowledge!

If Jackie had known that Brother Nichols received letters of congratulation from his friend "TOM BEVILL" our congressman, and another personal friend, Jim Allen, of the Senate, and also a letter from Governor Brewer, he likely would have accused him of writing them to send him a letter of congratulations!

Paul ate in the meeting house at Troas after closing his speech at midnight. (Acts 20: 6-12.) We read about the church in the house of individuals in the New Testament. (Rom. 16:5; Col. 4:15; Phile. 2. People ate in these meeting houses.

Richardson says, "It doesn't upset me that people can have fun and enjoy the association one with another. But using the Lord's money to provide a place for such a celebration does. I am sure that the birthday party was of good faith, but don't you suppose it was taking advantage of the Lord's work and his facilities?"

With the above quotation before us, we have the crux of the objection—it is eating a meal inside the church building. We are not defending the idea that a common meal is to be associated WITH THE WORSHIP, for Paul settled that long ago: "If any man hunger, let him eat at home; that ye come not together unto condemnation." (I Cor.

11:34.) The members of the church at Corinth had substituted a common meal for the Lord's Supper, and Paul corrected them saying they should eat at home, or somewhere apart from the assembly for worship.

But what about what Brother Nichols and his friends did? Did they substitute "their own supper" for the Lord's Supper? No! Were they worshipping? No! All they did was to eat a meal inside the walls of the building called a church house. Is that a sin? No! We have seen that the church met in somebody's house in some instances in New Testament times. (I Cor. 16:5.) The church was "in their house", and that is where they ate, etc. so, the members of the church can eat in the same "house" where they worship. It was not then a sin to eat common meals in the same house where the church worshipped.

If the Valley View church were to have an all day service some day, and have what we call "dinner on the ground", and it were to start raining at the time for the "luncheon", could they take their food into the meeting house, turn some "benches" around for a table, as we used to do it, and eat in the house out of the rain? Or would they have to eat out in the rain, as Richardson says if they eat in the house they would be "taking advantage of the Lord's work and his facilities"?

If carpenters were covering the meeting house, and should enter the building from the cold and eat therein, would they be "taking advantage of the Lord's work and his facilities"? Would they be "using the Lord's money to provide a place" for a luncheon? Some say you can eat outside the meeting house; or in the preacher's house or yard, both of which belong to the church, and not sin; but they say if you bring your food and eat together in the meeting house you have gone "Liberal"

It is a sin for "Anti" preachers to make a law that the brotherhood must never eat food in a meeting house. Such is a matter of liberty under generic authority.

The Power To Transform

The most powerful force in the world is the gospel of Christ. Paul, in writing to the Roman Christians said, "I am not ashamed of the gospel for it is the power of God unto salvation" (Rom. 1:16). The gospel of Christ can make saints out of sinners, Christians out of murderers. The changeable, impetuous Simon Peter became the staunch, rock-like apostle of Jesus. A "son of thunder", John, became the apostle of love. The secret of such a change in the lives of these men is the power of the gospel of Christ in their thoughts and lives.

We must never underestimate the power of the gospel in touching and tendering the most hardened and most calloused heart. What could never be done with our own persuasion nor with weapons of force can be done with the gospel, namely, change men. You can bring a nation of people to its knees in defeat or imprison them beyond steel doors or barbed wire but you cannot make them change their ideologies or believe what you believe.

The gospel, however, can change man's way of thinking. It can literally pick him up, turn him around and change him. The gospel is able to give man new hopes, new goals, new ambitions and new drives in life. We sing the phrase in one of our songs, "His power can make you what you ought to be"—this power is in the gospel of Christ.

We praise and thank God that He has made the gospel so powerful that as form can be given to mud by the sculptor, so transformation can be made in the soul of man.

The worst type of indigestion is that which comes from having to eat your own words.

There's many a failure who'd quickly advance—if someone would give him a kick in the can't.

It is easier to carry your cross than it is to drag it.

It is better to understand a little than to misunderstand a lot.

A Better Congregation Begins With Me No. 1

[Continued from page 1]

if they think they are deceiving the God of heaven. A little reflection should enable them to keep from deceiving themselves. We have met people who prided themselves on being the very backbone of the church and yet they quibbled constantly over rendering anything except the very minimum of service to God's cause. It is a spiritual tragedy for church members to major in minors and to minor in majors. Real love does not think in terms of how little can one do and get by but how much can we do for the Lord. At best we do so little for him who has done so much for us. Greater love in all these areas will pave the way for better congregations.

6. A BETTER CONGREGATION BEGINS WHEN WE GIVE MORE. It is quite logical that this matter of giving should follow the previous emphasis given to love. Day is no more certain to follow night than that giving will follow real love. It has been correctly stated that there might be giving with love absent since ulterior motives might prompt giving. However, there cannot be love separate and apart from giving. One who truly loves will generously give. Great passages dealing with the love of God and Christ also contain emphasis upon what each gave. The Golden Text of the Bible, John 3:16, tells us how "God so LOVED the world, . . ." the next verb in this marvelous message is "that he GAVE his only begotten Son, . . ." (Emphasis added.) God loved and God gave are inseparably linked in this majestic message. Jehovah gave the darling object of his divine affection throughout all eternity. In Ephesians 5:2 we read, "And walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." Later in the same chapter we note, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . ." (Eph. 5:25.) Christ loved and Christ gave. There is no conceivable way of separating the giving which is characteristic of deity from the love the Sacred Three manifest toward us. If the Godhead does not love without giving, neither can we.

There is a wealth of material on giving. There is more in the Bible pertaining to giving than on faith, repentance, confession and baptism combined. As Christians we must freely give of our time, talents and money. The God whom we serve is a giving God. He gives liberally. His giving is not done with an upbraiding spirit accompanying. That is, he does not cast back in our teeth what he has done for us. (James 1:5) We serve the Christ who is a giving and liberal Lord. Following his footsteps demands that we possess the spirit of giving. To the Ephesian eldership Paul rescued and preserved a beautiful statement from the Lord Jesus that "It is more blessed to give than to receive." (Acts 20:35.) The full context of Acts 2, 3 and 4 demonstrates giving to have been one of the first and most eminent of fruits manifesting itself among the newly baptized people composing the first church of Christ, in Jerusalem. Disciples of Christ at Antioch received the name Christian in Acts 11:26 and the four following verses tell us how they learned from Agabus, a prophet from Jerusalem, of a dire famine soon to come upon the Judaeans brethren. Luke says, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11:29-30.) A portion of Paul's third missionary journey was spent in urging Macedonian, Galatian and Corinthian brethren to join in a great work of giving to relieve the hard pressed brethren in Judaea. Much of Paul's brilliant writing on the subject of giving in I Corinthians 16, Romans 15 and 2 Corinthians 8 and 9 was written in the context of raising this great contribution among Gentile converts for Jewish relief. Perhaps Paul gives the real secret of all giving when he tells us the Macedonians gave liberally even in a framework of poverty because they "first gave their own selves to the Lord, and to us through the will of God." (2 Cor. 8:5.) Christians today who do as did these marvelous Macedonians will not be

content to give only three to four per cent of their income to the Lord. We will greatly exceed this amount. If we be of the approved Macedonian persuasion, we will not be selfish with our time, talents and service devoted to the Master but will employ them eagerly in the greatest of all works. A better congregation begins when we give more. (To be concluded)

There Is One Lord No. 1

VIRGIL BRADFORD

No. 1

The word "lord" means "Sir, master, monarch, prince, king or ruler." When applied to deity it is spelled with a capital letter. When in reference to man it may be with a small letter. Saul of Tarsus said, "Who art thou, Lord?" (Ac. 9:5) But Sarah obeyed Abraham, "calling him lord." (1 Pet. 3:6) Of course, the context determines whether the subject is human or divine. Now the Scripture declares, "There is one Lord." (Eph. 4:5) Yet, the apostle Paul says, "For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father of whom all things, and we unto him; and one LORD, Jesus Christ, through whom are all things, and we through him." (1 Cor. 8:5-6) Hence, there is one divine Lord, or ruler, over all things.

THE LORDSHIP OF CHRIST

Seeing that the word lord means a ruler, governor or king we wish to establish from the Bible the Lordship of Jesus Christ. "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14)

This great, universal ruler is further described by Zechariah, as follows: "Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-13)

We add another from Zechariah 9:9 - "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. - and he shall speak peace unto the nations: and his dominion shall be from sea to sea, and from River to the ends of the earth."

Summing up the above Scriptures as they pertain to the ruling of the Lord we have such words as dominion, glory, kingdom, all nations, your king, and such like. All these refer to Christ, the LORD, and these truths are outstanding in the New Testament. These prophecies were fulfilled in the coronation of Christ and in his present rule over God's kingdom. Let us see.

NEW TESTAMENT PROOF

The first full and complete gospel sermon ever preached shows us that Christ is Lord, indeed. He is on the "throne of his father David." (Ac. 2:30-34) Then Peter says, "Let all the house of Israel therefore know assuredly, that GOD HATH MADE HIM BOTH LORD AND CHRIST, this Jesus whom ye crucified." (Ac. 2:36)

A note on the priesthood of Christ seems to be in order here, for he is both king and priest upon his throne as Zechariah said that he would be. David also foretold this in Psalms 110:4. Christ is a

"priest for ever after the order of Melchizedek." (Heb. 5:6; 6:20) The order, or rank, of Melchizedek was both king and priest. (Gen. 14:18) Under the mosaical law the priests did not serve as kings, nor were the kings priests. They were separate and distinct. But not so with Christ. He is KING and PRIEST, now, at one and the same time. Incidentally, this shows beyond doubt that Christ NEVER INTENDED TO SIT ON EARTH and rule. He rules from heaven as this divine arrangement proves to us. Furthermore, "If he (Christ) were on earth, he would not be a priest at all, seeing there are those who offer gifts according to the law." (Heb. 8:4) Christ is on the throne of heaven reigning as Lord, interceding as priest, and will remain there till he comes and delivers up the kingdom to God. (1 Cor. 15:24)

If we could only be impressed with the fact that Jesus is Lord, - what a wonderful difference it would make! As space will not permit much comment I will give you the Scriptural proof that Christ is Lord of all, and over all. Keep in mind the prophecies already quoted. Now we read, "ALL AUTHORITY hath been given unto me in HEAVEN AND ON EARTH." (Matt. 28:18) This doesn't leave much room for ruling preachers, priest, popes, rabbis and religious institutions. All authority is Christ's. "He is Lord of all." (Ac. 10:36) And there is ONE LORD.

God showed "what the exceeding greatness of his power to us - ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he PUT ALL THINGS in subjection under his feet, and gave him to be HEAD over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:19-23)

"Wherefore also God HIGHLY EXALTED him, and gave him the name which is above every name; that in the name of Jesus every knee should bow - and every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." (Phil. 2:9-11) Would it not be a retrogression for Jesus to come to earth and set up a kingdom, as premillennialists suppose, and revert to the law of Moses as some teach? Would Jesus not thus be demoted? Indeed, he would.

Another reference that expands the idea of Christ's dominion is this: "For to this end Christ died and lived again, that he might be LORD of both the dead and the living." (Rom. 14:9) It is no wonder that Paul wrote, "In him ye are made full, who is the head of all principality and power." These divine statements of truth include civil rulers. Their power comes from God, and they are subject to him. (Jn. 19:11; Rom. 13)

Peter adds his words to this in First Peter 3:21-22. "Which after a true likeness doth now save you, even baptism, not the putting away of filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the RIGHT HAND OF GOD, having gone into heaven; angels and authorities and powers being made subject unto him." Do you see what the Father has put under the Son?

"Jesus Christ, (who) is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." (Rev. 1:5) It is this Jesus who "loveth us, and loosed us from our sins by his blood."

Finally, and in perfect harmony with all the rest, "These shall war against the Lamb, and the Lamb shall overcome them, for HE IS LORD of lords, and KING of kings; and they also shall overcome that are with him, called, and chosen and faithful." (Rev. 17:14)

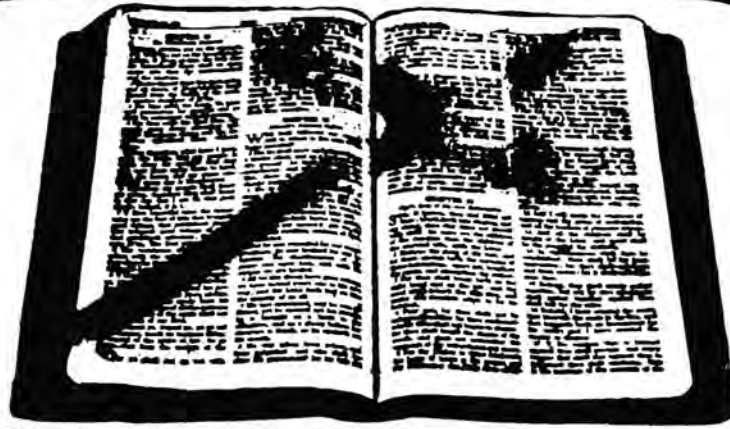
Life is too short, and the rewards of serving the LORD are too great for us to miss this. Christ is that prophet "like unto Moses" that we must hear in all things. (Deut. 18:18-20; Ac. 3:22-23) God, the Father, has spoken of him, saying, "This is my beloved Son, in whom I am well pleased; HEAR YE HIM." (Matt. 17:5) Make Jesus the LORD of your life.

All who are Christians are in one body, having been led by the one Spirit; are partakers of one hope because their lives are directed by one Lord.



VIRGIL BRADFORD

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 with the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOL. 3

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A Better Congregation Begins With Me (No. 2)

Local congregations do not stand still. They either improve and become spiritually stronger or else they lose ground and ultimately die a spiritual death. This is but another way of suggesting that Christian individuals do not occupy a stationary position. Each one is either going on toward greater perfection and a mature achievement in Christian growth and development or else he is returning to the weak and beggarly elements which once enslaved him. The Father wants us to grow and become more useful in his kingdom. Jesus desires that his church make spiritual headway in this wicked world. Every dedicated elder, active deacon, diligent Bible teacher, fervent gospel preacher and all converted members desire to see congregations become greater citadels of spiritual strength and moral stability in our communities. Such is the major motive which prompts these two articles on this vital subject. The previous study suggested that better congregations will come when greater love and a more generous spirit of giving characterize all of us.



ROBERT TAYLOR, JR.

A BETTER CONGREGATION BEGINS WHEN WE WORSHIP MORE

A great pioneer preacher called the Patriarchal system the starlight age, the Mosaic Economy the moonlight age and the Christian Dispensation the sunlight age. Worshipping God has been a deeply meaningful act in each of these three great religions. Righteous Abel's altar, Noah's sacrificial offerings subsequent to the flood and the fact that Abraham's varied journeys can be accurately traced by beholding the ascending smoke from his many erected altars of worship all eloquently testify of the important place that worship held among these worthy patriarchs. The movable tabernacle, the permanent temple, the Aaronic priesthood, the numerous animal sacrifices, the feast days and weekly sabbath day observances were all deeply interwoven into the Mosaic fabric of the Israelite religion. The Psalms are highly expressive of worship sentiments at their very best. King David, Israel's sweet singer, seemed to reach the highest peaks of eloquence when he urged people to "worship the Lord in the beauty of

holiness." (Psalm 29:2.) Or again when he wrote, "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1.) Oh, that such a sacred sentiment could be felt by the whole body of Jesus Christ today!

The Lord Jesus had his mind upon worship which would characterize the Christian Age when he remarked to an unnamed woman of Samaria, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:23-24.) In language very concise and clear Jesus taught the three essentials of worship. God only is worthy of receiving worship. Deity is to be worshipped in spirit — from the heart — in sincerity of soul. Worship is to be offered in truth which demands that it be fully harmonious with Biblical truth without addition, subtraction or substitution. The importance of worship under the Christian Age is further ascertained by seeing the emphasis placed upon it by Luke in Acts and the Biblical penmen throughout the living epistles and the book of Revelation.

Worshipping and serving Jehovah loyally and faithfully meant more to Jesus than gaining the entire world and its glory. Satan had been highly successful with the sons and daughters of men as he captured their lifetime of allegiance by dangling a few worldly goods before their earthly centered eyesight. From an exceedingly high mountain Satan dangled all the kingdoms of the world with their attendant glories before God's Son. He said, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:9.) In disgust Jesus answered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Jesus is saying that according to God's standards, worshipping the Father is of far greater importance and value than ownership of the world. It is sad indeed that Christians have fallen back into the world because money and matter have been more alluring than the great salvation and the prospective riches of eternal life in heaven.

Luke informs us of the people on Pentecost who gladly received Peter's word and were baptized. (Acts 2:41.) What was the first fruit to be manifested among these newly baptized converts? They worshipped. "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers." (Acts 2:42.) We cannot imagine for a moment that any of these happy recipients of gospel blessings quibbled concerning the essentiality of continuing steadfastness in worshipful activities. Worship was not a boring, irksome or tedious experience to

these Christians of the first century. The book of Acts and the twenty-one epistles are replete as they speak of their singing, (Ephesians 5:19; Colossians 3:16), praying, (Colossians 4:2; I Thessalonians 5:17, 25; Hebrews 12:18; I Timothy 2:1-2, 8), partaking of the Lord's Supper each Lord's Day, (Acts 20:7; I Corinthians 10:16ff; 11:20-34), teaching, (Acts 2:42; 20:7) and giving to God's Cause. (I Corinthians 16:1-2; 2 Corinthians 8, 9.)

According to all we have revealed in the sacred scriptures such must have been the accepted sentiments toward worship for nearly three decades following the establishment of the Lord's church. However, the Hebrew author sounds a warning and directs it toward those whose love for worship was growing cold. The very fact that approximately thirty years of church history were penned before any apostolic voice spoke against irregularity in church attendance is quite amazing, especially when compared with the laxity toward regular attendance evidenced in numerous circles today. Wavering Hebrew Christians stood guilty of this infraction of divine law as can be seen by what the inspired scribe wrote, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.) This strong apostolic warning occurs in a book written for the express purpose of keeping Christians from apostasy—from forsaking Christ and returning to abolished Judaism. It should be quite apparent to even the surface reader of this epistle that when people forsake the worship-assembly they are flirting with apostasy. One who deliberately forsakes the assembly already has his feet traveling in the direction of total apostasy. He may repent of this sin and come back even stronger than before but again he may keep traveling until the camp of apostasy has been entered. We have seen it work both ways. Hebrews 10:25 is set in the immediate context of the wilful sin of verse 26 and the "certain, fearful looking for of judgment and fiery indignation which is to devour the adversaries", in verse 27. Its setting occurs in the place where the sacred penman is reminded of those who despised Moses' law and what happened to them. One begins by forsaking the assembly. This is a step away from the saving Christ. This puts him into position where he is tempted to break other remaining ties with Jesus. When this is done he commits the wilful sin. When he turns completely from Christ, he forsakes the only sacrifice heaven has tendered for our salvation. In this process he "treads under foot the Son of God, counts the blood of the covenant which sanctified him as an unholy thing and has

(Continued on page 4)

WORDS of TRUTH

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More About "That New Work"

GUS NICHOLS

First, I want to correct an error in the place of the signing of my name to the proposition for debate to which I was challenged. My name should be printed in the negative and not in the affirmative of the proposition. And this may have been my mistake, and not an error of the printer. But everyone knows it was an error.

Second, because I have so many good articles for this issue of the WORDS OF TRUTH, I am adopting Brother Earl Barnett's article for the Editorial page this week. His article follows here instead of my usual Editorial.

EARL BARNETT

The Valley View Church of Christ recently circulated a leaflet, or paper, with an Eagle photograph of Brother Gus Nichols, his wife and some friends at a luncheon given him by these friends in the basement of the Sixth Avenue church building. Brother Nichols had had a birthday on the 12th day of January, his 77th birthday and spent the day in Millport, Alabama,



EARL BARNETT

returning in the evening to speak at 6th Avenue. On Wednesday he taught the ladies class at 9:00 a.m. and returned at 11:30 for the regular luncheon of that particular Wednesday at that time, as the ladies brought lunch each month at that Wednesday so they could spend the day working on the clothing for the poor. At this lunch a birthday song was sung to Brother Nichols and Sister C. M. Karrh, whose birthday it was. The luncheon served the double purpose of being the regular meal for that day, and also a birthday luncheon.

Brother Jackie Richardson, of the Valley View Church, and "Anti" church in the county, made attack upon Brother Nichols and the Sixth Avenue Church for eating in the meeting house, and took the position that Christians can't scripturally get together for a meal, and especially in the meeting house, that it is unscriptural for Christians to eat or feast together, and especially in the meeting house of the church.

I discussed this matter and presented matter to the contrary in the last week's WORDS OF TRUTH. But I want to offer two more verses of scripture this week showing that Christians may "FEAST" together, and that God does not tell us where this may be done, and leaves it as general authority without prescribing any certain place.

Referring to false teachers, the Apostle Peter says, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." (2 Pet. 2:13.) You see? It says "While they FEAST with you". This was not in the public assembly for worship, for many years before this Paul had stopped such pervasions of worship as that at Corinth. (1 Cor. 11:34.) And there is no evidence that this "FEAST" Christians had was at church expense. And Peter did not in any way condemn the "FEAST" itself in the passage, but by his silence approved it. He only condemned the false teachers who were present at the "Feast" and said, "They feast with you".

Then this "FEAST" is mentioned twice more in another passage. Jude says, "These are spots in your FEASTS of charity, when they FEAST with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth; without fruit, twice dead, plucked up by the roots." (Jude 12.) Note that he says, "YOUR FEASTS of charity," "WHEN THEY FEAST WITH YOU", etc. Some scholars translate it as a love feast.

Remember, the luncheon in honor of Brother Nichols was furnished by some "FRIENDS", and not by the church. With this before his eyes, Jackie Richardson represented it as a "church" feast because it was in the house where the church meets. When individuals have a wedding in the meeting house of the church is it a "church wedding"? Is a wedding a "Church service"? Would the Valley View Church let a denominational preacher conduct a funeral in their meeting house? Would they let him conduct for them a "Church service" in the same building? Would they let the denominational preacher marry a couple in their meeting house? Would such a preacher be conducting a "Church service" for the Valley View Church of Christ? It would be if everything that takes place in the meeting house in an assembly of any kind is a "church service" as is now taught by "Anti-ism." And was the "Singing school" recently conducted at Valley View church a "church service"? Neither was the eating of a meal at the Sixth Avenue Church of Christ a "church service", for it was strictly an individual thing.

ATTACK ON THE RADIO PROGRAM

On his birthday, several people, both members of the church and outsiders, called in on the program which was open for questions, as it often is on Lord's day mornings, and congratulated Brother Nichols on his 77th birthday, so that he did not get to preach as long as usual.

Jackie Richardson says of this program, "For some time it has been the custom of the area churches to support a radio work, which tells of births, birthdays, weddings, anniversaries, deaths and a general switch and swap time, such as hired help wanted, persons desiring to buy a milk cow, etc. Incidentally, the broadcast goes by the name of "Gospel Broadcast".

The foregoing is an alarming and distorted statement.

(1) First of all, he leaves the impression that no gospel was preached on this program on Jan. 12th. This is a false statement implied in his criticism of the program.

(2) Secondly, he says it announces about "Hired help wanted." A very few times has this been done in the 22 years this program has been on the air daily. And then it was mostly some sick people wanting to hire somebody to wait upon the sick and keep house for a few weeks. Of course, Jackie means the Valley View Church would not stoop to do a thing like this.

(3) Thirdly, maybe once a year some man has called in and said his family was hungry and he needed to earn something to get them something to eat, and friends were urged to let him mow a lawn, or do yard work, etc. Valley View's preacher makes fun of helping the poor like that.

(4) Only one time in 22 years does Brother Nichols remember announcing for a milk cow, and that was for a widow who was very poor and physically unable to get out and find a milk cow. This was once in 8,030 broadcasts. Valley View and Jackie call this a waste of "The Lord's money".

(5) Valley View Church and its preacher also argues that it is a sin for us to wish any one a

happy birthday in connection with preaching the word. The apostle John was a loyal preacher of the gospel, don't you think? He put right into his one chapter of 3rd John, a wish concerning material things. He said, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3rd John v. 2.) Here is a "wish" for material prosperity and health. Jackie and the Valley View Church think this is liberalism. If the Apostle John had been in Brother Nichols' place and had announced as John did here, Jackie would have written him up in his church paper, and he likely would have left the impression, if he could, that the apostle did not preach but a few words of truth in the whole chapter. (See 3rd John.)

(6) Then Jackie says Brother Nichols conducts a "general switch and swap" program on this "Gospel Broadcast" time. All I need say to this is that everybody in Walker County knows this does not have a word of truth in it, and shows the kind of preachers Brother Nichols has had to deal with in this county.

Then Jackie says, "Can't you just see Christ standing on the street corner heralding public events. Can't you just see the apostle Paul, Peter or any New Testament preacher using the Lord's money or even an opportunity to speak the truth to tell of beloved so and so's birthday, etc."

(1) First of all, Christ accepted invitations to feasts, and took his disciples with him. (Lk. 5:29-31; Jn. 12:1-3; Lk. 7:36-38.) Judas Iscariot objected to Jesus' being honored at a feast, and argued, like Jackie, that this ointment should have been sold and given to the poor—argued that it was a waste of the Lord's money. But Jesus did not pay any attention to this "Anti" preacher, this apostate and hobbyriding preacher, but appreciated the honor the woman bestowed on him, and demanded that it be advertised wherever the gospel is preached—that we must take time out from preaching the gospel to tell of this good deed—this honor done to Jesus. (Mk. 14:1-9; Jn. 12:1-8.) Does Jackie not know that Jesus' first miracle was done at a wedding feast to which he had accepted an invitation? (Jn. 2:1-11.)

(2) Then what is wrong with announcing "deaths" and "funerals" on a radio program? Did not Christ announce a death to his disciples? (Jn. 11) Does Jackie think Jesus should have used the time in teaching his disciples some lesson, and that all of the time must be taken in teaching by word of mouth, and no teaching be done by action? Jesus wept at a funeral, and comforted the bereaved. (Jn. 11.)

(3) The church at Cordova supports the 12:15 Radio program of the Sixth Avenue Church, and I have heard the elders say they would gladly come to the rescue of the 8:00 a.m. program if were to specially need it.

(4) So all the announcements were to help and to comfort people, and this was only a part of the program, the main part being taken up in the sermon, with singing and prayer in connection also. "Anti-ism" has a law which they have made against this, and are trying to force it on Walker County churches.

(5) And we are not only to have compassion on the bereaved but "rejoice with those who do rejoice, and weep with them that weep". (Rom. 12:15.) The whole program of true Christians is not a sad program. It does not stir up envy in their hearts if someone is having a birthday, or is being honored in some way. They rejoice in it, and out of their hearts their mouths speak.

(6) Jackie criticizes us for wishing "beloved" so and so a happy birthday. Well, the apostle John spoke this word while wishing a brother material blessings. He said, "BELOVED, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." (3 Jn. 2.) Peter called Paul, "BELOVED BROTHER PAUL". (2 Pet. 3:16.)

(7) A small portion of the program is used each morning to wish the listeners happiness, a good day, or a happy anniversary, and in which to rejoice with those who rejoice and to sympathize with those who are in sorrow, and Brother Richardson, and anti preachers, and the Valley View Church have made a law that this is all a sin.

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More About "That New Work"

(Continued from page 2)

John did this in principle (3rd John 2.) Did he sin?

(8) And I have heard "Anti" preachers right here in this county announce "Deaths", and "Funerals", and Tom Oneal was married in the McArthur meeting house. Paul used the scriptures to convey personal messages, and to ask a personal favor of Timothy. He said, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." (2 Tim. 4:13.) And after preaching the gospel in the Roman letter sent personal salutations to the church at Rome. He said, "The churches of Christ salute you". (Rom. 16:16.) Jackie thinks such things are a waste "Of the Lord's money and facilities".

(9) Brother Nichols did not solicit any congratulations on the morning of his birthday, but when friends found that he would be out of town during the day, they started calling on the time of the program. But still he preached and emphasized several passages of scripture on the program, in addition to the song and the prayer.

Jackie should remember that we have heard some of their preachers on the other station here talk for 15 minutes - the full time of their program, and not mention a single passage of scripture. They filled the entire time talking about some youth camp, greased pig, orphan home, helping the poor, and the like.

Oh, before I end this article, it's a little early, but happy birthday next year, Brother Nichols from all my family to you! We love you and yours for your works' sake!

There Is One Lord No. 2

VIRGIL BRADFORD

Though Jesus Christ is Lord of all there are certain areas of life where he never legislates. He doesn't tell a man what kind of car to drive, what foods to eat, what occupation to follow, what color clothing to wear, what woman to choose for a wife, or what to name his children. However, relative to these things he does teach us how to treat the other fellow and his car. He does teach us to give thanks for our food. We must "take thought for things honest." All must be clothed in apparel. Men must love their wives and train their children in the nurture and admonition of the Lord. Hence, we see that Christ rules in the hearts and minds of men to train and discipline them and prepare them for eternal life and service. The emphasis is on the inner man. When our hearts and minds are right, right conduct will follow as naturally as night follows the day.



VIRGIL BRADFORD

NO MAN CAN SERVE TWO LORDS (Masters)

"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." (Matt. 6:24) The word "masters" is from "kurios" which means lord, master or ruler. Even in the human realm no man can serve two lords or rulers. The same can be said of bosses; no man can work well under two bosses. How much more, therefore, can we not serve two spiritual rulers, or two masters. Some are trying to serve two lords without being aware of the fact. They want to hold on to Christ, the Lord, but at the same time be led by human authorities and governed by human teachings. Let me illustrate this fact.

**NO MAN CAN SERVE
CHRIST AND THE POPE**

If this is true, why is it so? Simply because both

claim absolute supremacy! In the first article on One Lord I gave you a long list of Scriptures showing the power and authority of Christ that he received from God the Father when he raised him from the dead and set him at his own right hand in the heavenly places. Remember that ALL AUTHORITY has been given to Christ in heaven and on earth. (Matt. 28:18) He is the ruler of the kings of earth, Lord of lords and King of kings. (Rev. 1:5; 17:14) He is reigning now and shall continue to reign until that time when he delivers up the kingdom to God the Father. (I Cor. 15:24)

But the Romish popes also claim supremacy in matters both spiritual and temporal. There is an abundance of material to support this, but a few references will have to suffice here. First, "All dogmatic decrees of the Pope made with or without his general counsel, are infallible and irrefutable. Once made, no Pope or council can reverse them. There is no choice left the prelates about enforcing them on the clergy and the people..." (Cath. World, June 1871, p. 422)

"The Roman Pontiff has from on high an authority which is supreme, above all others and subject to none." (Canon Law) And from Western World, June, 1912: "And why is the Pope so strong? Why is the Pope such a tremendous power? Why, the Pope is the ruler of the world, and the Catholics of all the world would die for the rights of the Pope . . ." When such men arrogate to themselves such titles as "Lord God, The Pope," "The Most Holy Father," "His Eminence," "Universal Bishop of the Church" and such like there is not much difficulty in making proper application to him from the sacred record: "Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thes. 2:3-4).

The Catholic church, like the Communists, set out centuries ago to take the world over. They are not likely to change their plans, for they boast that the Catholic church never changes. Comments on the presumptuous doctrines of the Roman Catholic Church have filled many volumes. Suffice it to say, therefore, that we cannot be Catholics and Christians; we cannot obey Christ and the Pope; for "no man can serve two masters."

**CANNOT FOLLOW CHRIST
AND HUMAN CREEDS**

All human creeds of a religious nature are contrary to God's word. There is not a one of them that does not add to the word of God, take away from it, or pervert it in some way. One of the great Restorers is reputed to have said something like this: "If a creed is more than the Bible, it is too much. If it is less than the Bible, it is too little; If it is the Bible it is not a human creed." To illustrate the point and show that some creeds place themselves ABOVE GOD and the Bible I quote from the Methodist Discipline, 1940, Article 362. "The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards of rules of conduct contrary to our present existing and established standards of doctrine." But even more tragic than this is the statement on page 2 of this same book which says, "We have, therefore, expected that the DISCIPLINE would be administered, not merely as a legal document, BUT AS A REVELATION OF THE HOLY SPIRIT WORKING IN AND THROUGH OUR PEOPLE." (This last emphasis is mine. V.B.) So, beloved, you see how the "Councils of the Bishops" who gave the "Episcopal Address" looked upon their man-made institution and their creed which is composed largely of the "doctrines and commandments of men." These assertions from Methodist leaders, and other such like things, have led the great mass of people who are Methodists to have but little regard for the Bible. In fact, they like so many others, do not hear the Bible taught from their pulpits. So more and more, they know less and less about God's truth. But remember, "There is one Lord," and "No man can ever serve two masters (lords)."

The Baptist Manual is equally as human in its origin and in the things bound upon their members. After quoting what we call the Great

Commission which states the necessity of faith, repentance and baptism to be saved, the writer says, "Surely the language of this commission is plain." (Baptist Man. p. 80) To which I say, Amen. But where is the Baptist church that will tolerate this "plain" teaching of the commission? True, they hold to a proper form, or act, for baptism. We all know that baptism is a burial and resurrection. (Rom. 6:3-4) But why do good, sincere Baptists allow their preachers to continue to ridicule and set at naught the commandment of Christ the Lord? The same "plain" commission that shows baptism to be for believers also shows that it is a condition of salvation. But this is the way of all human creeds as they usurp the authority of Christ, THE LORD.

This same Manual also says, "There is a maxim of law, that the expression of one thing is the exclusion of another." (Page 81) Now the author of this part of the Manual is striking out boldly against infant baptism, so called. With him we agree that the Scriptural teaching for baptizing mature believers eliminates the infants. But does not the same rule eliminate the Baptist church? Does not the "expression of one thing is the exclusion of another" exclude all denominationalism? If not, why not? Why does not "one body" which is the church, exclude two bodies, or two hundred? And if the Lord Jesus Christ is to be our Ruler, and his word our guide, why not be satisfied with that and do away with all the creeds of men and the institutions that have come into existence through a departure from God's word.

**WE CANNOT SERVE CHRIST AND
SELF-**

Serving Christ as LORD will lead us all to deny ourselves. (Lk. 9:23) This means that our own wills are brought into subjection to the LORD'S WILL. Self-denial will lead us to bring ourselves under the complete control of Christ. We are servants to whom we yield ourselves, says the apostle Paul. (Rom. 6:16) Hence, to yield ourselves to Christ as Lord is to be a Christian only and continue to obey his gospel as long as we live. Love for God will create love for his children, and this in turn will give us confidence in the day of Judgment. (1 Jn. 4:17) Now, who or what, is really THE LORD OF YOUR LIFE?

Hurtful Extremes

If a summary of our brotherhood ills should be sought, the term "EXTREMISM" would probably fit best. "Radicalism" is one definition that should not characterize sober-minded folks, but that this connotation of extremism often describes us is undeniable.

There is a sense in which we are to be radical. We are different, peculiar, set apart from the world. The standards by which men measure a people or movement places most of us in an extreme position that God requires we occupy. Both Jesus and John the baptizer were thought mad or extreme by the religious community in which they moved.

Extremism has been the perennial problem of the religious world "lo these many years." Mr. Luther's rebellion against the extreme doctrine of salvation by works led him to embrace the equally damaging extremity of salvation by faith alone. The religious world has not yet recovered from this extreme position. (Gal. 5:6; James 2: 14-26). This same kind of action and counter-action has characterized us in many of our brotherhood squabbles. It seems that we will go to any length to stay out of the middle of the road. This has been off limits to most of us in recent years.

The heat of controversy regarding church cooperation and related matters produced statements like the following: "There is no



R. W. GRAY

(Continued on page 4)

A Better Congregation Begins With Me No. 2

(Continued from page 1)

done despite unto the Spirit of grace." (Heb. 10:29.) Forsaking the assembly was the beginning step of this separating process from the saving Christ. When brethren begin deliberately to forsake the assembly the danger alarm has already sounded.

A devout Christian once told the writer that one of the sweetest anticipations he has of heaven lies in the glorious prospect of worshipping God every day. Brethren, this devout disciple has caught a glimpse of the beauty of eternal worship as it is so beautifully delineated in Revelation 4 and 5. Attitudes like this would solve our church attendance problems immediately. Our Bible classrooms would be full on Sunday mornings and Wednesday nights. Some congregations would even have to hold dual services on Sunday nights and during gospel meetings to accommodate all those who were eager to worship the Lord in the beauty of holiness. Church attendance is the life's blood of any congregation. A better congregation begins when we worship with a greater degree of regularity.

A BETTER CONGREGATION BEGINS WHEN WE WORK MORE

Becoming a Christian involves work. The Jews once asked Jesus how they "might work the works of God. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29.) To the inquiring believers on Pentecost Peter said, "Save yourselves (human effort on their part) from this untoward generation." (Acts 2:40.) Thus becoming a Christian involves work. God by grace saves when by obedient faith we completely comply with all conditions upon which salvation has been predicated. Remaining a Christian involves a lifetime of work. Paul commanded the Philippians to "work out your own salvation with fear and trembling." (Phil. 2:12.) The church "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.) Those who accept are to do so with the realization that they are to be "labourers" and are to be sent "INTO HIS VINEYARD." (Matt. 20:2.) A vineyard is a place of work, not a realm for spiritual retirement.

It takes work to become a fruit bearing branch for the great vine of which each Christian is a vital part. Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8.) Work will produce fruit. The bearing of fruit brings glory to the Father. In this manner constant discipleship is maintained.

Paul wanted people to stay busy in the Lord's work. Paul was a busy Christian himself. He served a busy Master. He knew that diligent toil is productive of a useful and happy life. To the Corinthians he wrote, "For we are labourers together with God: ye are God's husbandry, ye are God's building." (I Cor. 3:9.) "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58.) He taught the Galatians that a "faith which worketh by love" is spiritually worthwhile. (Gal. 5:6.) Paul informed the Ephesians that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) He strongly commended the "work of faith and labour of love" in evidence among Thessalonian brethren. (I Thess. 1:3.) Through Titus he has taught us that we should be "zealous of good works", "be ready to every good work", "be careful to maintain good works" for they "are good and profitable unto men", and that we should "learn to maintain good works for necessary uses, that they be not unfruitful." (Titus 2:14; 3:1, 8, 14.)

Every member at work would not only make better congregations throughout the brotherhood but would be the best possible panacea for internal problems presently plaguing numerous congregations. As a boy working on a farm in West Tennessee we learned that a team of horses or mules could not kick against the traces of a

were pulling. When one part of the doubletree would come back toward the plow and one of the team would kick against the traces, we knew he was shirking his duty. He could not kick and pull at the same time. We used to have a mare and her son for a team. It did not bother him at all to allow his mother to pull 75 per cent or more of the load. He frequently preferred kicking against the traces to pulling his share of the work and thus keeping the doubletree fairly well even. Church members cannot kick against the traces of the gospel and be pulling their share of the gospel load.

We once heard of a man who arose from his baptism with this question on his lips, "Now what can I do?". Would you not love to preach for a congregation where such a worthy sentiment pervaded the entire flock? How would you like to be an elder over such a congregation where everyone had a mind to work? Would you not like to have your membership where such universally prevailed? Such a noble resolve needs to spread throughout every congregation.

Unless we have learned all the Bible we need to know, have prayed as much as we should have, have taught God's Word to everyone in our community who will listen and heed, have visited all the sick, shut-ins, bereaved and the lonely and have extended a helping hand to everyone we could, then there is no room for spiritual unemployment in our life. There is never any reason for there being spiritual unemployment among the able-bodied of the Lord's army.

A better congregation truly begins when we love more, give more, worship more and work more. What will your home congregation do if everyone does as you do?

Hurtful Extremes

(Continued from page 3)

evidence that any church ever helped one who was not a saint." "It would be a sin to take a dime from the church treasury to feed an infant on the very doorsteps of our meeting houses, and the church that would do so will send all its membership to hell, unless they repent." "It would be sinful for one church to send a New Testament to another church." And on the other side of the issue some were heard to say: "We do many things for which we have no scriptural authority." "It is not necessary to be bound to the Bible in everything we do." "The church is at liberty to do anything an individual can do."

There is little doubt in the mind of this writer that most on both sides of the aforementioned position were more level-headed and less inclined to radicalism than the statements quoted. But the sad fact is that these radicals were heard above the voices of reason and common sense. The results are here for all to see and for generations yet unborn to mourn. They are a stink in the nostrils of Jehovah and a shame to His elect. Such is the hurtful effect of extremism.

Present brotherhood problems are complicated by a tendency to extremism. There is a danger that in viewing some of the effects of higher education many will become anti-education, anti-college, etc. The same danger exists in the minds of the educated. They are inclined to scoff at the soundness of great men of both the past and present on the grounds of their lack of formal education and assumed lack of intellectualism. THERE IS NO COMMON SENSE REASON FOR THE EXTREMES ON EITHER SIDE OF THIS MATTER. While we must be alert to the dangers lurking in the unexpected places, such as religious and secular schools, we must never allow ourselves to place a premium upon ignorance. While we value the work of the pioneers and owe them much, we must avoid thinking of them as infallible.

The silly and ridiculous extremes to which some are going in an effort to "salvage" our young people is an effect, many of us are the cause. While we have talked of a vital and meaningful life in Christ our young people have witnesses little in our lives that would verify it. As a result some are now falling for the "better-felt-than-told" concepts of SALVATION. And our failure to adequately stress the part grace plays in the redemption results in a "grace

only" idea within the hearts of would-be youth leaders and their followers. Lack of genuine love exemplified in far too many congregations creates a circumstance in which the "all-night, hand-holding, long-haired, beard-growing prayer circle" has a real appeal to youngsters. Failure to evidence the presence of the Holy Spirit in our lives is causing some to fall into the Pentecostal trap of radical, unscriptural extremism.

The whole posture of the Restoration Movement can be viewed as one of opposing extremes. On the one hand we find the "holier than thou art," and the "we've got the truth, the whole truth, and nothing but the truth," group. On the other hand, we have the "TRUTH IS ILLUSIVE," and the "there will be saints in heaven who were never members of the Church of Christ". Both extremes are wrong. If our problems are ever settled it will certainly not be done by either of the aforementioned radicals. WE DESPERATELY NEED TO RECOGNIZE THAT THERE IS A FIXED TRUTH, THAT TRUTH IS CONSTANT, NOT FLEXIBLE. BUT WE NEED TO RECOGNIZE, ALSO, THAT WE ARE HUMAN AND CAN ERR; THAT WE MUST REMAIN OBJECTIVE, HOLDING FAST TO TRUTH LEARNED UNTIL MORE TRUTH, BASED UPON A THUS SAITH THE LORD, IS LEARNED. We need the voice of certainty, of course; but we need the spirit of investigation as well.

Let us seek to avoid extremism beginning with ourselves. MAY GOD GIVE US THE WISDOM TO KEEP OUR FEET ON THE GROUND IN THESE TRYING TIMES! We can learn from extremists but we must avoid their practices. There is usually an element of truth in extremes. Failing to recognize this causes the extreme counter-action we have discussed in this article. TRUTH HAS A WAY OF ASSERTING ITSELF. BY KEEPING A LEVEL HEAD WE ARE IN A POSITION TO SIFT THE WHEAT FROM THE CHAFF, TO SIFT THE GOLD FROM THE SAND. WE MUST BE EXTREME ENOUGH TO BELIEVE THAT THE BIBLE IS THE WORD OF GOD AND THAT WE CAN AND SHOULD UNDERSTAND HIS WILL. WE ARE TO HAVE AN EXTREME LOVE FOR THE TRUTH, AN UNQUENCHABLE THIRST FOR KNOWLEDGE, AND A SPIRIT OF HUMILITY, IF WE WOULD FINALLY KNOW ALL THE TRUTH THAT WILL MAKE US COMPLETELY FREE.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.)

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." (Heb. 10:23-25.)

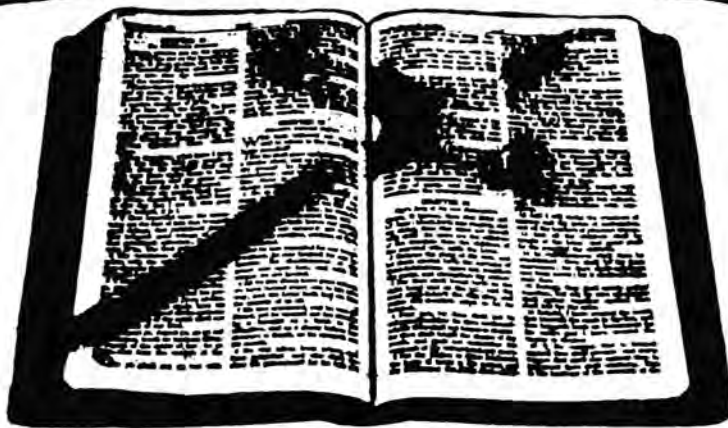
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"Work out your own salvation with fear and trembling." (Phil. 2:12.)

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11.)

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 Faith No. 1

Virgil Bradford

God's word teaches that there is "one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, and one God and Father of all, who is over all, and through all, and in all." (Eph. 4:4-6) These seven points understood, and respected, would revolutionize the religious world. We have discussed the first four of these and now consider the fact that there is "ONE FAITH". The "unity of the faith" is a goal to be sought by every generation (Eph. 4:13). But as men think of the "church of your choice" they also entertain the idea that one's faith makes no difference as long as he is sincere in his belief.



VIRGIL BRADFORD

delivered unto the saints". Jude had thought to write of "our common salvation" but was constrained now to change the message for some reason. And that reason is stated: He says, "For there are certain men crept in privily - ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." Knowing that his readers would be aware of what "the faith" was he gives his time to exposing the false teachers and warning them by the pronouncements of eternal judgment upon them. So, the faith is something to contend for.

But the faith is something that was preached, and which is to be preached, to all men. In Romans 10:8 Paul uses a quotation from Deuteronomy 30:14 and makes the application to this age. "The word is nigh thee, in thy mouth, and in thy heart: that is, the words of (the) faith which we preach." In this Scripture "the faith" stands in contrast to the law by which the Jews sought to establish their own righteousness, and failed. Paul, in recounting the early years he spent as a Christian tells that some reported that "He that once persecuted us now preacheth the faith of which he once made havoc; and they glorified God in me" (Gal. 1:23, 24.) Honest men and women everywhere ought to insist that their preachers preach "the faith which was once for all delivered to the saints". Try it, and see what happens.

"The Faith" must be obeyed if it is to benefit those who hear it. In the early days of the church in Jerusalem we learn that "the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were OBEYED TO THE FAITH." (Ac. 6:7) The apostles of Christ "received grace and apostleship, unto obedience of (the) faith among all the nations, for his name's sake" (Rom. 1:5). In closing the letter to the church in Rome Paul says that the mystery that had been hidden "is now manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of (the) faith" (Rom 16:26). (Three times I have placed a (the) before the word faith to indicate that the article is expressed in the original text of the Scriptures.) This "faith" is exactly that which Paul refers to in Romans 6:17-18 where he wrote that "ye became obedient from the heart to that FORM OF TEACHING whereunto ye were delivered; and being made free from sin, ye became servants of righteousness."

MAN ON BATTLEFIELD?

A preacher once said to me, "Then you don't have a message for the man on the battlefield." He said this not knowing that there is "one faith" and because he did not know that the faith is the gospel of Christ. So if God has a message for "the

man on the battlefield" it is no different from the message for those off the battlefield. The message of Christ is one, and God is no respecter of persons. What he demands of one to be saved, he demands of all, and that includes you and me.

Instead of "striving for the faith of the gospel" (Phil. 1:27) multitudes are "teaching for doctrine the commandments of men". Hence, as Paul would say, They preach another gospel, which is not another (Gal. 1:6-8.) The teaching of any man, or men, contrary to that revealed to us through the Scriptures is false and without power to save. All of us need to forget our opinions and ideas and preach the word of God, the "faith once for all delivered to the saints". From the foregoing we see that "thy faith" is something to be preached, contended for and obeyed to the saving of our souls. Then "stand fast in the faith" (1 Cor. 16:13).

SOME SHALL DEPART

(Fall Away)

"THE FAITH" of the gospel is one divine, inspired system that came from God to save men. To say there is one faith is saying there is one gospel, that is, one real, true saving gospel of the Lord Jesus Christ. But some "depart" from it, as Paul wrote, "But the Spirit speaketh expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1). Some simply fell away from the faith, they stopped giving heed to God's word, and were led into a state of infidelity and disobedience. Two points of evidence were "forbidding to marry, and commanding to abstain from meats" etc. Anything else that causes men to disregard the pure teaching of Christ and the apostles is false, "another gospel", as it were, and condemns rather than saves.

The preciousness of this faith is expressed by Peter this way: - "To them that have obtained a like precious faith with us in the righteousness of our God and the Saviour Jesus Christ: - seeing that his divine power hath granted unto us ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his PRECIOUS AND EXCEEDING GREAT PROMISES; that by these we might become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (2 Pet. 1:1-4). The gospel (the one faith) is the power of God unto salvation, and we hope that many will become obedient to it as they become aware of its power to lead them to Christ and salvation. Then "continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel" (Col. 1:23). This means that we obey the gospel, not only in putting on Christ in baptism, but continuing all the days of our life to walk by faith in him who died that we might live.

BIBLE CONCEPT OF THE FAITH

It is sometimes difficult to distinguish between "the faith" as we are now considering it, and "faith" which refers to one's individual belief. But some references are too clear to be misunderstood.

Jude instructs us in Jude 3 to "contend earnestly for the faith which was once for all

WORDS of TRUTH

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More About Debate

GUS NICHOLS

This is an effort to keep the record straight. Some time ago Brother David Harkrider, of Birmingham, editor of a paper called "Sound Doctrine", tried to prove in his paper that an orphan home in which some of us are interested, and which we believe to be scriptural, is "SIMILAR" to the "MISSIONARY SOCIETY", an ecclesiastical institution which none of us would endorse. I reviewed his arguments in WORDS OF TRUTH. His reply was a challenge to meet me in debate.



GUS NICHOLS

I reviewed his arguments in WORDS OF TRUTH. His reply was a challenge to meet me in debate.

THE CHALLENGE

He says, "Our second answer is an offer to meet Brother Nichols in a debate on this subject." What he called "this subject" strictly interpreted would have meant that the few similarities between the orphan home and the missionary society proved the orphan home to be wrong. But I do not think this is exactly what he meant by "this subject", but he rather meant the subject of the orphan home, apart from the missionary society, as far as debate is concerned, or at least as far as the proposition is concerned.

NICHOLS-BATTS DEBATE

Referring to the Nichols-Batts Debate, Brother Harkrider said, "Do not be misled, Brother Nichols is a skilled debater, a veritable Goliath whose only fear is the power of truth. He has had many debates; the most recent with a denominational preacher about a year ago in Anniston. He is not adverse to debating brethren. He was not reluctant to engage me in a one-sided debate through his paper. . . . It may be that he feels his position can only stand in a one-sided debate. If this is so, he will refuse to enter an honorable debate like the one in which he answered the denominationalist."

I AGREED TO THAT KIND

In WORDS OF TRUTH of Feb. 14, 1969, in which I replied to the foregoing challenge, I agreed to the kind of a debate that I had with Mr. Batts, the man and debate he referred to at Anniston, Alabama. I pointed out the fact that in that debate Mr. Batts was selected by one of his congregations and endorsed by all the other congregations in the area to represent them in debate. Then, since both sides wanted a debate, one of our congregations in the area selected me to represent the truth in the debate, with all the other congregations in the area to cooperate in supporting the debate with their presence, and with their means if necessary. Then I said, "I would no more accept the challenge of

some preacher to move into a community and hold a debate with him, without the invitation of my brethren, than I would accept the invitation of someone to come and preach in a meeting without invitation from the elders."

MY AGREEMENT

I said in the article in WORDS OF TRUTH, "Yes, I will debate you, Brother Harkrider, in Birmingham, Alabama, in the kind of a debate I had with Mr. Batts in Anniston, with the same background circumstances for my invitation to engage in the debate."

WHAT WERE THE CIRCUMSTANCES?

1. Mr. Batts was chosen and endorsed by his people—not only by a local congregation of them, but their other congregations agreed to stand behind him in the debate. They all wanted a debate, and agreed to not only attend the debate, but bear their part in the rent and cost of the centrally located auditorium.

2. Then all our congregations in the Anniston area wanted to accept the challenge extended to them for a debate. They likewise agreed to get a man to defend the truth in debate with Mr. Batts, and one congregation agreed to take the lead and oversee the whole matter of the debate, select the debater on our side and handle all the details, being assisted by sister congregations in the area, all of which expressed their wishes for the debate, and agreed to help bear expenses on our side for the cost of the auditorium, advertising, etc.

3. Then some brethren, four or five in number, including Brother Howard Blazer, came to see me at The Alabama Christian College, where I was lecturing, and said a certain church in Anniston had decided to invite me to do the debating on our side, and said the other congregations in the area were for the debate, would attend it and back it up with their prayers and whatever support was needed. I signed the propositions and they returned with them to announce and prepare for the debate, which materialized on scheduled time, did much good and the manuscript is now in the hands of the printer.

Only once in my life have I ever turned down that kind of an invitation for a debate, and then I was slowly recovering from heart trouble, which had kept me below par for several years. These facts show that I did not invite myself for a debate in Anniston, and thus ignore church autonomy.

THE FACTS IN THIS CASE

1. I have not been informed that our congregations in Birmingham want a debate in that area.

2. Neither have I been invited to engage any one in that area in debate. The elders of our congregations in that area are, I believe capable of running their own business, and of having meetings, debates, and the like when they wish to have such. An "Anti" preacher said here the churches would invite me to debate if I would ask them to do so. Well, I have preached the gospel now for more than fifty one years and I have never asked a church to invite me for either a meeting or debate. I have not talked with anyone in Birmingham about a debate there, and know nothing of the general interest, or lack of it, in that area, with reference to a debate. Our "Anti" brethren may think that their bragging, boasting and the like promotes a good background feeling and spirit for a debate, but I do not.

WHY I SIGNED A PROPOSITION

Being personally challenged for a debate by Brother David Harkrider, I accepted the challenge with the provisions stipulated that the discussion would be like the Nichols-Batts debate, as he had said he wanted that kind of a discussion.

THE PROPOSITION

"According to the scriptures, it is a sin to take money out of the treasury of the church with which to support hungry, destitute, children in a home which is organized and incorporated, and not having the Husband-Wife relationship."

A F F I R M A T I V E —
NEGATIVE—Gus Nichols

A Tragic Request

FRANKLIN CAMP

One of the most tragic requests of the Bible is found in I Samuel 8:5. The elders of Israel came to Samuel and asked him to appoint a king over Israel

so they could be like the nations around them. This day marked the beginning of the end of ten tribes and laid the ground work for the captivity of the two tribes.

The elders of Israel tried to make it appear that they wanted a king because Samuel's sons did not walk in the way of Samuel. But this was not the real reason for their request. If the only thing that bothered them had been Samuel's sons, they would have asked that they be removed and put good men in their place.

The wickedness of Samuel's sons did not give the elders of Israel the right to ask for something different. The wickedness of Samuel's sons was not justification for asking for a king. Samuel's sons simply became the scapegoat for what Israel wanted—a king so they could be like the nations around them. The voice of the elders of Israel is rising in our day and crying for a change in our image. Their pretense for the change is legalism, education and degrees. The real reason is to be like our religious neighbors. We would do well to read the history of Israel and learn its lesson well. The alternative will be compromise and captivity in a world of liberalism and modernism.

THE STRENGTH OF ISRAEL

The strength of Israel was in the very thing they wanted to give up. Israel had prophets that no other nation had. The prophets of Israel gave them their strength and power. Through the prophets came the knowledge of God and with this knowledge their power. Faithfulness to God in obedience to the direction given them through the prophets had enabled Israel to win battle after battle. Every battle fought under the banner of their God and in keeping with His directions through His prophets had brought them victory. Looking back through the telescope of time it would seem to me that a blind man in Israel could have seen this truth. But men do not see what they do not want to see. The elders of Israel rather be like their neighbors than to be right. They cared not for distinctiveness that made them different. The only reason that Israel had for existing was their distinctiveness that set them apart from other nations. If they gave this up they could make no contribution for the benefit of a corrupt and evil world. What the world needed then was not more nations like the nations that surrounded Israel but a nation that was different. Thus Israel exchanged their strength for weakness and ruin.

THE STRENGTH OF THE CHURCH

The strength of the Church has been its knowledge and faithfulness to the Bible. A multitude of men, lacking formal education, but men that knew the Bible from cover to cover have made the Church the power it is today. Men with a Bible in their hand and a determination in their heart to follow it all the way back to Jerusalem shook the strong holds of error until they ran for cover. The Bible, known, loved, taught, from every school house and brush arbor, found its way into the hearts of men until a mighty army of faithful pioneers shook the very foundations of denominationalism. The weakness of denominationalism was its neglect of the Bible. The Bible and creeds of men had met in a mighty battle. The Church, with only the Bible as its guide, won battle after battle. The Bible was its strength. The Bible gave the Church its power.

But the cry of today is let us forsake our strength—the Bible—and become like our religious neighbors. The Church today is not looking for men with BIBLE KNOWLEDGE. In all too many instances it is looking for preachers that are MIXERS. Many elders are looking for preachers that can mix with everybody and offend no one. They want men that can mix the latest headlines with a scripture text and call it a sermon. They want men that can quote poetry but not scriptures. They want men that can give the page, paragraph and line from the modern theologian but not chapter and verse.

The Church today is looking for promoters and organizers. Many preachers are so busy promoting so many things until they have no time to promote the truth. Some preachers are so busy organizing everything until they have no time to organize a sermon. The one thing that preachers ought to study first, second and last—is studied least of all. What would happen in the medical profession if

(Continued on page 4)

A Christian Just Like Paul No. 1

The setting of Acts 26 takes place in Caesarea, the Roman capital of Palestine. Paul's two year imprisonment nears its conclusion. Circumstances develop to the place where the imprisoned apostle is permitted the liberty to defend himself before young King Agrippa II. Instead the grand old soldier of the cross decides to promote with fervency the Christian cause and makes a supreme effort to convert the young King to Christ. What a noble accomplishment if a member of the Herodian family can be persuaded to cross that wide gulf which had separated it from Christ and Christianity. For sixty years that gulf had existed and had been made greater by the atrocious deeds of his great grandfather—Herod the Great, his great-uncle—Herod Antipas and his own father—Agrippa I whose infamous role in Biblical history is related by Luke in Acts 12. Drusilla, a sister to the young king, had already heard Paul preach "concerning the faith in Christ". (Acts 24:24.) That great and moving sermon had been built upon the trio of gospel facts such as "righteousness, temperance, and judgment to come, . . ." (Acts 24:25.) Now the young monarch and another sister, Bernice, will have the opportunity to hear Christ proclaimed.

During the actual presentation of this great and gifted discourse Paul was rudely interrupted by the new Palestinian governor Festus who "said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:24-29.) Paul's fervent wish for all his eternal bound auditors was that each could be exactly what he was. The one exception the impassioned evangelist made was in reference to his bonds. The chains of Roman imprisonment he would wish upon no man. What exceptions would we have to make when we are persuading people to become what we are religiously? Paul desired for Agrippa and others to be as he was. To the degree he followed Christ he strongly urged a like emulation from others. (I Cor. 11:1.) How was Paul a Christian?

PAUL WAS A CHRISTIAN IN NAME

This glorious appellation was not to be placed upon the hazy horizon and but seldom worn. It was a name in which Paul could at all times glorify God and honor the Captain of his salvation. Wearing that name so honorably as Paul did immediately identified him as belonging to the Christ. Paul was intimately connected with his name from its beginning. He was present at Antioch in Syria when "the disciples were called Christians first in Antioch." (Acts 11:26.) We strongly reject the idea that the origin of this name came from the camp of anti-Christian opposition. First century disciples did not allow their enemies to become their spiritual legislators either in the name to be worn or doctrine to be espoused. Neither is the name to be traced to a human derivation from the disciples who first wore it. They were not in the habit of doing anything unless they possessed an expressed mandate from heaven authorizing such. This writer believes they had such in this case. The Messianic prophet had



ROBERT TAYLOR JR.

predicted that "the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." (Isa. 62:2.) It becomes a matter of noteworthy significance that Gentiles tasted of God's salvation in Acts 10 and the giving of the name Christian occurs in Acts 11 in a congregation composed of both Jews and Gentiles. The name Christian is the only name God's people wore in New Testament times which can properly fulfill the new name prophesied of centuries before. Since Paul was an inspired man of God he may have been the very instrument through whom God supplied this new and beautiful name. If correct in this, how dear this name would have been to Paul all the days of his eventful life. How dear and precious this name should be to us.

Paul sought to make a Christian out of Agrippa. A surface reading of this chapter immediately furnishes this conclusion. Agrippa realized Paul's intent and mentioned it in Acts 26:28. Whether the king spoke sincerely or sneeringly does not argue against Paul's ardent intent to make a Christian of this young monarch.

Paul surely would have joined hands with Peter as the former fisherman wrote that "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet. 4:16.) We feel perfectly confident that Paul would have never by-passed the Saviour's name to wear the name of a worthy patriarch, an exalted prophet, a fellow apostle, or a recent rabbi. The name Christian brings glory and honor to the Father and the Son.

Paul dealt with party names in the beginning of the first Corinthian epistle. Strong denunciation toward this infant error flows in every line written

in I Corinthians 1:10-16. Wearing the names of Apollos, Cephas or Paul met with his determined opposition. Unless one has been to Calvary for us and we have been baptized into his name, we have no right to wear his name religiously. Hence our religious neighbors have greatly erred each time they have called us Campbellites. We were not baptized into his name nor by his authority. Everything we believe, teach and practice about baptism or any other doctrine of the New Testament was a part of the eternal record hundreds and hundreds of years before Alexander Campbell's birth in 1788. Mr. Campbell did not go to Calvary for us. The writer has held some ten or more gospel meetings within just a few miles of Bethany, West Virginia. We have been thrilled a number of times to visit the Campbell mansion in Bethany which is still well preserved though Mr. Campbell died 103 years ago. On one occasion the lady directing the tour showed us the very bedroom and bed where Mr. Campbell expired. He did not die on Calvary for my sins. Only Jesus did this. We have been baptized into His name. Were these two essential qualifications for wearing religious names to be properly and scripturally established today, all improper ones would be ready to fade into the deserved oblivion where they rightfully belong.

Paul would have no sympathy for those who cry that "there is nothing in a name". Paul was a Christian and this name mattered. He wore it. He sought to persuade others to wear it also. Were he alive today he would still be a Christian in name. He would wear no prefix before it; he would tolerate no suffix after it. Paul was truly a Christian IN NAME.

(To be continued)

Freed-Hardeman College Bible Lectureship

JAMES A. HORTON

Each year, in the month of February, thousands of Christians from all over the South gather on the campus of Freed-Hardeman College in Henderson, Tennessee. Their purpose: To attend the annual Bible Lectureship Program of the college. This lectureship consist of special lectures by some of the most prominent preachers of the church. Special classes are also conducted during the four and one-half day lectureship.

Here is a brief outline of the lectureship to be conducted this year, February 3-7, 1969:

SPEAKERS: James Meadows, James Fowler, Earl I. West, B. C. Goodpasture, Guy N. Woods, Gus Nichols, Batsell Barrett Batsell, and many others.

LECTURES: "The Challenge To Believe In God," "Challenges From Church History," "Challenges in 1 Tim., 2 Tim., and Titus," "The Challenge to Persevere The Bible," and many others.

SPECIAL CLASSES: "How To Have A Successful Meeting," "How To Teach Young People," "How To Teach Children," and others.

Other activities include an appreciation dinner to be held in the honor of Bro. C. P. Roland who has been affiliated with Freed-Hardeman College for about forty years. Gospel singings will be conducted by Bro. Kelly Doyle, director of the college chorus for 17 years.

Peter said, "As newborn babes, desire to sincere milk of the word that ye may grow thereby." (1 Pet. 2:2.) Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.) Paul recorded, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.) To this principle of studying God's word and seeking after his righteousness, James added, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) Everyone must agree that a



JAMES A. HORTON

lectureship, in which the word of God is taught, is a good work and that it is good to attend such. Paul spoke to Jesus Christ, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS." (Titus 2:14.) The use one's time and money to attend a college lectureship program in which the word of God is to be heard must be accredited to him as being a good work on his part. If we are sincerely "zealous of good works", we will look for such opportunities to grow in our knowledge of God's word.

I present a challenge to every member of the church in Walker County as well as others who read this article: **PLAN NOW TO ATTEND THE FREED-HARDEMAN COLLEGE LECTURES!** You may not be able to stay the entire week so why not go up for a day? Henderson is just a 3 hour drive from Jasper. If you would like to stay the entire week, write W. A. Bradfield, C-O Freed-Hardeman College, Henderson, Tennessee 38340, for further information about where to stay. Many motels in the area are available.

I have taken time to write this article about the Freed-Hardeman College lectures because I know how much they can mean to your life if you attend this year. Maybe you have never attended any function on a Christian college campus. Now is the time! Parents -- this is the most appropriate time to introduce your teenager to the atmosphere which prevails on the Christian college campus. Elders -- this is your opportunity to learn now to better direct the affairs of the church as well as to learn what is happening in other congregations throughout the country. Deacons and teachers can learn now to better serve and teach in the local congregation. The lectureship is for everybody.

It is difficult for me to explain every facet of the lecture program and just how important each class or lecture can be to your spiritual welfare. But this I know: You will never forget the lectures, classes, singings and associations of the Freed-Hardeman Lectures.

Remember the date: February 3-7, 1969. If I can be of help in your planning to attend the lectures please write me in care of the Sixth Avenue Church of Christ, Jasper, Alabama 35501. If you can attend, accept the opportunity. God will bless you for it.

A Ring of Truth

One of the astonishing aspects of Jesus' ministry, so far as his contemporaries were concerned, was His positive approach toward the burning issues of the day. Matthew says, "... the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." (7:29). This same spirit of aggressiveness, of absolute certainty, of



R. W. GRAY

genuineness of purpose, characterized the attitudes and teachings of the Apostles of Christ. Peter wrote, "For we have not followed cunningly devised fables. . . We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place. . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:16, 19, 21). Paul said, ". . . for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that which thou has heard of me. . ." And again, "And the things that thou hast heard of me among many witnesses, the SAME commit thou unto faithful men, who shall be able to teach others also." (2nd Tim. 1:12-13; 2:20.)

The Christian religion was not founded upon the hesitating, vacillating sand of uncertainty. The eternal truths upon which it rests are fixed. These truths were settled in the court of heaven and have been transmitted by the Holy Spirit through inspired men. (Ps. 119:89; Matt. 16:19; Acts 2:4; 1 Pet. 1:12; 1 Cor. 2:10-13).

Can you imagine Jesus saying, "I think," "I assumed," "I speculate," or "it is, in my opinion, thus and so?" Can you feature Paul telling his brethren that they should refrain from exposing the religious errors about them lest they appear to be sectarian and narrow? Did not the Apostle Peter command all saints to "sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:?" (1 Pet. 3:15) In this he does not seem to fear that some would accuse members of Christ's Church as being "know it alls."

We may safely conclude from the foregoing that a restoration of primitive Christianity anticipates a return to preaching that is clear and uncompromising. This is not to suggest that there was no element of sympathy or understanding in apostolic preaching; that the apostles were harsh, unreasonable or unbearable in their message of truth. On the contrary, they insisted that truth must be presented in love (Eph. 4:15) and that our words must be seasoned with salt. (Col. 4:6). But where a matter of truth was involved the apostles gave no quarters, they made no concessions.

During the crystalizing stages of the early Restoration Era two concepts OR approaches began to develop. One was dedicated to the ring of certainty in their preaching. Whenever a divine truth was discovered they preached it as a fact to believe or a command to obey. They uncompromisingly taught that God devised a plan, (not plans), of salvation, and that all responsible folk must adhere thereto if they would be saved. (Mk. 16:15, 16; Eph. 4:1-6). But another school of thought developed in which some thought of themselves as "Christians only, but not the only Christians." These thought they had discovered truth, but they were not quite sure about it. They hoped they were on the right course, but, knowing they were fallible men, felt they could never be quite certain one way or the other. This position, when carefully examined, holds only little more hope than rank Calvinism which held that the elect would have to await the coming of the Lord to know for sure about their eternal election or damnation. The fast growing, vigorous Churches of Christ, pulsating with life, are heirs of those who took the former route while the dying, decaying,

disappearing Christian Churches (Disciples) are children of the latter. Father time has marched on in vindication of those who preached a positive message of eternal truth. Success crowned the efforts of men who preached like the apostles, but final and ultimate failure followed in the wake of hesitating, halting, uncertain sounds.

When the last death toll of Protestantism has been heard history will reveal that a divided house, a confusing voice, an uncertain foundation marked the beginning of the end of a promising movement. Men will simply not build their lives upon the uncertainty of shifting sand. They live in a world of complexity in which spiritual values are known to be the only certainty there is. (2 Cor. 4:16-18). When these certainties become nothing more than "possibilities" or even changing "human theory" they will lose their value to the hungry soul. The willingness of Protestantism to change their creeds with the changing times has become her downfall.

There is, of course, the ever present danger of hiding our faces in the sand, failing to make constant investigation, and falling into error. There must be, therefore, a willingness to alter or change our course when new truth is discovered. To do otherwise would be to subscribe to the worst that sectarianism represents. But so long as the word of God is our guide and Christ our creed we must reach with unwavering certainty the truths contained therein. A certain number of bigots will be attracted, but the greater number will be a harvest of steadfast souls.

A physician is not considered bigoted or narrow who insists that a dangerously inflamed appendix must be removed for the good of his patient. This is all the light he has on the subject. This is a certain, fixed reality in his profession. However, when or if another way is discovered to arrest the infection; if research reveals that oral medicines will cure the infection, a physician would be "behind the times, unreasonable, bigoted and unbearable" to continue to insist upon surgery. In the same way Christians must stand ready to barter off a carload of opinion or error for even a thimble of truth. In the meantime God expects us to work with the light we have, to insist upon tried and tested truths, and to give no quarters with error. There is every reason to confess that we are human, hence fallible, but there is no reason at all to compromise known truths nor to abandon proved premises. We will not find the road to additional truth by relinquishing the truth we have. There is every reason in the world, therefore, to stay out of the Plains of Ono, and to press the fight to rebuild the walls of Jerusalem with perseverance and assurance. Let men say what they will, the truth will stand. We close with an old Persian Proverb:

"He who knows not,
And knows not that he knows not,
Is a fool—shun him.
He who knows not,
And knows that he knows not,
Is a child—teach him.
He who knows,
And knows not that he knows,
Is asleep—wake him.
He who knows,
And knows that he knows,
Is wise—follow him."

Shades of Liberalism

BOBBY DUNCAN

The following is quoted from the editor of a brotherhood paper: "There will be saints in heaven who never heard of the Church of Christ but there will be no one in heaven (I am not thinking of exceptions as those who lived before the cross, babies, and so on) who is not in the church which Christ purchased with His own blood. Once in the church you die in it which has no relation to 'once saved always saved'. To limit the church of Christ to what man knows as the church of Christ is to denominationalize it — no one but God knows those who are his — we just have to guess at it."

We have quoted an entire paragraph so that none will think we have lifted a statement out of its context. Perhaps the following observations concerning this quotation will be helpful:

This brother evidently does not believe that the church of Christ is the church which Christ purchased with His own blood. Else how could one be a member of the church which Christ purchased with His own blood without ever having heard of the church of Christ? This idea is identical with what the denominational world used to refer to as the invisible church, that is, that the church of the Lord is made up of the saved in all denominations and that no insitution on earth can be identified as the Lord's church.

This idea is further seen in his statement that "to limit the church of Christ to what man knows as the church of Christ is to denominationalize it". Was this true in the days of the apostles? Was the church in apostolic times limited to what man knew as the church? Or were there in every community people who were members of the church purchased by the Lord's blood, who had never heard of the church of Christ? The Bible knows nothing of such an idea. Acts 5:11 says, "And great fear came upon all the church. . ." Was it all the church, or was it limited to what man knew as the church? Acts 8:1 says, "And at this time there was a great persecution against the church. . ." Was this persecution really against the church, or was it limited only to what man knew as the church? Acts 11:26 says, "they assembled themselves with the church. . ." Is this true, or should the writer have said that they assembled themselves with what they knew as the church? Acts 14:27 says that they "gathered the church together. . ." But is that really what they did? Just gathered together what they knew as the church? And, of course, Paul was really off base when he said in 1 Cor. 14:23 "If therefore the whole church be come together into one place. . ." He should have said, "If therefore the whole of what man knows as the church be come together into one place. . ." Didn't he know that he was denominationalizing the church at Corinth by referring to those who came together into one place as the WHOLE church?

Who is really denominationalizing the church? Certainly it is not those of us who preach that the church of Christ in the world today is identical with the church we read about in the New Testament, and that men and women must become members of it in order to please God. Rather it is those who say that the church of Christ as men know it is not the church purchased by the blood of Christ. And this is exactly what our brother is arguing.

Is it true that we can only guess at whether or not we belong to God? Certainly not! 1 John 2:3 says, "And hereby we do know that we know him, if we keep his commandments". If we believe the Bible we can also know that those who do not obey the gospel are lost (2 Thess. 1:6-9). There is no guessing.

There is also no guessing that it is time for preachers of the gospel to rise up with one voice and cry out against any doctrine that would lead us away from the old paths and make the church of our Lord nothing more than a denomination.

A Tragic Request

(Continued from Page 2)

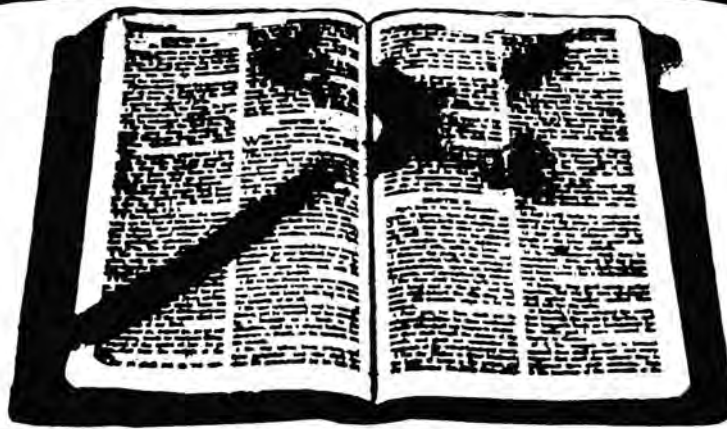
many of the doctors studied the rules of baseball all the time and occasionally looked at a book on medicine? Would you want to go to a dentist that spent most of his time studying the bones of a man's feet? But today we want a man to get into the pulpit to "DOCTOR" our souls without having studied the only book that has the remedy.

The time is late! The choice is ours! We can hold to the Bible which is our strength, or we can neglect it and become like the denominations around us. But let us not forget the consequences of our choice!

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11.)

I wonder if the reason why the devil tells people to stay at home when it rains is that he knows they will burn better dry.

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the word of truth"
Acts 20:25
"Grace and truth shall come by Jesus Christ"
Jn. 1:14

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There Is One Faith No. 2

Those who hold to the idea of many "faiths" do so in plain contradiction to the word of God. "There is one faith," wrote the inspired apostle. (Eph. 4:5) It is sometimes difficult to determine whether a reference is to "the faith" or to a personal faith in "the faith" which is the gospel plan of salvation. Remember, however that "the faith" is the whole scheme of human redemption apart from which we have no promise or hope of salvation. The fact remains that many thousands have been led to believe that their particular faith makes no difference as long as they are sincere and think they are right.



VIRGIL BRADFORD

THE FAITH TO A CHRISTIAN

The faith of the gospel is precious to a child of God. This does not mean that he worships or idolizes the faith but that he recognizes that Christ has delivered to us by the Spirit the means of salvation. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by (the) faith." (Ac. 15:8-9) It is "the faith" that shows us our sinfulness and our need of Christ. It is "the faith" that declares unto us that "Christ died for our sins." And it is "the faith" that tells us what to do to be saved. (Rom. 3:23; I Cor. 15:1-4; Mk. 16:16; Ac. 2:38)

JUSTIFICATION BY FAITH

That no man could be justified by the law of Moses is evident. This truth is many times set forth in God's word. Even the Old Testament predicted that the time would come when God would make a new covenant with Israel and Judah. (Jer. 31:31-34) The reason no man was justified by the "works of the law" was because he could not keep its precepts. (Gal. 3:10-11) In fact, it seems that this is one of the purposes of the law, -to make man realize that he could not save himself by himself. This does not mean that all who lived under the law were lost, but it does plainly declare that those who were saved were not saved by the perfect observance of Moses' law. Abraham was justified before God before the law was given. David was justified under the law, but not by the law. Christians are justified by faith in Christ, an

obedient faith that strives honestly to keep the commandments of the Lord. Hence, all salvation has been, and always will be, by faith in God and in the Lord Jesus Christ. But we must be aware that the faith that saves is a faith working by love. (Gal. 5:6) We are counted righteous before God by faith, but those so justified are those who also "walk in the steps of that faith of our Father Abraham." (Rom. 4:12) Those who don't have enough faith to "walk" do not have the faith, or the kind of faith, that Abraham had. "FAITH ONLY" never saved anyone. (cf. Jas. 2:24)

Whether a man is rich or poor, soldier or civilian, educated or illiterate God has one way, and only one way, to save him, -through the faith that has been once for all delivered. (Jude 3)

THE PERFECT FAITH

The faith is the gospel. It is the perfect law of liberty and the law of the Spirit of life that makes us free from the law of sin and death. (Jas. 1:25; Rom. 8:1) We are saved by the gospel, or by "the faith." (Phil. 1:27.) It is through this, the Christian system, that "he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

These things being true we need to be most careful not to tamper with the word of God. To add to it, pervert it or take away therefrom is to impeach the wisdom of God. This principle is clearly set forth in many ways in the Scriptures, but most clearly, I suppose, in Deuteronomy 4:2, Proverbs 30:6 and Revelation 22:18-19. This is the reason we reject all human doctrines. They "make void the word of God." (See Matt. 15:8-9 and Mark 7:8-13) This is why we must reject a "universal bishop" over the church, Mary as a Mediatrix, the worship of images and idols of every kind, mechanical instruments of music in worship and all human names and designations that detract from the glory of the name of Jesus. This is why we must insist on being Christians only, baptizing men and women into Christ for the forgiveness of sins, giving liberally of the bounty that God gives us, and appointing over the affairs of the church men in every congregation who are trusted and capable of feeding the flock of God which he purchased with his blood. O Lord, "Keep us back from presumptuous sins."

DENOMINATIONALISM A DEPARTURE

Following the ONE FAITH of Christ cannot produce a denomination of any sort. All denominations exist because of a DEPARTURE from THE FAITH. With all the religious mergers and efforts in that direction we have never heard of a denominational proposal to unite upon the Bible; the word of God. If you know of such a proposal, firsthand evidence of such, it would be appreciated. I believe the church of Christ stands

ready to unite with any and all men on the Bible, the gospel, the faith once delivered to the saints. Only in this way can the prayer of Jesus, that we might all be ONE, be answered in our generation.

We may not bind upon any what God does not bind. Nor do we dare release any from the obligations that the Lord lays upon him. This I say and make the application both to doctrine and to methods of carrying out the teaching of Christ. What the Lord commands specifically must not be generalized, and what he has placed under generic authority must not be made specific. (Brother Gus Nichols, Editor, has had some excellent articles on this matter. I suggest that you read them again from your back copies of Words of Truth.)

THE FAITH LIKE SEED

Jesus said that "the seed is the word of God." (Lk. 8:11) This seed is the gospel, or the ONE FAITH. Every man needs to know that Christ died for him, for his sins, and that if he will allow the "seed" to remain in his heart it will make him what God wants him to be, -a Christian. Matthew, Mark, Luke and John are written to develop faith in Jesus as the Son of God. Acts tells us of the beginning of the kingdom of Christ and the law by which we enter his kingdom. It is a "book of conversions." Following, we have twenty-one epistles teaching us how to "walk by faith." The Revelation shows the final victory of Christ over Satan and of the church over the world. All the teaching of the Bible, properly divided and applied, will enable us to "stand fast in the faith." (I Cor. 16:13; 2 Cor. 13:5.) The "faith once for all delivered" will bring YOU into God's family when you obey it. (Jude 3.) It is the ONLY FAITH by which you can live, die, and go to be with the Lord. We hope that you may be provoked to study these matters carefully and prayerfully so that for you Christ will not have died in vain.

A Wise Move

W. T. Hamilton preaches for the church in Plainview, Texas. A few years ago the elders of that church purchased several acres in a more desirable location, built new facilities, and moved. That this was wise planning is clear from their church bulletin dated February 13, 1969. Read this report and rejoice:

OUR WORK FOR THE LORD

W. T. Hamilton

Three years ago last Thursday we met for the first time in our building on Garland Street. It has been an interesting three years. Inasmuch as "hindsight" is better than "foresight", let us take a look at these three years and get a different perspective of our work.

During this three years, we have had 151 baptisms, and a total of 763 responses to the

(Continued on Page 4)

WORDS of TRUTH

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What To Do If You Get Hurt

Do you know what to do if you get "hurt"? Very few people do. You say you would call an ambulance, then the doctor, and hospital? But I have in mind a much more painful "hurt" than any physical injury. That which I am thinking of does not "hurt" all people alike. While it kills some, it does not "hurt" others at all. In fact, it makes some very happy, and turns out to be a great blessing to them. Some are totally immune to it, and do not feel any real pain at all. Some go along in life unaware that an attack was made upon them. They go on living normally as though nothing had happened. In others the suffering lasts as long as they live, lasts until death comes as a welcome visitor to give relief from the gnawing, agonizing pain which makes them feel as if cockle burrows were in their brains.

No, there is no need to call the doctor, for the trouble is too deep for relief by physical therapy. Yes, I have reference to that awful, deathly sickening experience of having one's feelings "hurt"—sure enough "hurt"! Did you ever have your feelings "HURT"? Did you ever have any one hate you without any just cause? Have you ever been deliberately misrepresented and put in a bad light in which you did not belong? Maybe, you have never been really "hurt".

There are many ways in which many get "hurt". Some get "hurt" when fiery, piercing pitchfork words of hate and slander pierce the soul. Others are nearly killed when persecuted for righteousness sake. Others are made to suffer because of some blunder, such as all make some time or other. But somebody did it, and gloated in the joy of seeing you suffer. But, we cannot mention all the ways in which people recklessly "hurt" one another.

WHAT TO DO ABOUT IT

Regardless of the background situation, do you know what to do when someone attacks you? And when, and if, you get "hurt"? First of all, there are some things which you should not do.

1. Do not fight back, but figuratively speaking, turn the other cheek. Don't demand an eye for an eye, and a tooth for a tooth, but turn the other cheek, literally or figuratively, whichever glorifies God most. (Mat. 5:39.)

2. Don't "return evil for evil". Don't make attack in return for an attack. Don't match slanders heaped upon you with slanders, nor give lies for lies. If some charge is presented against you, and you know of sin and crimes in the life of your enemy, don't mention the matter, nor even allude to it. It would not do any good. You would be accused of being filled with hate, like your

enemy. "Resist not evil"—don't fight back. (Mat. 5:38-39.) If you must defend yourself, do it by simply stating the exact truth, present the facts, provided your enemy appears to want the facts. Otherwise say nothing, as everything you do say will be misrepresented and misinterpreted and turned against you.

3. Do not enter into a fuss or wrangle, do not strive with someone who proposes to settle things that way. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:24-26.)

4. Do not pity yourself nor sulk, nor try to get sympathy from others. Don't hate your blinded enemy, who is out to get your scalp. Don't magnify his act or deed, but rather try to see things as they are, and in their true perspective.

5. Don't tell others about it. To talk about your enemy fans the fires of hate in your own soul more often than it does good.

6. Don't in any way abuse your enemy by railing upon him in some way. "Recompense to no man evil for evil." (Rom. 12:17.) "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; and I will repay, saith the Lord." (Rom. 12:19.) Don't be "a railer". (I Cor. 5:11.) "Not rendering evil for evil, or railing for railing." (I Pet. 3:9.)

SOME THINGS TO DO

There are some things positive in nature which should be done when one is under some bitter attack from an enemy.

1. Learn to love people so much that you will have a compassionate feeling for even an enemy, and want him to be a Christian and go to heaven some day. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Mt. 5:43-45.)

2. Cultivate a disposition to overlook as much persecution against you as is possible. Refuse to chalk it up, and be sure that you do not carry a chip on your shoulder. Don't let it register with you. Completely ignore it, and let it run off like water off the proverbial duck's back.

3. Make it your burden to pray that the sin be not charged to your enemy; do as did Stephen, and Jesus. (Lk. 23:34; Acts 7:55-60.)

4. Ask God to make the whole matter work for your good, and turn out to be a blessing in disguise. (Rom. 8:28.) Profit by criticisms and evil attacks, if you can. Remember, every temptation and trial you overcome leaves you stronger. If you do not become sorry for yourself, but face your problems in prayer, and with a determination to do right, you will improve your personality.

5. Count heavily on the promise of the Lord to make persecutions bring you a great reward in heaven, and therefore "Rejoice, and be exceeding glad." (Mt. 5:10-12.) Remember God says he can make the wrath of man to praise him, and restrain the rest of wrath. (Psa. 76:10.) When under stress and strain of persecution it is a good time to show our faith, and our love. Let others do their worst, and let us be sure we do our best. Those who are out to "hurt" people are in poor business—Satan's business. We may teach this lesson by behaving ourselves.

6. Finally, if you are really "hurt" obey Mat. 18:15-18. Don't tell your wife, or husband, out hasten to try to win your enemy. Then be quick to fully and freely forgive at the least evidence of repentance. (Lk. 13—.) If you fail to forgive, you, yourself, will be eternally lost. (Mt. 6:9-15; 18:23-35.)

Be careful, and don't get "hurt", but if you do, then follow the course of divine wisdom. Satan's way won't work. And remember it is a sin to get angry with someone without a just cause. (Mat. 5:22.)

Instrumental Music In Worship

FRANK D. YOUNG

(Preached Sunday morning, Nov. 10, 1968, at Pulaski, Tenn.)

The Church in the New Testament era was one. Acts 4:32 says, "The multitude of them that believed were of one heart and of one soul . . ." The Corinthians were exhorted ". . . to all speak the same thing and that there be no divisions among" them. I Cor. 1:10. However, before the close of the New Testament Paul warned the Thessalonian Christians, "The mystery of iniquity doth already work". 2 Thess. 2:7 Over a long period Catholicism developed and the world went through the "Dark Ages". Men arose seeking to reform this movement, from whose works came another movement—The Reformation. Though the Reformation was launched with pure motives, soon men began to follow human leaders, resulting in exalting human creeds above the Bible. Denominationalism developed, until a need was seen to restore pure New Testament Christianity.

Late in the eighteenth century men began to rise up calling for a return to the Bible.

James O'Kelley, a Methodist preacher from North Carolina, in 1793, began a movement, joined by many in a plea for "a return to the Bible."

In 1802 Abner Jones of Vermont, and Elias Smith, of New Hampshire, both Baptists, "rejected all human creeds and names, and began preaching only the Bible."

In 1804 Barton W. Stone and several other Presbyterian preachers were saying take "the Bible as the only true guide to heaven". The Old Rocky Springs Church near Celina, Tenn. was begun in 1804 and remains until this date. Stone went to that section presenting his appeal for a return to simple New Testament teaching and practice. (This being 1804, was five years before Alexander Campbell came to America and eight years before any of the Campbells were baptized.)

The Restoration Movement seemed such a success that brethren began to name papers with titles suggesting their feelings and hopes. THE MILLENNIAL HARBINGER, one of the great papers of that day evidences this.

This movement embodied several slogans—originated by men, but as true as if quoted from the Bible. Such slogans as: "Where the Scriptures speak, we speak; Where the Scriptures are silent, we're silent". It was said, "In faith, unity; in opinions liberty; in all things love." These men urged, "Let us do Bible things in Bible ways; and call Bible things by Bible names". One slogan was: "No book but the Bible; no creed but Christ; no name but the divine name".

Thus emphasizing the Scriptures and exalting the New Testament Church, people began in great numbers to renounce error and turn again to New Testament principles.

But in 1849, in Cincinnati, The Missionary Society came in to divide the churches. Then came the mechanical instrument. Since 1869 the Christian Churches and the Churches of Christ have been separated because of the practice of mechanical instrumental music. Even today this first melodian "occupies a place of honor" with the Christian Churches.

Why should one oppose the use of mechanical music? Because he doesn't like it? Had God required it, one's dislike could not enter into his decision. The question—Is it right or wrong? Has God authorized its use, or not? After all, is it of any real importance?

MUSIC HAS A PLACE IN NEW TESTAMENT WORSHIP

In Eph. 5:19 it is said, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord". All who accept the New Testament agree that music has a place in Christian worship. Our question is: Shall it be vocal or mechanical?

There are ten New Testament passages which mention God's praises:

1. Matt. 26:30 "And when they had sung a hymn, they went out into the mount of Olives."
2. Mk. 14:26 "And when they had sung a

(Continued on Page 4)

A Christian Just Like Paul (No. 2)

"I would to God, that not only thou, but also all that hear me this day, were both almost, and ALTOGETHER SUCH AS I AM, except these bonds." (Acts 26:29.) With these words of deep sincerity and comprehensive import Paul brought to a close his marvelous discourse aimed at Agrippa's conversion. They voice Paul's supreme wish and fervent desire that others would become religiously what he was—a Christian. What does it mean to be a Christian just like Paul?



ROBERT TAYLOR JR.

The previous article answered that it meant to be a Christian IN NAME. Let us proceed with two other facets found in Paul's type of Christianity. (Are you reading reverently?)

PAUL WAS A CHRISTIAN IN FACT

By this we mean his conversion was real and genuine. The same steps which led to your salvation and mine once were followed obediently by Saul of Tarsus. He did not by-pass any of the prescribed conditions of salvation. One must hear in order to be saved. (Rom. 10:17.) Paul heard Jesus speak to him. (Acts 9:4.) He heard the instructions conveyed to him by Ananias. (Acts 9:17; 22:16.) Belief in Jesus is imperative. Paul showed his faith in the glorified Saviour when he asked what the Lord wanted him to do. (Acts 9:6.) Repentance is commanded of all men. (Acts 17:30.) Paul was included in that very commandment which he later voiced to the Athenians. If he wished to avoid perishing (Luke 13:3), then he would have to submit to this positive precept. That he did so is strongly implied in the conversation on the Damascus road with the Master and in the three days of blindness and fasting which subsequently ensued. (Acts 9:9.) Ananias, a God-sent preacher, would not have baptized an impenitent sinner. Confession of one's faith is a must. Such was demanded of the eunuch by Philip in Acts 8. Paul wrote twenty years after his conversion that "confession is made unto salvation". (Rom. 10:10.) If confession is made on the way toward achieving salvation, as manifestly it is, Saul could not have ignored this divine essential without invalidating his own conversion. Such was not characteristic of this man. He confessed his Lord just like every other person has done in gospel obedience. (Acts 9:6.) One must be baptized to be saved. (Mk. 16:16; Acts 2:38; I Pet. 3:21.) Paul arose at Ananias' command and was baptized. (Acts 9:18; 22:16.) This baptism was by immersion, was to wash away his sins, and allowed him an entrance into Jesus and to be connected with the Lord's death where contact with the blood of Christ occurred. He would not and did not quibble at this divine command. Those who do so today do not belong to Paul's kind of trusting and prompt obedience.

Paul did not become a Christian in fact by merely making what some crusaders today call a "decision" for Christ. Every requirement necessary to become a Christian was obeyed fully by Paul. No step was omitted; no condition of salvation was ignored. He did not become a Christian by "faith only", "grace only" or any other "only-ism". He did not become a citizen of the kingdom by signing a pledge card giving himself to the Lord, receiving some literature from crusade workers with a conference to follow nor was he saved by raising his hand to signify that he desired salvation. Paul became a Christian by being born of water and the Spirit. (John 3:5.) Obedience on his part permitted Jehovah to deliver him "from the power of darkness" and to translate him "into the kingdom of his dear Son". (Col. 1:13.) He vacated bondage to sin (the self-styled chief of all

sinner—I Timothy 1:15) by obeying "from the heart that form of doctrine which was delivered" to him. (Rom. 6:17-18.) This was precisely the manner in which freedom from sin became his spiritual lot and by which his spiritual induction was made among the "servants of righteousness". (Rom. 6:18.) Paul's conversion was in perfect harmony with other revealed cases of New Testament obedience. It was no half-way change. He was a Christian IN FACT.

PAUL WAS A CHRISTIAN ON LOCATION

He was a Christian anywhere and everywhere. He became a Christian in the city of Damascus. Straightway the fruits of his newly espoused religion began to be actively manifested. Jewish synagogues heard a new voice fervently championing the cause of Jesus. So bold and effectual became his proclamation of Christ that a hasty departure had to be made for his physical safety. Arabia, Jerusalem and Tarsus were places early on his agenda for doing the Lord's work. Without doubt he conducted himself in excellent fashion in each of these locations. Each passing day observed a deeper immersion of his spirit into Christ's great cause. Then Barnabas came from Antioch of Syria seeking his aid. Paul accompanied the famed son of exhortation to the "Queen of the East" and for a year this talented pair "assembled themselves with the church and taught much people." (Acts 11:26.) Though in the third largest city of the Roman Empire and in an environment where much sin abounded, Paul conducted himself as becometh a child of God.

The next several years were engrossed in the three famed missionary tours. Great cities such as Ephesus, Corinth, Philippi, Thessalonica and Athens were visited and evangelized by Paul and his dedicated group of spiritual helpers. Corinth was the "Paris of antiquity". But Paul did not go there to frequent her sensual dens of Satanic pleasure. He went there on business for his King—to preach the gospel and live as a Christian before the heathen citizens for eighteen months. Athens was a city given wholly to idolatry and was celebrated far and wide for its pursuits of worldly wisdom. Paul did not go to be infested with their idolatry nor to bow before the shrines of classical learning. He was a Christian on location and spiritually aggressive in his role as an earnest evangelist. His consuming role was not to go and do as these heathens did but to go and show them how Christians think, talk and live.

Paul often had wanted to go to Rome. Why? It was not just to say he had visited the "eternal city". His motive was not to get a glimpse of a reigning emperor or to see the Roman Senate in political action. Preaching Christ quickened his interest and intent to visit Rome. (Rom. 1:14-17.) He was interested in having fruit among them even as he had among other Gentiles. (Rom. 1:13.) Conferring spiritual gifts upon them was another contributing motive. Many varied circumstances worked together to make possible Paul's trip to Rome. When there as a prisoner the first time and perhaps a second time also, he was always a Christian on location. Whether among friends or strangers Paul was a Christian. Whether in the country, a small village or a really great metropolis, Paul was a Christian. His brand of religion did not change because strange faces came into focus or a boundary line was crossed. Anywhere and everywhere Paul was a Christian.

Needless to say all traveling Christians do not demonstrate this uniform type of unwavering Christianity. Church members moving from the rural sections of the South to industrial centers of the North have sometimes left their religion back home. College students who were faithful while in high school often find a spiritually barren environment to confront on the state campus and a continuing faith ceases to be theirs. The lamp of Christianity can be quenched quickly and permanently among the "New Morality" practitioners during a critical four year period unless one is a fervent Christian on location. Young men in service who keep strong their religious convictions deserve our profound respect

and admiration. However, some do not continue in Christian loyalty and purity and thus cease to be Christians on location.

More people than ever now work away from home during the week. This is usually among strangers and pressures to conform to baser desires often run strong. It takes a strong type of Pauline Christianity to be away from home what is easier to be when among home town Christians. A man with whom my wife and I visited in the early 50's was packing to leave home on a construction job. He left home each Sunday afternoon and returned the following week-end. He made mention of two essentials which he always took with his clothes. They were his Bible and a picture of his wife. This impressed us very much. The Bible would be a continuing reminder of God's place in his coming week away from home and a picture of his companion a vivid remembrance of the unwavering fidelity he owed her while away. A man who is less than what he should be away from home is not the type of Christian that Paul was. He was truly a Christian ON LOCATION.

(To be continued)

If Bites Like A Snake

JOE R. BARNETT

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." — Prov. 20:1.

Like our own troubled times, the day of Solomon was cursed by strong drink. The Proverbs bulge with admonitions against drunkenness.

Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes? Those who linger over the bottle... it glides down smoothly at the first, but in the end it bites like any snake, it stings you like an adder (Prov. 23:29-23, Moffatt).

Liquor breeds every crime, from petty larceny to murder. A man beats his wife to death... a dazed driver speeds through a safety zone, mangling five school children... a half-asleep salesman sets fire to a hotel taking the lives of twenty-three innocent sleepers... ALL BECAUSE OF ALCOHOL! Consider the following:

...The cost of America's liquor bill is nearly \$10 BILLION each year. This is more than the nation's total yearly expenditure for educational and benevolent purposes combined.

...Alcohol costs industry over \$1 BILLION each year.

...Approximately 50 percent of the divorce cases have DRINKING as a primary cause or a contributing factor.

...Alcohol is a major cause of crime in the United States. Of the finger-printed arrests on file in Washington, 47.21 percent were caused by liquor.

...Alcohol is responsible for between 50 and 60 percent of the deaths and injuries from automobile accidents.

It's a well-founded conclusion that the inebriate cannot conduct himself in a responsible manner. Consequently, the person who drinks frequently forfeits his privilege or position. A paroled convict, set at "conditional" liberty before his term is finished, forfeits his freedom if he even enters a place where liquor is sold. Insurance companies cancel the bonds of trusted financial officers if they become habituated to alcohol. Booze and gasoline mix so poorly many states rescind the driver's license of any person caught operating a vehicle while drinking. An airline pilot or locomotive engineer who reports for duty in a drunken daze is automatically suspended.

The writer of Proverbs paints the plight of drinking in vivid terms. By picturing the unhappy condition of the inebriate, the Lord seeks to provide the incentive to leaving liquor alone. The way to avoid the evil consequences of drinking TOO MUCH is NOT TO DRINK AT ALL!!

(Via Minute Messenger)

The Holy Spirit And The Sinner

There is a popular belief in the religious world that the very words of the Holy Spirit in the Bible, which He by inspired men wrote, are not sufficient to lead the sinner to Christ and salvation. This belief is that the Holy Spirit would directly operate upon the sinner in some miraculous manner apart from His word in the gospel, or word of the Spirit, in order to bring him to Christ, or to convert and save him.



EARL BARNETT

Jesus taught that the sinner cannot come unless drawn by the Father, but said it is by hearing and learning the truth taught unto the sinner that he is enabled to come. (Jn. 6:44-45.) The Spirit has put the drawing and converting power in the gospel, and says the "Gospel of Christ" is "The power of God unto salvation to every one that believeth". (Rom. 1:16.) He did not say the gospel is a part of the power of the Spirit to convert sinners, and the direct operation of the Spirit upon them is the other part of his power to convert and save them. But Paul, by the Spirit, says "The gospel" is "The power" "unto salvation" unto those who will believe it. That is, the gospel will motivate and lead those who believe it with all their hearts to obey the gospel and be saved. (1 Pet. 4:17; Rom. 1:16.)

It is not a question of whether the sinner can without the drawing power of the gospel be converted and saved; he cannot, and Jesus says he cannot. (Jn. 6:44-45.) But the issue is can the sinner be converted and saved by the gospel, preached and confirmed by the Holy Spirit, through inspired men? Can he be converted by the Spirit's operation through his revealed word, and apart from some imaginary miraculous operation that is directly upon the sinner, and independent of the word?

There was power enough in the devil's word to lead man away from God, in the first place, and surely there is power enough in God's word to influence man to come back to God. If not, then there is more power in the devil's word than in God's word. The devil did not force man to sin and depart from God; and God will not force man to come back.

Those who believe the theory that it takes a miracle of the Spirit wrought directly upon the sinner in his conversion to save him, wait for that operation, or until some delusion which they think is such operation, and refuse to obey the gospel of Christ, as it is in the New Testament. Belief of this theory of a direct operation of the Spirit upon the sinner hinders the gospel from doing its work in converting sinners. They wait for the miracle of conversion, instead of believing and obeying the gospel so as to be saved.

Now, just what is it a direct miracle of the Spirit upon the sinner would do for him that the operation of the Spirit by means of his word could not do for him? It is the conviction of this writer that the Spirit operates upon the sinner by means of gospel truth, and not directly and apart from the truth of the gospel.

Let us see what the Spirit does by means of the word which the Spirit revealed in the Scriptures, and confirmed by miracles and signs in the Scriptures. If the Spirit in operating upon the sinner through the preached word does all that is necessary for the conversion of sinners, then there is no place left for the need of the imaginary operation of the Spirit independent of the word upon the sinner.

The sinner needs to be convicted of his sins. He will never be converted so long as he believes he is not a sinner, and does not need conversion. Now, how does he get the knowledge that he is a sinner and lost? Is it by a direct operation of the Spirit

upon him, or by the word, or law of the Spirit in the gospel? Paul says, "I had not known sin, BUT BY THE LAW, for I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7.) And Paul also said, "By the law is the knowledge of sin". (Rom. 3:20.) The Spirit came to the apostles on Pentecost to "Reprove the world of sin." (Jn. 16:7-13.) He came to the preachers of the gospel, the apostles, to "reprove" or "convict" the world - sinners of their sins. The Spirit did this by preaching the gospel to them through the apostles. (1 Pet. 1:12; Acts 2:4, 36.) Paul says "The law of the Spirit. . . made me free from the law of sin and death." (Rom. 8:2.) Now, where is there a scripture that says the direct operation of the Spirit apart from the gospel did all this? Did not Jesus say, "Ye shall know the truth, and the truth shall make you free"? (Jn. 8:32.) Where did Jesus ever say Ye shall experience a miraculous operation of the Spirit, directly performed upon you, independent of the word, which will make you free?

The sinner needs faith, and he cannot have it without the help of God. But how does the Lord give sinners faith? Does it come by a direct operation of the Holy Spirit upon sinners? Or, is it produced by hearing the gospel? Paul says, "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Peter says the Gentiles were to hear the gospel by his mouth and believe. (Acts 15:7.) Christ prayed for those who would believe on him through the apostles' word. (Jn. 17:20-21.) Paul and the other apostles were "Ministers by whom ye believed". (1 Cor. 3:5.) God put the preachers and the word in his plan and said it pleased him to save that way. (1 Cor. 1:21.)

The sinner cannot be born again without the Spirit leads him. (Jn. 3:5; Rom. 8:14.) Does the Spirit do this without the word? No, but by the word. Peter says we are "Born again. . . by the word of God." (1 Pet. 1:22-23.) It is not by a miracle wrought upon the sinner apart from the

word.

The sinner needs to be converted. (Mt. 18:1-4; Acts 3:19.) Is God's word "Able" to do this? Yes, "The law of the Lord is perfect, converting the soul." (Psa. 19:7.) This is why he must keep his eyes and ears open and try to understand the word in his heart, instead of stopping his ears and closing his eyes against the truth. (Mt. 13:15.)

The sinner needs a clean heart and soul, and this is brought about by the word of the Spirit, and not by a miracle of the Spirit upon the sinner. Jesus said, "Ye are clean through the word which I have spoken unto you." (Jn. 15:3.) And Peter says the soul is purified by obeying the truth. (1 Pet. 1:22-23.)

Yes, the sinner must be called of God, but Paul says "He called you by our gospel." (2 Thess. 2:14.)

But are you still saying the word is not able to do the job of converting and saving the world? Listen to this: "Receive with meekness the engrafted word which is able to save your souls." (Jas. 1:21.) Speaking of the gospel Pauls says, "By which also ye are saved." (1 Cor. 15:2-4; Mk. 16:15-16.)

If this is true, and it is, then some want to know, "What about the salvation of those without the gospel?" I will answer with a verse of scripture: "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4:3-4.) Another scripture says, "How shall they believe on him of whom they have not heard, and how shall they hear without a preacher?" (Rom. 10:14-17.)

Whatever the word of God, or the gospel of Christ accomplishes in the conversion of sinner, the Spirit thereby accomplishes the same, for the Spirit revealed and confirmed the word - gave us the word, and does not ignore it in saving sinners. (2 Sam. 23:2; Acts 1:16; 1 Cor. 2:13; 1 Pet. 1:12; 2 Pet. 1:20-21.) The gospel or word of the Lord is the only life-line which we have to throw out unto sinners perishing in sin. He who ignores this will surely perish, though he expect something else.

A Wise Move

(Continued from Page 1)

invitation. Both baptism and total responses more than doubled that which we had been able to do in the other location. It took more than six years there to baptize 151 or to see 763 respond to the gospel. Inasmuch as we are here to reach people, perhaps this is the best indication of the work.

Financial progress also indicates growth. The past three years our contribution totaled \$258,614 compared to \$194,308 for the three years preceding that - an increase of more than \$20,000 per year.

It is difficult to get an accurate picture of our growth, due to the declining population of the town, and the many members who have moved away. But all in all, we see enough progress to

forge ahead with increased determination.

Like all stories of growth in the work of the Lord, the only comfort here is in comparison to how we USED to do. When compared to what we OUGHT to do, we are hardly scratching the surface. Many talents are going unused, and many opportunities are getting by. We so desperately need to become more involved. Only YOU can do anything about that.

But let each of us be determined to make the next three years far better than the last three!

(Note: Many congregations are more closely wedded to some OLD meeting house or a nearby cemetery than they are to the Lord Jesus Christ and choose to die rather than to move. Editor.)

Instrumental Music in Worship

(Continued from Page 1)

hymn, they went out into the mount of Olives."

3. Acts 16:25 "And at midnight Paul and Silas prayed, and sang praises unto God" . . .

4. Rom. 15:9 "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."

5. I Cor. 14:15 ". . . I will sing with the spirit, and I will sing with the understanding also".

6. Eph. 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord".

7. Col. 3:16 ". . . Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord".

8. Heb. 2:12 ". . . in the midst of the church will I sing praise unto thee."

9. Heb. 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name".

10. Jas. 5:13 "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms.

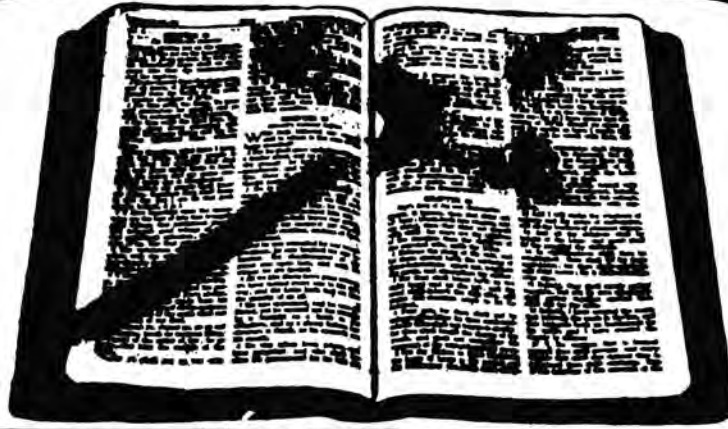
Not one of these passages authorizes anything but singing. Heb. 13:15 says "fruit of our lips" which may refer to prayer. All other passages clearly say "sing".

Jesus taught us how to worship when he said, "The true worshipper shall worship the Father in spirit and in truth". John 4:24. Paul says (Col. 3:17) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ."

Christians are under a new covenant, the will of Christ. Thus Paul commands that we do what we do by the authority of Jesus Christ. (More to follow later.)

The word of God is like a sword, and cuts sinners to the heart, and all to the end that they may be converted and made over into new creatures in Christ. (Eph. 6:17; Heb. 4:12; Acts 2:36; Acts 5:12.)

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

VOL. 3

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A Christian Just Like Paul - No. 3

BY ROBERT TAYLOR JR.

In Acts 26 King Agrippa was privileged to hear proclaimed one of the most moving discourses to fall from human lips. He was favorably impressed with Paul's dynamic defense of the Christian religion. The King said, "Almost thou persuadest me to be a Christian." (Acts 26:28.) In reply the imprisoned apostle fervently declared, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."



ROBERT TAYLOR JR.

(Acts 26:29.) Paul was sincerely seeking to make Christians of his auditors. He wanted them to be as he was religiously. Previous articles have suggested that Paul was a Christian in name, in fact and on location. We now approach another facet of Paul's Christianity which stands out in bold emphasis. Let us drink deeply of Paul's type of Christianity as we meditate on these great themes.

PAUL WAS A CHRISTIAN IN PERSECUTION AND SUFFERING

Some people today only maintain spiritual contact with Christ when skies are blue, prosperity is evident, health is enjoyed and the horizon is relatively free of trouble, trial or privation. But when changes come, and they ultimately will, this type of fair weather discipleship gives way to a stunned disappointment and then a cowardly surrender. Satan wins a decisive victory and perhaps a permanent one as they return to the world void of any lasting Christian endurance. These people failed to count the cost of discipleship. (Luke 14:25-33.) In his familiar parable of the sower the Lord described vividly this type of person, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." (Matt. 13:21-22.)

Had Paul been of this disposition his days of Christianity would have been short-lived indeed. Almost from the beginning Paul faced persecution. Those early days of gospel proclamation in Damascus and Jerusalem observed the full venom of Jewish hatred descend upon one whom they considered to be a traitor to Judaism and their

greatest loss to the cause of Christ. Jews in Damascus soon decided to slay the former champion of their cause and his hasty departure by night in a basket down the city walls was all that kept them from their murderous intent. He fared no better among his former Jewish colleagues in Jerusalem for they, too, sought his life. The Lord sent him word to depart and the brethren sent him forth to Tarsus. (Acts 22:21; 9:30.)

The three missionary tours were filled with cruel persecutions and severe sufferings. Limited space does not allow an enumeration of the full extent of his recorded trials and tribulations. He was forced to leave many cities when the infant cause was so promising. Stones were hurled and impending death hovered over the courageous apostle while in Lystra. He and Silas valiantly endured a cruel and public whipping at Philippi which was immediately followed by a painful prison experience. Mockery and ridicule met him from many Jewish synagogues as well as among worldly philosophers at classical Athens. Jews frequently breathed out threatenings and slaughter against him and marked him for a wayside assassination more than once. To his proud and boastful enemies at Corinth he wrote, "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must need glory, I will glory of the things which concern mine infirmities. (2 Cor. 11:23-30.) This catalogue of apostolic sufferings was written several years before the final chapters of his Christian endurance record came to a courageous completion. To the Galatians he penned this expression, "Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." (Gal. 6:17.) Near the close of the third missionary tour he reminded his friends in Caesarea that he not only was ready to be bound at Jerusalem but would gladly die there also if such became necessary. (Acts 21:13.)

An arrest in Jerusalem awaited his return to the holy city at the close of the third tour. Roman

officials in Jerusalem secretly conveyed him to Caesarea to escape an assassination plot of the forty enraged Jews who vowed they would neither eat nor drink until they had killed Paul. (Acts 23:21 ff.) A two year confinement in the prison at Caesarea, the long treacherous voyage to Rome and another two years in prison at Rome occupied the next few years of Paul's life. According to many Bible students he was then given a brief period of freedom. Then came the second and final imprisonment in Rome. The book of 2 Timothy was his last epistle. Its three closing chapters contain allusions to his sufferings. "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, . . ." (2 Tim. 2:9-10.) "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:10-12.) In his last chapter he spoke of his courageous readiness "to be offered" with the time of his departure being "at hand." (2 Tim. 4:6.) Martyrdom claimed this valiant soldier's life after nearly thirty years of service rendered and as many years of persecutions endured. Truly, Paul was a Christian IN SUFFERING AND PERSECUTION.

Christian Reader, will you and I now be able to complain again about what little we have given up for our blessed Lord and what few persecutions we have endured for his holy cause? Can any of us march to Paul's side and say we have suffered as much as did this apostolic veteran of the first century? If we are tempted again to complain, may memory focus Paul's sacrificial life before us again and this time we trust the impressions will be more vivid and lasting.

(To be concluded)

Melchisedec A Type Of Christ

FLAVIL NICHOLS

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.) The first part of this verse stresses and emphasizes the certainty of this promise. For "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19.) But the last part of this text asserts that by the oath of God Jesus would be like

(Continued on page 3)

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Standing By In Time Of Need

Those who love often stand by when there is little else that they can do. "Now THERE STOOD BY the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple STANDING BY, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (Jn. 19:25-27.)

The tragedy of the cross must have been a most horrible scene to look upon. It seems that nothing could be done by even the dearest friends. No one could help. The Son of God must suffer all alone. No one could take his place, and none could ease his suffering. Yet, his dear mother was present. If she could do nothing else, she could "STAND BY" and say by her presence that she still loved him, and that she cared.

I once read of a mother, whose son had killed two policemen, and was sentenced to die for his crime. His mother came to the governor and pardoning board and pleaded that the sentence be changed to life imprisonment, hoping to save her boy. Her request was refused. Then she entreated them to let her have his dead body and bury it in the family burying ground. But she was told that he would have to be buried in the burying ground provided for criminals by the state. Then as a last resort, she said, "Gentlemen, would you be so gracious as to reserve for me a burying place by his side, and when I am dead permit my body to be buried in the criminal burying ground beside my dear son?" She could not do anything for her son which seemed to help, but she "stood by" at his shameful death, and her love comforted him in the darkest hour of his life. Love can do good, and be shown by simply "STANDING BY" in a time of need.

However, many people stand idly by when we could use them, if we would, as Moses' father-in-law suggested, organize and systematize

our efforts and put them all to work. Moses was overworked in judging the people from morning to evening. He was doing much work which could well be done by those of less ability. The people "stood by" Moses from the morning unto the evening." (Ex. 18:13.) They were waiting for Moses to judge their petty complaints and decide their trivial matters. Moses' father-in-law suggested that Moses make judges of some over thousands, some over hundreds and others over tens, and then



GUS NICHOLS

he would have time to judge the greater matters. The Lord was pleased with this organization of the work, or systematizing of arrangements and the job was effectively done.

It is often true now that a few are overworked, while the "PEOPLE STAND BY" doing nothing, when there is something they could do, if we would organize our efforts, and put them to work. (Ex. 18:13, 14.) Like Moses, no man now is able to do all the work of the church. No elder or preacher can do everything needing to be done. There is work enough for all. A few men cannot do all the teaching needed in the community, nor all the visiting of the sick and those backsliding, the absentees, and good prospective souls needing teaching. There are too many of the "people" who are merely "standing by". They need to be trained and put into responsible positions, each according to his ability and qualifications.

Once when the apostle Paul was tried and under great pressure of the opposition, he says "At my first answer no man stood with me." (2 Tim. 4:16.) There are times when there will be no man to stand with us, and we must stand alone. Each one of us must stand upon his own record, and upon his own responsibility. No one else can take my place, or yours, in the service of God. Each one must work out his own salvation with fear and trembling. (Phil. 2:12.) No one else can be a Christian for me, or for you. No one else can take my place in the work of the church, nor in worship. Each one of us must travel the narrow way for himself. The wife, or husband can only be a Christian, each for himself, or herself. And the children cannot attend the Bible school for the parents—can't go to heaven for their parents. Even the preacher, or elders, can't do for me the work God requires of me. One elder cannot do the work which God requires of another elder. We might as well expect others to eat, sleep, breathe, and exercise for us, as to expect others to be Christians for us.

I cannot go to heaven on the ground that there are hypocrites in the church. I can no more go to heaven on the meanness and sins of some hypocrite, or sinner, than I could go on the goodness and faithfulness of some good man in the church. I can't go on the ticket of some other man. NO ONE CAN STAND FOR ME, I must, in that sense, STAND ALONE, as Paul once had to stand alone. (2 Tim. 4:16.)

We must stand for the truth whether or not others stand with us. Paul did not always have someone to stand with him, and he often had to stand alone in his defense of the truth. "At my first answer no man stood with me." (2 Tim. 4:16.) If each of us would go to heaven, he must obey the gospel, whether or not anyone else in all the world obeys it. I would be lost if I did not obey the gospel and live the Christian life even if I were the only person in all the world who failed to do so. If the time ever comes when no one obeys the gospel then all sinners upon the earth will be lost who thus die in their sins. God will send whole nations to hell, as quickly as he would send one man to that awful place. God is not a man that he should be swayed by mere numbers. He will save only those who meet the conditions of salvation, and are made fit, by his grace, for heaven and immortal glory. (1 Pet. 4:17; 2 Thess. 1:6-9.) The wicked shall be turned into hell, AND ALL NATIONS THAT FORGET GOD." (Psa. 9:17.)

Man will have to stand alone in the judgment at the last day. No one can stand for me and take my place in that day. Paul says, "So then every one of us shall give account of himself to God." (Rom. 14:12.)

When Walter Scott, one of the restoration preachers, left the Calvinistic faith and began preaching the gospel of Christ, his mother felt that he had disgraced the whole family. She longed to see him that she might plead with him to return to Calvinism. After long delay he returned home to see his mother. Upon meeting him at the yard gate she immediately entreated him to, right then and there, promise that he would return to the religion of his mother's choice. Walter said, "Mother, I will do all of this, if you will do one thing for me." She said, "Thank you Walter, I shall be glad to do it." Then she said, "What is it son?" He said, "I will give up my religion and return to Calvinism if you will convince me that you can and will take my

place in the judgment day and stand before God for me, and that I will not have to be judged for myself." She said, "Why, Walter I could not do that, you will have to be judged for yourself, as the Bible says you will." "Then," said Walter, "I shall work out my own salvation". That was a scriptural decision.

However, there is one who will always stand with us, if we stand with him. Again, we quote from Paul, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the LORD STOOD WITH ME, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." (2 Tim. 4:16-18.)

The Sin Of Using Strong Drink

By W. RAY DUNCAN

In one of his many books of sermon outlines Brother Gus Nichols lists eighteen Scriptures against using strong drink. I would like to share these with you, and add a bit of comment to some of them.

1. Prov. 20:1. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Today when we read the very finest quality magazine, or view the best TV pictures, or even read the daily newspaper we are told that it is really wise and fashionable to imbibe strong drinks. Billboards everywhere project pictures of the best in society drinking beer and whiskey. God says those who do so are deceived! Whom do you believe?

2. When Noah got drunk after the flood men may not have known the danger of alcohol as they do today. After Noah sobered up and learned what had happened, how that he had embarrassed and disgraced his sons, do you suppose that he ever tried it again? I think not.

3. Strong drink brings "woe, sorrow, contentions, babbling, wounds without cause, redness of eyes." (Prov. 23:29, 30.) Many of those who have become alcoholics will tell you frankly that it is a great mistake to drink—and they wish they had the will-power to quit!

4. Strong drink causes men to lie, seek bad women, etc. (Prov. 23:30-33.) Even the manufacturers of the stuff would fire an employee who would use the stuff while on duty! Not much of an advertisement for their own stuff!

5. Prov. 23: 31-32. "Look not thou upon the wine when it is red when it giveth color in the cup, when it moveth itself aright." (If wrong to look at intoxicating drink, surely wrong to drink it!) If you don't expect to drink it quit looking at it!

6. Strong drink is a narcotic poison, habit-forming, like morphine, opium, etc. "I will seek it yet again." Prov. 23:35. Prov. 23:32. (like a serpent's poison.) It is a little strange that our law-makers require the prescription of an expert doctor before you can buy morphine at the drug store, but all you have to do to buy whiskey or beer is to be 21 years old—and have the money!

7. Lev. 10:9. "Do not drink wine nor strong drink, thou, nor thy sons with thee"—thus forbidden to the priests—with the death penalty for disobedience! V. 9b. In some churches today the priests only drink the wine, and at times have been known to become too drunk to carry out their courses of service!

8. Strong drink was forbidden to the Nazarites. Num. 6:1-3. "He shall separate himself from wine and strong drink" etc. Is the standard for a Nazarite higher than it is for Christianity?

9. The young man Daniel was forbidden to touch it. Dan. 1: 5,8,16; 10:3. It seems from reading the story of Daniel and his friends that they were quite proud of the difference between them and other young men in that nation. If they were embarrassed by refusing to drink the wine of the King there is nothing in the story to indicate it. What do you believe would have been the difference in the outcome of these four Hebrew lads if they had just 'joined the crowd' and

(Continued on page 4)

Results Of Holding False Doctrine

The absolute certainty of the fact that Israel received the land that was promised to them in the time of Abraham was set forth in Words of Truth dated February 28. But still the premillennialists must gather the Jews back to that impoverished land in order for Christ to come and fulfill their materialistic concept of the kingdom of God. In The Exhorter, published in Hammond, Louisiana January 10, 1969, it was written, "Zechariah 14 gives the general outline of the endtime situation. Jerusalem will be virtually destroyed when the Lord himself shall come to the rescue of Israel. His feet shall touch the mount of Olives, and the mountain will split, forming a great valley through which the remnant may escape. The Lord will smite the enemy forces with instant destruction. Then He will set up His own kingdom over all the earth."



VIRGIL BRADFORD

The writer of that article added, "Zechariah 14:9 states: 'And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.'"

I have shown heretofore that "there is one Lord". (Eph. 4:5; 1 Cor. 8:6) It is further evident that his Lordship includes heaven and earth. (Matt. 28:18; Eph. 1:19-23; 1 Pet. 3:22)

In the prophecy of Zechariah there are admittedly some difficult passages. I do not claim the ability to explain every last statement to anyone's satisfaction. However, there are some things that I know. The publication already referred to says this chapter 14 refers to the endtime. Of that I have no doubt, but the end of what time? To refer this to the second coming of Christ bring on serious complications. First, however, note elsewhere in Zechariah some prophecies that clearly point to Christ and his work on earth and his sacrificial death.

"Therefore thus saith Jehovah: I am returned to Jerusalem with mercies; MY HOUSE SHALL BE BUILT IN IT, saith Jehovah of hosts—" (Zech. 1:16) "And many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee." (Zech. 2:11) Understanding that many prophecies have a primary and a secondary fulfillment it is with no difficulty at all that we see "the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15; Heb. 3:6) And God's house was created for both Jews and Gentiles. (Mk. 16:15; Ac. 15:15-18) Then again, the Branch is mentioned as one who would "sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-13) Well, Christ IS our priest, our high priest, and he is ruling upon his throne, for he is "the ruler of the kings of earth." (Rev. 1:5) He is "Lord of lords, and King of kings." (Rev. 17:14) He is King and priest at one and the same time, and that time is now.

In Zechariah 9:9-10 there is a marvelous picture of the Saviour riding into Jerusalem upon an ass, even a colt the foal of an ass. Furthermore, his dominion, as the prophet says, is from sea to sea, and from the river to the ends of the earth. There is no created thing over which Christ does not have authority and dominion. See Matthew 21:1-6 for its fulfillment.

In Zechariah 11:12 the price collected by Judas, thirty pieces of silver, is specifically mentioned. Read it. In chapter 12:10 we see the angry mob "look upon (him) whom they have pierced" and the mournful, grieving disciples

looking on. In chapter 13, verse one, we see "the old rugged cross" and "a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." This brings us to chapter 14.

The Exhorter says this chapter refers to the end, to the coming of Christ, and the "instant destruction" of his enemies. If the mount of Olives is to literally split and the Lord is to literally stand with a foot on each divided portion we inquire if LITERAL LIVING WATERS are going to flow from Jerusalem as we read in verse 8? Are not these "living waters" the gospel of Christ going into all the world, being revealed by the Holy Spirit of God? Read John 7:37-39 and also John 4:10 where Jesus tells the woman of Samaria of the "living water", words of eternal salvation.

But that is not all. As we continue to take a literal view of this chapter we find that Judah fights at Jerusalem and the wealth of the nations shall be gathered in great abundance. If the remnant is to escape through the rift in the mountain, and all the enemies of God will be smitten with "instant destruction" I am curious to know whom Judah is fighting. And, believe it or not, the premillennial view of this chapter would TAKE US BACK TO THE LAW OF MOSES which Jesus "nailed to the cross, taking it out of the way." (Col. 2:14) Here it is: "And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go from year to year to worship the King, Jehovah of hosts, AND TO KEEP THE FEAST OF TABERNACLES." (Zech. 14:16)

But that isn't all. The enemies of God, supposedly all at this point destroyed, are going to be punished FOR NOT KEEPING THE FEAST OF TABERNACLES! Reading now Zechariah 14:18-19: "And if the family of Egypt go not up, and come not, neither shall it be upon them: there shall be the plague wherewith Jehovah shall smite the nations that GO NOT UP TO KEEP THE FEAST OF TABERNACLES. This is the punishment (see verse 17, the rain withholden) of Egypt, and the punishment of all the nations that GO NOT UP TO KEEP THE FEAST OF TABERNACLES."

Friends, how many commandments of the Law of Moses does a man have to keep to be under obligation to do the whole law? Just one. (Gal. 5:3) So, the premillennialists would bring us under the curse of the law by which no man was ever

justified before God. To all such the Lord says, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace." (Gal. 5:4) On the feast of tabernacles see Deuteronomy 16:16 and other references in Moses' Law.

The misunderstanding of the nature of the kingdom of God that we see in premillennialism is that same materialistic outlook that caused the Jews to reject the Son of God and finally nail him to a cross. Herod's fear of Christ when Christ was yet a babe in Bethlehem was because he feared for his earthly power. (Matt. 2) The Pharisees and Sadducees thought to have a special right to the kingdom of God because of their fleshly descent from Abraham. (Matt. 3:7-12) Even Satan offered Jesus the kingdom of the world and the glory of them because he didn't know that the kingdom of God is "not eating and drinking; but righteousness, and peace and joy in the Holy Spirit." The same blind, greedy forces described by Jesus were also motivated by fleshly desire. He said of them, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force." (Matt. 11:12) The mother of James and John had not "caught on" when she came with her boys and requested that they have special places in the kingdom, one on the right hand, the other on the left. (Matt. 20:20 ff) Judas sold our Lord for thirty pieces of silver thinking the kingdom of God was a way of material gain. And men are still trying to persuade us to retrogress from the spiritual to the fleshly; from him who reigns in the hearts of men to a literal, material throne in Jerusalem which is here on earth.

Following a false doctrine is like coming for the fork of a road and getting on the wrong prong. The farther you go the harder it is to get back to the right place. So, the premillennialists want us to believe that God did not keep his promise to Abraham's children, that Jesus failed completely in his coming to earth the first time, that there will be two bodily resurrections with 1000 years in between the two, and as we have shown herein that those who faithfully serve the Lord in the "millennium" will do so, in part at least, by keeping the feast of the tabernacles. And desiring company they want to force us into being postmillennialists or amillennialists, when God Almighty wants us only to be Christians.

Melchisedec A Type

(Continued from page 1)

"Melchizedek." It is my purpose to examine some ways in which Melchizedek was like Christ.

1. PERSONAL HISTORY A 'MYSTERY'

When Abraham returned from rescuing Lot (his nephew who had been captured when four kings made war against five, Gen. 14:1-12), "he brought back all the goods . . . and the people" of the cities that had been plundered. (v. 16.) The unnamed king of Sodom welcomed Abraham! (v. 17.) "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (vs. 18-20.)

No more mysterious personage appears in all the Old Testament than this man Melchizedek. His name occurs only twice in the Old Testament. (Ps. 110:4; Gen. 14:18.) Only one New Testament writer mentions his name, but he uses it nine times. The author of Hebrews says he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." (Heb. 7:3.) When this man (spelled Melchisedec in the New Testament) appeared on the pages of Holy Writ, his lineage was not recorded. So far as the record is concerned, we have no account of his father, mother, nor any of his descendants. We know nothing of his stock or ancestry; and absolutely

nothing about his offspring—if he had any. This striking character mysteriously appears upon the scene of Abraham's return. Here in the pages of revelation stands forth a lone figure, whose personal history is shrouded in mystery.

But there are also mysteries about the personal "history" of Jesus Christ. As DEITY, he has no father, no mother, no descendants. As "God" (Jn. 1:1), he had no beginning of years, and no end of life. He (being DEITY) is immutable, and eternal. (Jn. 1:1-3.) He said Jehovah "lovedest me before the foundation of the world." (Jn. 17:24.) He said, "I had (glory) with thee (Jehovah) before the world was." (Jn. 17:5.) References to his pre-fleshly existence are abundantly clear that "God made the worlds by Jesus Christ." (Eph. 3:11; cf. Heb. 1:1-2.) But still there are mysteries connected with Jesus, both with respect to his pre-fleshly state, and to his earthly birth and life. It is a "mystery" to us how "God was manifest in the flesh." (1 Tim. 3:16.) We BELIEVE that he was born of a virgin—but we do not profess to understand it! Through the virgin Mary God the Father prepared Jesus a body. (Heb. 10:5; Lk. 1:30-35.) While residing in that body he could say, "What and if ye shall see the Son of man ascend up where he was before?" (Jn. 6:62.) By faith we accept these truths, without claiming that we fully comprehend all that is involved. Yes, Melchisedec was like Christ in that there are mysteries about the personal history of each.

Instrumental Music In Worship No. 2

FRANK D. YOUNG

(The last installment of a sermon preached Sunday morning, Nov. 10, 1968, at Pulaski, Tennessee.)

See Former installment in WORDS OF TRUTH.

USED UNDER OLD COVENANT

Mechanical instruments were used under David and the old Covenant. 1 Chron. 23:5 says, "...four thousand praised the Lord with the instruments which I made, said David, to praise therewith." Also 2 Chron. 29:27-28 reads, "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David King of Israel. And all the congregation worshipped and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished." These passages, and others, inform us of the use of mechanical instruments under David. None will doubt their use then, for the Scriptures so state. And, in like manner, we know what was done under the New Testament. They sang God's praises. Not one passage ever suggests that they did otherwise.

Christians do live under Christ's Testament. Heb. 9:15-17 says, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 7:12 says, "For the priesthood being changed, there is made of necessity a change also of the law." This distinctly says that the law changed. The first covenant gave way to the second. "In that he saith, 'A New Covenant', he hath made the first old." Heb. 8:13. Hence, Paul says: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. And Rom. 7:6 says, "But now we are delivered from the law that being dead wherein we were held. . ." The law, with its animal sacrifices, its burning of incense, the weekly sabbath, and the old temple services, is gone. Christians are married to Christ and worship according to his law.

TWO KINDS OF MUSIC

That there are two kinds of music none will deny. One is vocal, and one is mechanical. There are, likewise, two kinds of commands. One is generic; the other is specific. To illustrate: God commanded Noah to build an ark of gopher wood. Had God merely commanded "wood" Noah would have been obeying God, had he used any kind of wood. But, when the Lord specified "gopher" wood, then Noah was not at liberty to use any kind he desired. God's command was specific, and not generic.

Had God commanded the Hebrews to offer an "animal" sacrifice they would have been at liberty to offer any animal. But a specific command to offer a "lamb" excluded the right to offer a "pig". God's command was specific.

In the Lord's Supper the Bible says, "Jesus took bread," Matt. 26:26 and "fruit of the vine," Matt. 26:29. Had the Bible said "food" we would be at liberty to use potatoes and soup. But the statement is specific. And 1 Cor. 11:23-28 informs us that the Corinthian church followed the example of Christ.

In reference to baptism the Bible says "water". Had the Bible simply said "liquid" then water or oil or milk would have been fine. But the element used in baptism is specified.

So it is in praising God. Had the New Testament merely said, "Praise God", and made no effort to be specific, then Christians could have sung, OR used the mechanical instrument, OR they could have done both. EVERY TIME the passages are specific. They clearly say what should

be done. They are not general statements and generic commands. They specify, clearly, what Christians do "in the name of the Lord"

NEW TESTAMENT PRINCIPLES

The New Testament directs us in worship to God. Jesus said to the Samaritan woman, "God is a Spirit; and they that worship him must worship him in spirit and in truth." Jno. 4:24. To worship God in truth is to worship in harmony with what God has said. The promise of Jesus to the Apostles was that the Spirit would come on them and would guide them into "all truth". Jno. 16:13. Thus the revelation that the apostles received from God is God's truth. None can worship contrary to the New Testament and worship in truth. Again, confirming the same principle, Jesus says in Jno. 17:17, "Thy word is truth". To worship God in truth is to worship according to His Word. But in all the New Testament there is not one example of the New Testament Church using mechanical instrumental music. Neither is there a command to any Christian to do so.

EXCUSES FOR MECHANICAL INSTRUMENTS

Often we hear one say, in defense of his using mechanical instruments, "David did it." This is freely admitted. But should we see one coming to worship with a lamb on his shoulder, and should we inquire of him as to why he brought the lamb he could say, "David did it." Yes, David did it. David also went to the temple in Jerusalem to offer his worship. Shall we? On the fourteenth day of Abid (the Jewish calendar's first month) the Passover was celebrated and David went to keep it. Shall we? David kept "the Sabbath day holy". Shall we revert to the seventh day, substituting it for the first day of the week? David kept the Sabbath!

David was not a Christian. David was not a follower of Jesus Christ! David was not in the New Testament Church. Neither was David under the New Covenant.

In Psalms 150:4 David said, "Praise him with the timbrel and dance: praise him with stringed instruments and organs." In this verse where David says praise him with "instruments", he also says praise him with the "dance". If David's law is in force now, shall we not also practice the holy dance, as was used in Old Testament days?

Possibly the most frequent excuse heard for mechanical music is, "The Bible doesn't say, 'Thou shalt not'." True, there is no direct "Thou shalt not use mechanical instruments in the worship." But neither is there a saying, "Thou shalt not reverence the pope", nor "Thou shalt not burn incense", nor "Thou shalt not offer animal sacrifices in worship". This "IT DOESN'T SAY 'THOU SHALT NOT'" argument proves too much. The principle of New Testament government is even the principle by which we govern ourselves in most realms. The tourist on the highways, doesn't look at the road sign and take any road solely because the sign doesn't say "this road does not go" to such and such a place. Rather, he takes the road which the sign directs him to take. There is no passage saying, "Thou shalt not sprinkle babies for baptism" yet the evidence is clear that sprinkling is not baptism. Every reference to the "mode" of baptism says something which intimates a burial, or a dipping, and such like.

When God directed Cain and Abel to worship him he gave a positive law. Heb. 11:4 says, "By FAITH Abel offered unto God a more excellent sacrifice than Cain. . ." God spoke to these brothers. One did what God commanded. The other substituted his own will. He worshipped contrary to what God had commanded. "But unto Cain and to his offering he had not respect." Why? Why accept Abel's offering and reject Cain's? It wasn't because God said to Cain, "Thou shalt not offer 'the fruit of the ground'." But Abel offered his sacrifice "by faith". Rom. 10:17 says "So then faith cometh by hearing, and hearing by the word of God". God commanded. Abel obeyed. God spoke, but Cain substituted.

The apostle John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God". 2 Jno. 19. Hence, Jesus says, "God is a Spirit, and they that worship him must worship him in spirit and truth". Jno. 4:24.

But one says, "I can worship with the mechanical instrument or without it." That one might as well say, "I can get a check cashed without the signature as well as with it". The signature on the check is the authority by which the check is cashed. The authority for mechanical instruments must be in the New Testament, if God places his approval upon their use in Christian worship. Inasmuch as every reference under Christ's will says, "sing", in reference to worship, one must conclude that there is no New Testament authority for mechanical instruments in worship. They are not authorized.

Preach Thy Word

FLAVIL H. NICHOLS
Winchester, Tenn.

Some seem to think it is a mark of distinction that they can use jaw-breaker words and compound sentences that are long and involved. Such conglomeration may impress some; but it confuses others, and disgusts many. Nor does it clarify truth. TO PROVE THIS, WHICH IS SIMPLER?

Gen. 19:26: "But his wife looked back from behind him, and she became a pillar of salt."

"His connubial companion cast a retrospective glance from a position posterior to him, and was transformed by supernatural power into a perpendicular column of sodium chloride."

The Bible does not need to be re-written - it needs only to be re-read, and re-preached, and re-practiced! And when preachers have to find words not in the Bible to express their ideas, I fear it is because their IDEAS are not in the Bible! "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). "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). "Hold fast the form of sound words" (2 Tim. 2:13). Yes, Brother Preacher: "Preach the word" (2 Tim. 4:2) - just what the Bible says; and that will be plain enough!

The Sin Of Using Strong Drink

(Continue from page 2)

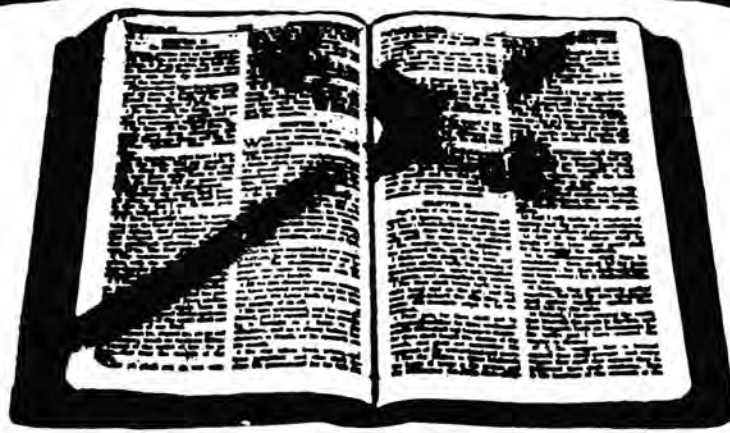
become one of the number? They would have ended the same way that you are going to end when you 'join the crowd', and 'become one of the number.'

No man can sin and get by. God's law is inviolable. Sure, you can transgress the law but you can't defy it and escape! A long time ago it was written, "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap." (Gal. 6:6-7.) Many a home is living in shame and sorrow today because of the sins of the parents yesterday. Many a little wrecked and twisted and deformed body of a little child is only an installment of a harvest of the wrong kind of seed that was sown yesterday. Better think carefully before you decide to sin against God by strong drink.

If all men would sow only good seed, the earth would soon be filled with good fruit. And if all would study and teach only the word of God, the world would soon be full of Christians. (Lk. 8:11; Mk. 4:14; Acts 11:26.)

A good surgeon does not cut to hurt, but to heal. The same is true of a true gospel preacher. Every pain he gives is an expression of compassion and love for suffering humanity. One can't preach the word fully and faithfully and not "reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:1-3; Tit. 1:9.)

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 Christian Just Like Paul No. 4

Paul fervently preached, persuaded and prayed that others would become what he was—that is a Christian. (Acts 26:29; I Cor. 11:1.) Paul was a Christian in name, in fact and one on location. While in Rome he did as Christians do—not as Romans did. Like the heroic John he was not an unstable reed which could be blown any direction the winds of fancy might dictate. Also he was a Christian in suffering and persecution. What else is included in being a just like Paul?



ROBERT TAYLOR JR.

PAUL WAS A CHRISTIAN IN ZEAL

Paul was a zealous preacher and teacher. Preaching the gospel was the most noble task in all the world. Paul would never have classed himself as "just a preacher" or "just a teacher" with a tinge of shame permeating each designation. He magnified the Gentile office of apostleship which heaven's grace had vouchsafed to him. Preaching the unsearchable riches of Christ to the benighted citizens of his age constituted the summit of supreme joy. To preach with zeal was the only approach he knew. His zeal is early demonstrated in the immediateness with which he began the proclamation of Christ in Damascus. This writer does not feel that his excursion into Arabia (Galatians 1:17) was for meditative purposes primarily but for the main intent of preaching Christ. Since he was competent to preach Christ in Damascus immediately following his conversion, he certainly could have preached the same gospel in Arabia. Luke informs us that Arabians were present for the day of Pentecost (Acts 2:11) and Brother H. Leo Boles says in his commentary on Acts that "a large number of Jews had settled in Arabia." You say, "This is just your opinion that he went there to preach." True, but to conclude he went there for meditation, if such be your contention, is nothing but opinion either. It is difficult for this writer to harmonize Paul's restless zeal for gospel proclamation with either a long or short period of meditation. Preaching in Jerusalem, Tarsus, Antioch of Syria and the various cities visited on his missionary journeys paints a beautiful portrait of Paul's great zeal. To preach Christ in season (when convenient) and out of season (when not convenient) was Paul's dominant role in life.

Paul was zealous in promoting good works

toward helping the poor. A busy and successful ministry in word at Antioch could be interrupted long enough for Paul and Barnabas to take the generous collection of Syrian saints to Jerusalem. (Acts 11:30; 12:25.) Apostolic leaders at the Jerusalem conference urged Paul that the poor be remembered. Concerning this Paul was forward in its execution. He would have remembered the poor with or without this exhortation from Peter, James and John. (Gal. 2:9-10.) Much of the third missionary journey was spent in raising a liberal collection among Galatian, Macedonian and Corinthian Christians to help the poor saints in Judea. Paul zealously entertained the fond hope that this contribution would not only alleviate to some degree the Judean poverty but would cement the strained ties existing between Jewish and Gentile Christians. (See 2 Cor. 9:12-15.) Paul knew there was not anything that would bind alienated parties together better than a willingness to aid and a disposition to receive. This great apostolic benefactor would have had NO time for a system that denies "churches of Christ" the God given right to "do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10; 1:2.) Those who have espoused the "saint only" ism for church action in the field of benevolence need to study the book of Galatians thoroughly. Like advocates of "faith only" they need to cease adding "only" when God has spoken. To maintain the church can aid saints only makes void Paul's command that churches do good to all men. How can churches of Christ do good to all men if they are restricted to saints only? (2 Cor. 9:12-13.) No good work ever had a greater inspiration behind it than Paul. He pushed every good work toward a successful completion.

Paul was zealous in his worship habits. His epistles breathe the very spirit of prayer, praise and genuine devotion extended to Jehovah God. Numbers of times the record in Acts mentions Paul and his company remaining at a place for seven days. Why? It is our strong opinion that he desired to worship with God's people on the Lord's Day and to commune around the Lord's Table. At no congregation in apostolic days would Paul have had to spend more than seven days in order to commune with them. We cannot ever fathom Paul quibbling about the necessity of worshipping God. Paul's zeal would allow him to miss no assembly of the saints and if he be the Hebrew writer, he so commanded others to be of like disposition. (Heb. 10:25.) Infrequent attendants at public worship do not belong to Paul's tribe. Those who never worship privately are far from the daily devotional brand of Christianity Paul practiced.

Paul was a zealous writer. If Hebrews is his production, fourteen of the twenty-seven books have him as author and one hundred of the two hundred and sixty New Testament chapters flowed

from his prolific pen. I and 2 Thessalonians were his first recorded epistles and may have been the first two books of the New Testament to have been penned. He wrote them on his second missionary tour. His great epistles of Romans, I and 2 Corinthians and Galatians were penned on his third missionary journey. Ephesians, Philippians, Colossians and Philemon are letters dating back to the first Roman imprisonment. Hebrews was written in Italy possibly about the same time. (Heb. 13:24.) I Timothy and Titus were possibly penned between the two Roman imprisonments and 2 Timothy was his final production for the inspired canon. Nineteen centuries of Bible believers have been blessed by having these great writings available for spiritual perusal and daily practice.

Zeal, ardor and fervency of spirit are deeply ingrained in Paul's spiritual make-up. Lukewarmness, indifference and listlessness were foreign to the apostle's thinking, words or deeds.

PAUL WAS A CHRISTIAN TO THE END

Unlike John Mark he never retreated temporarily from the Lord's work. Unlike Demas he never forsook the heavenly cause because of a greater love for the present world. When he put his hands to the plow in Damascus around the year of 37 A.D., there was not any turning back. He kept a single eye upon the prize of God's high calling in Christ which was ever before him. Onward and upward were the only directions he knew. He possessed a continuing recognition of the possibility of his being lost. (I Cor. 9:27.) Like Peter he knew the consequences of turning back after having once escaped the pollutions of this world. (2 Pet. 2:20-22.) How deeply thrilling to read of his life's appraisal which he penned triumphantly in 2 Timothy 4:7-8. He had fought a good fight. The faith had been kept intact. The course which was begun thirty years before in Syria was now completed in the "eternal city". From earth's "eternal city" his eye of faith and heart of hope beheld the distant walls of heaven's "eternal city". Rome would fade but the New Jerusalem with its crown of righteousness would demonstrate the real meaning of an "eternal city". For it he yearned.

How tragic for one to be a Christian in youth and middle age only to cast aside the Saviour during the declining years. The reward is not to those who begin well but to those who, like Paul, finish well.

It is the fervent prayer of this penman that our moments together in these four articles might have inspired each of us to aim at BEING A CHRISTIAN JUST LIKE PAUL.

(For some of the thoughts contained in these four articles the writer is indebted to Brother Fred Chunn, beloved preacher of the gospel, who lives in Henry, Tennessee.)

WORDS of TRUTH

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What Is A "Home"?

The late "anti" faction among us is in an embarrassing position concerning the question of whether or not the church out of its treasury can contribute to another institution, such as a "home" that is in distress, that is, a home of any kind.

BROTHER A. C. GRIDER

Brother A. C. Grider, one of their leading debaters, on Sunday afternoon, March 28, 1965, by tape recording, presented over station WARF, here in Jasper, as supported by one of the "anti" churches here in the county, took the position that the church cannot support, or contribute to any kind of a home, and, as far as I know all the rest of their preachers in these parts have subscribed unto the same position.

On page 10 of the speech, as transcribed from the playing of the record, Brother Grider said, "There is no scripture for the church helping a home of any kind. (1) A substitute home; (2) A restored home; (3) A natural home; (4) A legal home; (5) An original home; there is no scripture for the church helping any home, any where, any time."

GRIDER'S PROPOSITION

Brother Grider debated the matter, affirming the following proposition, "It is a sin to take money out of the church treasury to buy food for hungry destitute children, and those who do so will go to hell."

BROTHER A. M. PLYLER

Brother A. M. Plyler, in the January issue of their local paper here in the county, called "WALKING IN TRUTH", took the position that the church can't scripturally give unto a home like my home or yours in time of need. He argued that a home is only a "house" or dwelling place, and that the word "home" never in the Bible means the family or institution commonly called a "home".

He says, "God nowhere or at any time ever ordained a home. He ordained marriage and the family relationship, and we built our homes. We have long used the word home as a synonym for the family relationship. But God never so used it. In the Bible the word means a staying place, and not the divine relationship that God ordained."

Again, he says, "And so is the word used throughout the Bible to mean a place of residence. And it is defined in both our English dictionary and by lexicographers. In the Bible it never meant anything but a staying place". Again he says, "The

home then is the staying place of the divine relationship, but not the relationship itself."

WHAT ARE THE FACTS?

Let us remember that Brother Plyler says the "dictionary" and "lexicographers" define the word to mean "a place of residence", and said, "We have long used the word HOME as a synonym for the family relationship, but God never so used it." He says, "We built our homes."

Now what are the facts? A literal building is sometimes, by a figure of speech called a home. This is because the home, the family, lives or resides there. It is like the fruit of the vine is called the "cup". (I Cor. 11:17-34; Mt. 26:26-38.) The house where a family lives is sometimes called a home, but never apart from the idea of a family, or somebody to live in the house. A barn, shop, or store, is a house, but would never be called a home, unless somebody moved into it, or planned to do so. But this is not all the word means. Contrary to what Brother Plyler says, the word "home" ALSO MEANS THE "FAMILY RELATIONSHIP" WHICH LIVES IN THE HOUSE.

The word "house" also sometimes means the family, just as the "home" sometimes means the "house".

WEBSTER'S NEW COLLEGIATE DICTIONARY

Mr. Webster gives this meaning which Brother Plyler argues the word never has. He says, in giving this sense of the word, "An asylum . . . the social unit or center formed by a family living together." Then in his unabridged edition, Mr. Webster says, "Place of refuge and rest, hence an asylum as a home for outcasts, a home for the blind". Then under No. 9 he says, "The social unit formed by a family residing together in one dwelling, an organized center of family life." (p. 1191.) It is not just the dwelling house, as hobby riders claim for it.

FUNK & WAGNALS DICTIONARY

This dictionary defines a "home" as, "The members of a family, together considered as a unit of society." Again it says, "Especially an establishment where needy or afflicted persons are sheltered or cared for." Vol. 1, P. 635.)

WHAT OF THE "LEXICOGRAPHERS"?

Brother Plyler contrasts these with the "English" Dictionary. So he means the Greek-Leixons. The word "home" is from two different Greek words, which Thayer says mean the same thing, "Oikos" and "Oikia". Thayer's Greek-English Lexicon says of "Oikos"—"The inmates of a house, all the persons forming one family, a household." He further says, "In the sense of a family oikos and oikia are alike employed." He says, of oikia, "B. The inmates of a house, the family". Again he says, "The household, the family of one". Again, "Persons dwelling together in the house."

BERRY'S LEXICON

This lexicon says of oikos, "A family resident in one house, a family perpetuated by succession; the house of God . . . the family of God." Then of oikia he says, "A household, a family."

LIDDELL & SCOTT

This lexicon defines it, in the sense we are contending it has, as follows, "III. Household, family . . . The inmates of the house . . . a house, race, family."

NEW TESTAMENT WORDS BY VINES

Mr. Vines gives this meaning also. He says, "Of the members of a household or family, e.g. Lk 10:5; Acts 7:10; Acts 11:14; I Tim. 3:4-5, 12; 2 Tim. 1:16; 4:19;" etc. This refers to oikos.

Then he defines oikia as having this meaning also, "The inhabitants of a house, a household." He then gives the following places where this meaning is found in the Bible: "Mat. 12:25; John 4:53; I Cor. 16:15", etc.

OFTEN MEANS MORE THAN A HOUSE

While the word "home" sometimes means a literal "house," by a figure of speech, and the word "house" sometimes means a "home" or "family", by a like figure of speech, the word does not always mean a literal "house", such as "we build", and in which to live, as false teachers claim for it.

BIBLE USE OF THE WORD "HOME"

"Let me first go bid them farewell, which are

AT HOME at MY HOUSE." (Lk. 9:61.) The "HOME" and "HOUSE" were not the same. One was the family and the other the staying place. "Peace be to this house." (Lk. 10:5.) Same Greek translated "home", means peace be to the family living there, not peace to the stone and brick, etc.

"Show piety at home" — among the kin as needed. (I Tim. 5:4.) The people in a family in need, is a "home" in need.

The same Greek translated "house" is translated "home" also, and that in the sense of a family in both words. This is often true. (See Josh. 24:15; Gen. 7:1; Heb. 11:7; Acts 10:1-3; I Tim. 3:4,5, 12; Acts 16:31; Acts 11:13-14; Mt. 12:25; Acts 2:36; I Tim. 3:15; I Pet. 4:17; Heb. 3:6; Jn. 4:53; Acts 18:8; etc.) The same Greek word translated "home" and "house" is also translated "household", which is a family. (Acts 16:15; I Cor. 1:16; 2 Tim. 4:19. etc.)

Yet, Brother Plyler says, "In the Bible it never meant anything but a staying place". He says, "God no where or at any time ever ordained a home." But the Bible says, of God, "A father of the fatherless, and a judge of the widows, is God in his holy habitation. God sitteth the solitary in families." (Psa. 68:5-6.) We have shown that a "family" is a "home". And the word "home" always implies a family even when it does not directly mean the family. Just any building or house is not a "home". Remember Webster says, "HOME . . . The social unit or center formed by a family living together." The word family means, "The body of persons who live in one house, and under one head; a household." (Webster.) This body of persons is called a "home" in the Bible. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are AT HOME, AT MY HOUSE." (Lk. 9:61.) Here the "home" was not the "house" but what was "at" his "house"—those constituting his "home".

The Jerusalem church helped the needy in their homes, the food was eaten "At home". (Acts 2:44-46 Am. Std. Version.) When God says, "Show piety at home", (I Tim. 5:4), He did not mean the relative was to do this at his own dwelling place, but it meant he was to help his destitute kin folk wherever they were—start at home—among his own relatives.

When the Antioch church sent relief to the "Brethren" in Judea during the time of "great dearth", or famine, the giving church was certainly helping those people as families, for they lived in such groups, as civilized people have always lived. (Acts 11:27-30.) If Grandma had two or three relatives who were little children in her home, New Testament Christianity would not have ignored her and the children on the ground that she was not a "M-A-N", and she and the children would not have been turned down and told that only men, as they had need could be helped, and that she would have to wait, and see if some individual disciple might not find out about her and, if able, help her and the children.

Brother Grider knew better than to say a home is only a literal house. However, he says the church could not help a home of any kind. (Read again his statement at the beginning of this article.)

Also Brother Grider admits that a church could buy fertilizer for the grass on the lawn of the preacher's home, but could not buy food for hungry, destitute and orphaned children. Their false doctrines makes them a faction. They are out to draw away disciples after themselves. (Acts 20:28-31.) Factions are works of the flesh and will cause those guilty to be lost, if they do not repent. (Gal. 5:19-21 Am. Std. Version.)

The word of God is a healing medicine. (Psa. 107:20.) But it is bitter as quinine and tastes bad as castor oil to those who hate the truth, and have not learned to love it. (2 Thess. 2:6-12.)

The word of God is gospel, or good news to all who love and appreciate it. (Lk. 2:6-12; Rom. 1:16; Acts 2:36-41.)

The word of God is food, or bread for the soul, to all who hunger and thirst after righteousness. (Mat. 4:4; Mt. 5:6.)

Out of Weakness No. 1

HARDEMAN NICHOLS,
Dallas, Texas

"And what shall I say more? For the time will fail me if I tell of Gideon, Barak, Samson, Jephtha; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong . . ." (Heb. 11: 32-34.)

What strange reasoning is this! STRENGTH from WEAKNESS? Have not the multitudes been taught to despise failures and to scorn frailties so that they can scarcely bring themselves to think about the possibility that anything commendable can come from weakness? To admit that such a blessed thing as STRENGTH can come from weakness would be even more difficult. Men generally have accepted without question the view that strength is nothing less than strength; consequently, they have assumed that out of weakness comes nothing more than weakness.

The inspired words of our text challenge this view by producing numerous examples to demonstrate that power can result from pain, and that frailty does not necessarily bring defeat. And (as if knowing that the proof is inexhaustible) this passage concludes by referring to some of those men and women who lived by faith and utilized their WEAKNESSES in such ways that these produced the strength for their victories.

One of life's most valuable lessons is learned when we appropriate the STRENGTH of WEAKNESS. God must place extreme importance in this principle, for to reveal it he chose a method which challenges even the casual reader to pause, and ponder—instead of passing over it without notice. It appears as a "paradox." If a tenet or truth is so important and consequential that it must not be overlooked, one of the best ways to assure its notice is to state it as a paradox—a statement which appears seemingly contradictory, opposed to itself, and opposed to common sense. The assertion is really TRUE—yet it is clothed in language that makes it look at first glance as if it were impossible. Brother H. Leo Boles defined a "paradox" as "truth standing on its head to attract attention to some principle." While we may not notice any individual in a crowd if all of them behave in an ordinary fashion, every eye will soon focus on a topsy-turvy. Using this attraction, Paul forces our consideration of the paradoxical blessings which can come from buffetings: "I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I WILL NOT GLORY, SAVE IN MY WEAKNESSES. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: FOR MY POWER IS MADE PERFECT IN WEAKNESS. Most gladly therefore WILL I RATHER GLORY IN MY WEAKNESSES, THAT THE POWER OF CHRIST MAY REST UPON ME. Wherefore I TAKE PLEASURE IN WEAKNESSES, in INJURIES, in NECESSITIES, in PERSECUTIONS, in DISTRESSES, for Christ's sake: for WHEN I AM WEAK, THEN AM I STRONG." (2 Cor. 12:1-10.)

Out of weakness. Paul was strong! He gave this "paradox"—this truth standing on its head—to

compel us to stop and set it on its feet again in the hope that (in the meanwhile) we shall see its deeper truth, and be blessed thereby.

However, before we pursue this principle, there are some implications in this scripture to which we call attention.

STRENGTH MADE PERFECT IN WEAKNESS

Paul's acceptance of Christ's answer lays down a general law. He states a general truth, one not peculiar to spiritual values, although it is applied there in all its noblest aspects. It is just as true in nature's realm: for here is a universal principle: strength can be made perfect in weakness.

THE WEAKNESS OF STRENGTH

The antithesis is also implied in these verses: "When I am weak, then am I strong," implies the converse: "When I am strong, then I am weak."

Paul had been granted marvelous power and unusual blessings, including the glorious revelations and visions of the majestic dwelling-place of God—the third heaven. But while

he was so blessed, there lurked a WEAKNESS born out of this STRENGTH: it was the danger that he "should be exalted overmuch." Pride would have meant his downfall. The apostle understood well this danger in strength, and he had warned: "Wherefore let him that thinketh he standeth, take heed lest he fall." (1 Cor. 10:12.) Thus the STRENGTH of WEAKNESS is considered in 2 Cor. 12:10; while the WEAKNESS of STRENGTH is treated in 1 Cor. 10:12.

Things men have valued as their strengths can become their greatest weaknesses. For example, who usually live the longest?—No, not the "strong" and "robust"; but the chronic "weak" who have learned to take the proper care. Generally, those who do not know their own 'strength' (or should I say, 'weakness?') over-exert and break their health, or drive themselves until at length they are snapped into eternity by strokes and heart attacks. Their 'strength' becomes their 'weakness'!

(To be continued.)

He Preached Him Into Hell

He was a member of the church. He said so when questioned about his religion. He was a member of the church but he could not be counted on to attend the services. He worked six days a week and he had to visit sometimes and when could he go except Sunday? He worked hard and needed some recreation and Sunday was the only time he had for recreation.

He was a member of the church but he just could not get to Bible study on Sunday morning. He needed the extra hour or two of sleep more than he needed to study the Bible. He attended the worship most of the time and he felt that was enough.

He was a member of the church but he did not come on Sunday night. He had to rest to be ready to go to work Monday. He had already attended one time and that was enough except for the preacher and a few over zealous people. He had eaten the Lord's supper and that was the only thing that was really important anyway.

He was a member of the church, but he never came to mid-week Bible study. He could not find where the Bible said anything about mid-week Bible classes. He said he was tired on Wednesday night and needed the rest and requested people not to bother him by calling on him to invite him.

He was a member of the church but gave very little of his money to the cause of the Lord. The church supported the preaching of the gospel, but not with much of his money. His earning increased but not his contribution. He gave \$1.00 all of his life. The church conducted a radio program but not with his money. The church helped orphans and widows but not with his money. After all he owned a home, new car, television and took a vacation every year and it just took all of his money to live on.

He was a member of the church, but he never visited anyone. He said that he thought that was what the church paid the preacher to do. If he was sick and no one visited him it hurt his feelings. He complained of the church not visiting people.

He was a member of the church but he never tried to teach anyone else. In fact, he did not know where to find the Great Commission. If someone asked him a question about the Bible he had to call the preacher to find the answer. The truth is he just did not like to talk with other people about the Bible.

He was a member of the church but he died. I



FRANKLIN CAMP

conducted his funeral. I said, "He was a member of the church but was careless in his attendance. He was a member of the church but he did not think Bible study was important and so he never came. He was a member of the church but he did not come to the mid-week Bible classes. He was a member of the church but he never gave as he prospered. His funeral is being conducted in a building paid for by others. He was a member of the church but he never visited the sick. He was a member of the church but no one gathered here today has he taught the truth. He has now gone to the judgment to meet his God and all he can say to God is, "I was a member of the church." All that I can say about him is that he was a member of the church."

While these are not the words that I used it is the substance of what was said. The service was over and as I stood at the door waiting for the men to take the casket and place it in the ambulance, I heard someone say, "He preached him straight into hell." But I deny that I did so. All I did was to tell the truth about his life. All that he claimed while he lived was that he was a member of the church. Why should I insult his family and friends and his body by saying he was more? I could not claim for a dead man what he refused to claim for himself while he lived. This is not fiction. It happened.

What Would This Babblers Say?

ALAN E. HIGHERS

When Paul preached in Athens, that city of great learning and culture, the Stoic and Epicurean philosophers confronted him, and some asked the question, "What would this babblers say?" (Acts 17:18.) They called Paul a "babbler" in order to cast reflection upon his preaching. When Jesus preached the truth there were many who were displeased and "they took counsel together that they might take Jesus by subtlety, and kill him." (Matt. 26:4.) They sought to take the Lord by "subtlety", that is, by cunning, crafty, and insidious methods. They knew better than to approach him directly, or to oppose him to his face. They thought it the better part of wisdom to destroy him by devious and underhanded tactics.

When the great prophet Isaiah proclaimed the will of the Lord, the people rebelled. Isaiah said, "For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits, get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa. 30:9-11.) Jeremiah became so discouraged at the opposition of the people that he cried out, "I am

(Continued on page 4)

The Spider And The Fly

R. W. GRAY

If spiders produced honey their prey would be easily caught. But the poor fly, going for the honey, would lose all. The big, bad wolf wore the clothing of a sweet old grandmother. The scriptural description is wolf's hearts and sheep's clothing. (Matt. 7:15) Paul warned, "... For Satan himself is transformed into an angel of light." (2 Cor. 11:14.) Such warnings are not placed in the Bible without purpose. God has gone to great lengths in training his people "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. ..." (Eph. 4:14.)

Whether or not we enjoy the prospect men are yet used by Satan in an all out effort to defeat the truth (I John 4:1-2). Doctrines are multiplied and cunning craftiness is employed to perpetrate them as belonging to the body of truth God gave the world. We should not marvel, as suggested by our brother, Paul, that the world is filled with conflicting creeds. What better method could the forces of error use to undermine and destroy faith?

We are constantly drawn back to God's revelation as a correct point of reference (2 Tim. 3:16-17). Man's cunning would deceive and lead us astray but for a knowledge of the spirit of truth and of error. Speaking of inspired men John wrote, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby we know the spirit of truth, and the spirit of error." (I John 4:6.)

Those who disturbed God's people with false doctrines in the 1st Century were often professed Christians. (Gal. 1:6-9; 2 Pet. 2:1-3.) They were skillful in the use of "good words and fair speeches." By these they deceived the hearts of the simple (Rom. 16:18). Preventive medicine was and is a "thus saith the Lord" (I Pet. 4:11; Acts 17:11; John 5:39; Matt. 22:29). Since error could and did raise its ugly head under the very oversight of the apostles of Christ we should expect nothing less in this 20th Century era. Hence, we must be forewarned and fore armed at all times.

It is generally less painful to pin point errors in denominationalism than to suggest they exist among the brethren. But to ignore error within the church is the worse kind of indifference. And to seek unity at the sacrifice of a single truth is to surrender the whole concept of restoration. We need only to reflect upon the numerous factions that have beset us to be aware that error exists among us. Most of the error, it is believed, centers around the matter of "too much restriction" or "too much liberty". Thus we have the so-called "antis" and the so-called "liberals". But there are other areas of differences that do not fall into either of these particular categories. It is regarding one of these that this article is written.

From the time pre-millennialism was first introduced among us the advocates of this false doctrine have insisted that "it is a matter of indifference concerning which there need be no division." In making this plea they betray either an ignorance of the enormity of their error or of the desire of others to fellowship only truth. Through the medium of a relatively new publication called "The Exhorter" Evangelist Richard Ramsey is making a real effort to conceal the ugliness of pre-millennial error and to re-open the pulpits among loyal churches to pre-millennialists. And if his reporting of response to his paper is even nearly a cross section attitude it appears he may be more successful than concerned brethren wish to admit.

In typical pre-millennial style Evangelist Ramsey ran in the February issue of "The Exhorter" an editorial entitled, "A Plea For Unity On The Blessed Hope", in which things shared in common with us were held out as a sufficient basis for whole hearted fellowship. He gives a glowing report in the March issue of response to the appeal. A well known Florida preacher, evidently thinking this reveals a new face among the premillennialists, offers his "whole-hearted fellowship" so long as this attitude prevails. Another response from Arkansas refers to those

who renounce premillennialism as "popes who claim freedom from all error and will quickly crucify any who disagree."

In the same issues of The Exhorter are two articles by Brother H. C. Winnett setting forth the false premillennial doctrine with great force and finality. In summary of his second and third coming of Christ theory our brother concludes that "it is unbelief, and nothing else", that prevents agreement with his untenable position. It is passingly strange that the same issue affirms that the paper's policy is to "castigate no one". It is equally strange that these men would seek fellowship (?) with those they consider "unbelievers".

Premillennialism is more than a human theory without scriptural basis. It denies in fact the very Kingship of the Son of God. It places God in a position of compromise, alternates Judaism and Christianity, and minimizes the glory of the church of Christ. Its fruits are and will continue to be division in the body of Christ, lack of love for brethren who differ with the theory, and a closer relationship with denominational churches, including sanction and fellowship with denominational meetings and campaigns.

It has long been the opinion of this writer that we have been too prone to prematurely draw lines of fellowship regarding less major issues we have faced. Perhaps some solutions could be worked out if we were less anxious to see the axe and let it lie handy at the root a little longer. But in the case of premillennialism there is no recourse. If we may fellowship those who deny our King His very throne in the heavens it seems there is no one and no thing from which we may withdraw. As heart rending as the prospects of continued separation from these brethren is, faithful Christians must say, "No, thank you!" to those who ask permission to sow Christ defaming premillennialism in the pulpits of faithful churches. The issue is not difficult if they truly wish to be resolved. If the doctrine is a matter of indifference as they claim, they may show this by ceasing to preach a matter of indifference to the hurt and division of the body of Christ.

Be not deceived! These men do not intend to desist from sowing their seeds of error wherever opportunity affords. We can all appreciate a good spirit of brotherliness. Surely we do not wish them to out strip us and-or claim a monopoly upon a desire for love and unity. It is far from lack of God-inspired-love that moves faithful preachers to renounce error. Elders in the churches of Christ are not "bigots" nor "popes" in barring unfaithful men from the pulpit where they have the oversight. One does not recover a brother from the error of his way nor save a soul from death by compromise with the error that has claimed his soul. Brethren would do well to examine the inconsistency in the pretense of premillennialists to maintain a posture of sweet-spiritedness. Many ugly and unfair epithets are cast at faithful elders and preachers while roses are often strewn in the path of denominationalists by these brethren.

There is a growing need to follow the wise man's advice in giving soft answers to those whose wrath has been kindled. It is to be a characteristic of God's people that they be harmless as doves. And we must never shut off all lines of communication with brethren estranged from us because of false doctrines espoused. None will maintain, certainly, that a desire to "crucify" all with whom we differ is even close to a Christian spirit. But a spirit that ignores all error and compromises God's eternal truth is far from Christlike. Let us beware of the web into which the good words and fair speeches of those who teach error seek to draw us.

It is as much the duty and obligation of the sinner to seek to hear and learn the word of God as it is the duty and responsibility of the preacher to preach to the sinner in the first place. (Mk. 16:15-16; Acts 2: 14, 22-41; Jer. 22:29.)

Those who close their eyes and stop their ears to keep from being converted by the word of God, cannot, while so doing, be converted, nor have their sins forgiven. (Mat. 13:15; Mk. 4:12; Acts 3:19.)

Are You Sanctified, or Holy?

FLAVIL H. NICHOLS,
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"Follow after peace with all men, and HOLINESS, without which no man shall see the Lord." (Heb. 12:14.) Instead of "holiness" the American Standard version says "sanctification." These two English words are from the same Greek word (HAGIASMOS, a form of HAGIOS) which Thayer defines to mean: "Set apart from God, to be (as it were) exclusively his." (Thayer's Greek-English Lexicon, p. 7.) Does this describe YOU? Are YOU "holy"?

Brother Bobby Duncan, gospel preacher at Adamsville, used this illustration: "I have some tools which I sometimes lend. But I want them used like I would use them. I retain my title to them, and continue to have priority claim to their use. They are to be made available to me whenever I may want them. This represents the way a truly SANCTIFIED person thinks of himself - he belongs to God, and is to be used only in accordance to the will of God."

Brother Duncan contrasted this attitude with that of one who has been only 'nominally' converted. He merely 'lends' himself to God, and retains dominion over his own life. In essence he says to God: 'Use me like I think best.' Such a person is NOT "sanctified".

Have you GIVEN yourself to God? (2 Cor. 8:5.) Or do you merely LEND yourself to him whenever you wish (or feel compelled) to outwardly 'obey' him? The apostle Paul spoke of "God, whose I am, and whom I serve." (Acts 27:32.) Do you belong to God like that?

No man will ever hear the angels sing in the "Land that is Fairer Than Day" unless he is "sanctified". (Heb. 12:14.) Are you "set apart for God, to be, as it were, EXCLUSIVELY HIS"?

What Would This Babblers Say?

(Continued from page 3)

become a laughing-stock all the day, every one mocketh me." (Jer. 20:7.) He finally decided that he would speak no more in the name of Jehovah, but he stated "then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (Jer. 20:9.)

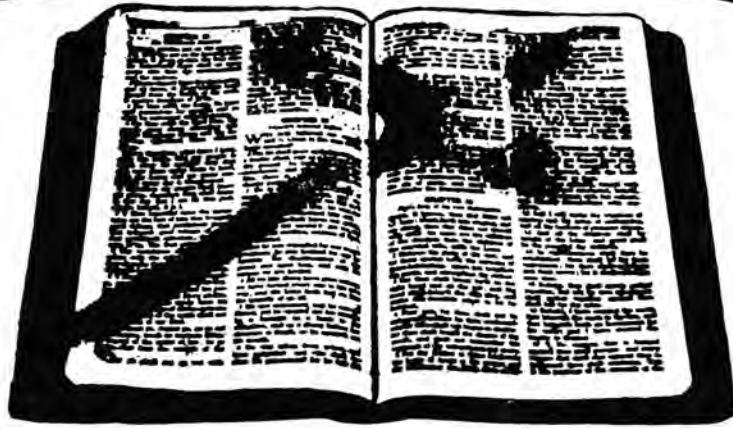
Of Paul it was said, "And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul." (Acts 9:23, 24.) It is amazing how cruel and incensed religious people can become! It was the religious people who took counsel to kill Christ, it was the religious people who took counsel to kill Paul, and it was the religious people who clamored for Isaiah and Jeremiah to be silenced. It was the religious people who finally put Jesus to death on the cross. Some religious people would, no doubt, kill their opposition today if they but had the power and the opportunity. When Jesus was condemned it is said even of Pilate that "he knew that for envy they had delivered him up." (Matt. 27:18.)

There are religious people who would never think of being guilty of drunkenness, but whose hearts are bursting with the poison of envy. These are those who measure themselves by themselves and compare themselves with themselves, but who are without understanding. (II Cor. 10:12.) But it is this sin which has destroyed many a congregation, many an elder, many a preacher, and many a Christian. It will be with us as long as the world stands, and all too often it will be found where it was in Jesus' day among the respectable, religious, and self-righteous.

The word of God is milk for babes in Christ, and meat for mature men and women in Christ. (I Pet. 2:2; Heb. 5:12-14; I Cor. 3:1-4.)

The word of God produces faith in honest and good hearts. (Rom. 10:17; Jn. 20:30-31.)

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 20:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOL. 3

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Avoiding Future Regrets No. 1

While in a meeting in a northern state for the following incident occurred which provides the basis for the thought to be developed in these three articles. One evening the writer was invited into the home of a young couple who had three darling children. An elderly Christian lady, in her eighties at the time, was also an invited guest for the meal. The husband and wife were in the kitchen putting the finishing touches on the meal while the three children played before us on the living room floor. Amidst our watching their joyful games and listening to the childlike prattle the elderly Christian lady remarked that she would give anything if her children were this age again. The writer at first thought she was longing earnestly for those happy days when her children played at her feet — that she was indulging in reminiscences of days forever gone and impossible to recall. She continued by telling how that she had only been a Christian for three or four years. When her children were the ages of those before us, she was totally unconcerned about Christ and the church. She was not a Christian mother to them when it would have really mattered. They were not brought up in the "nurture and admonition of the Lord." (Eph. 6:4.) Unlike Lois and Eunice she had not bequeathed to her offspring an unfeigned faith. (2 Tim. 1:5.) She had not taught the children from babyhood onward to know the Lord and to be obedient to his will. (2 Tim. 3:14-15.) If only she could recall those days, how differently she would live them. With deep-seated regrets she recalled years of wasted opportunities. She explained that she alone of all her family was a Christian. Though devoutly determined to go to heaven herself, she now pathetically pictured that she was unable to influence her family for Jesus. They were majoring in worldliness while she sought in late life to prepare for death, judgment and eternity. This story vividly impresses us with the imperative need to so order our lives NOW that we may escape experiencing deep regrets as the sun sets LATER on our life. This is true with a number of relationships as we now seek to unfold.



ROBERT TAYLOR JR.

realized too late in life. Should not parents with small children meditate much concerning this important area? Manoah, who was to become the father of Samson, addressed an important question to his angelic visitor when he asked, "How shall we order the child and how shall we do unto him?" (Judges 13:12.) Inspiration speaks with a clarion voice throughout Holy Writ as answers are forthrightly given. Prior to the birth of Isaac Jehovah God said of Abraham, "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." (Gen. 18:19 Emphasis added.) We desperately need young fathers and mothers who will show by example first and by precept next how children should live. We then need children who will heed and obey such wise counsel even as Isaac did. What a harvest of righteous souls we could reap tomorrow if this were the seed being sown today.

In his great rehearsal of the law in Deuteronomy the renowned Sage of Sinai burned this needed message into every parental heart on the plains east of the Jordan River. He said, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shalt be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:5-7.) Please note that parental love for God was to be present before seeking its inculcation into the hearts of their children. God's Word was to dwell in fathers and mothers before they could teach it diligently to their children. With these essentials then they were instructed to teach God's law to their children when they were at home and when away, during the morning and at night also.

Joshua once said, "but as for me and my house, we will serve the Lord." (Josh. 24:15.) We need millions of present day fathers who will ascend to this noble concept of real fatherhood. Too many fathers today are not concerned about serving the Lord themselves and care not at all about providing any apiritual direction for their children.

David uttered this piece of wise counsel for every godly parent, "I will walk within my house with a perfect heart." (Psalm 101:2.) When parents do this from the time their children are born to the day they leave home for college, marriage or work, we can know lesser regrets concerning parental failures in the years that lie ahead.

Solomon wrote, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) This is far more

comprehensive than simply telling a child a few things. It means thorough instruction. This is done by displaying the proper example and providing noble precepts for his daily instruction. These daily impressions must become indelibly fixed in his mind and must become habitual in his life. Work as though everything depended upon the parent and pray as though everything depended upon God in this matter of rearing children and greater success can be ours. Such cannot help but lead to fewer regrets in the future.

The New Testament continues this same emphasis about how a child's life should be ordered. Betwixt twelve and thirty Jesus "increased in wisdom and stature, and in favour of God and man." (Luke 2:52.) Jesus said to his interfering disciples, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." (Mark 10:14.) Paul wrote, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) Eunice and Lois first possessed an unfeigned faith and bequeathed it to the youthful Timothy. (2 Tim. 1:5.) From babyhood onward they had acquainted him with the scriptures. (2 Tim. 3:14-15.) Lois and Eunice did not have to experience any deep regrets when they saw the youthful Timothy grow into the type of spiritual manhood where the Spirit and Luke could say that he "was well reported of by the brethren that were in Lystra and Iconium." (Acts 16:2.) These saintly women must have rejoiced exceedingly that the great missionary apostle, Paul, desired their loved one to travel with him for the furtherance of the gospel. If Eunice and Lois were ever able to read Paul's great tribute to Timothy in Philippians 2:20-22, there would have been no regrets to haunt their memories of how they had reared this godly young child from a babe to a marvelous maturity in Christ Jesus the Lord.

Do you really want to avoid the kind of parental regrets expressed earlier in this article? Then be a Christian parent to your child. Set a good example before him. Teach him thoroughly God's way of life. Later you can reap the rich dividends of seeing him render gospel obedience and developing into a strong Christian boy or girl.

G.N.

We used to sing the old song: "There's a great judgment day that is coming we know; coming to one and all. For the judge shall descend in his power divine, O' who shall be able to stand? When Jesus comes, and the judgment is set, O' who will be at his right hand? When the trumpet shall sound, and the nations arise, O' who shall be able to stand?" (Acts 17:30-31; Nat. 25:31-46.)

PARENTS AND IMPRESSIONABLE CHILDREN
This is a logical beginning since the foregoing story is highly illustrative of parental failure

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GUS NICHOLS

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"Must I Be A Member of Your Church?"

For more than fifty years in my preaching, the most serious question which I have received, from the best of people, is "Must I be a member of your church to be saved?" This question is of such a nature that the answer can very easily be misunderstood. Therefore, a proper answer to the question should take into consideration a number of things.



GUSH NICHOLS

1. Those asking this usually know little, or nothing about the nature of the church mentioned in the New Testament more than one hundred times. They think in terms of the denominations, a situation which the inspired apostles never witnessed. No apostle ever heard of any of our modern denominations, with their denominational names, creeds, doctrines, etc.

2. In the days of the inspired apostles of Christ, there was "One body" and "but one body", which was called the "church". (Eph. 4:4; I Cor. 12:20; Rom. 12:4-5; Col. 1: 18, 24; Eph. 1: 20-23.) Christ was the Saviour of this church, which was his body. (Eph. 5:23-24.) Reconciliation of the sinner unto his God was to be had in this "one body", and not out of it. (Eph. 2:14-16.) Therefore, all Christians in those days were by their conversion and salvation added unto the church, or body of Christ. Acts 2:36-38, 41, 47.

3. The apostles and early Christians preached the one gospel plan of salvation. They all preached the same gospel, and any perversion of it was at the peril of one's soul who dared to do it. (Gal. 1:6-9.) Christ had authorized that this gospel be preached unto every creature in all the world. (Mk. 16:15-16.) As we have seen, all who believed and obeyed this gospel thereby became Christians and members of the Lord's church. (I Pet. 4:17; Rom. 10:17; Acts 2:36-41, 47.) The same faith and obedience which made one a Christian, at the same time, and in the same way made him a member of the church of Christ Jesus.

4. Now good religious people are all divided up into hundreds of different churches, or religious bodies, of their various choices. Now, nearly all religious people think of these denominations when they think of the word "church". But in the New Testament, the word "church" never once referred to a religious "sect", or "denomination", larger than a local congregation, and yet smaller than the whole family of God, or kingdom of Christ. These sects, factions, denominations, and man-built churches are contrary to the Lord's prayer for the unity and oneness of all believers for which Christ so fervently prayed just before his

death for us all. (Jn. 17:20-23.) God is not the author of confusion. (I Cor. 14:33.) And denominational division is confusion. Christ is the "prince of peace", and all are to be "one in Christ Jesus". (Gal. 3:26-28.) There is to be "no division" among the saints in a large city. (I Cor. 1:10; v. 1-2; Acts 18:8.)

5. Christ said, "Upon this rock I will build my church." (Mt. 16:18.) He evidently did build his church, for Paul said unto the Roman Christians, "The churches of Christ salute you." (Rom. 16:16.) It is the same as the kingdom of God called "The kingdom of His dear Son". (Col. 1:13-14; Eph. 5:5; Rev. 1:9.) Christ said it was his kingdom. He said, "My kingdom is not of this world." (Jn. 18:36.) He is a spiritual king, and Christians are all subjects of his spiritual kingdom, and called "Fellow citizens". (Eph. 2:16-22.) The New Testament is his last will and testament, or code of laws. (Rom. 8:1-2; Gal. 6:2; I Cor. 9:21-23.)

6. Now, that Christ built his church, don't you think he would want all men to be members of it? And of it only? He built it. (Mt. 16:18.) He is the head of it. (Col. 1:18.) He loved the church and gave himself for it. (Eph. 5:25-27.) He purchased it with his blood. (Acts 20:28.) He is the foundation of his church. (I Cor. 3:9-11.) Surely, he wanted all men to be converted and be saved and added to his church. If not, why did he build it?

7. Since this church includes all the peoples of the earth who have believed and obeyed the gospel, you are, perhaps, ready to say this is the "universal church", or the original church of the New Testament. That is true, and I do not belong to any other religious body, except one of the local congregations of that church, a number of which are called "Churches of Christ", and "churches of God". (Rom. 16:16; I Cor. 11:16.) I subscribe to no religious creed but the Bible, and propose to follow no church-builder except the Lord Jesus Christ, and his inspired apostles. I have believed and obeyed the same gospel preached by the apostles, and trusted the Lord to save me and add me to his church, as he did those so doing back there in New Testament times. I worship as they did, try earnestly to live as they were taught to live then, and to be only what they were then. This is not, therefore, in proper expression, "My church", but I propose to try to be a worthy member of the Lord's church, and of it only.

8. This is pure, primitive Christianity, and not denominationalism, or sectarianism. Since the disciples back in the days of the apostles were simply "Christians", and only "Christians", members of the church of Christ, and it only, why should not all men wish to be only and all that they were religiously?

WHAT IS NOT SECTARIAN

(1) God is not a sectarian God. (2) Christ is not a sectarian Saviour. (3) The New Testament is not a sectarian book. (4) And the gospel is not a denominational gospel. (5) Furthermore, the name "Christian" is not a sectarian name. (6) Neither is the church which Christ built a denominational church. (Mt. 16:18.) (7) Neither is the gospel plan of salvation a sectarian plan, and (8) the organization of the New Testament "churches" was not a denominational organization, (10) nor their worship sectarian worship. (11) Neither is the work of the New Testament church a sectarian work, (12) nor its purpose sectarian. Its whole doctrine and structure is Christian, and not sectarian. The church of the New Testament is the true and scriptural church. Any church not identified with that church in faith, worship, doctrine and practice, is some other church. A church of the Lord now would be identical with "the churches of Christ" in the New Testament in all matters of faith and revelation. (Jude 3; Phil. 1:27; Rom. 16:17-18.)

A PLURALITY OF CONGREGATIONS

Since there are many local congregations, called "churches of Christ", or "Churches of God", one would not have to belong to the same congregation where I have membership in order to be saved. But if he were to follow the scriptures and abide in the doctrine of Christ, he would automatically belong to a congregation which in matters of faith and revelation would be like the New Testament "Churches of Christ". Don't

follow and pattern after some mere man, or twentieth century church, but follow Christ and pattern after the church of the first century. We plead for first century Christianity in the twentieth century, as far as matters of faith and revelation are concerned. Incidentals, and matters left to human judgment may, and do, differ, but our religion, to be scriptural, must be the same religion professed and taught by the apostles and early Christians, over nineteen hundred years ago. The word of God, the seed of the kingdom, believed and obeyed now will reproduce this "old time" religion in our day, with all the unity and blessedness that will follow. Sectarianism has been tried and has failed, in many ways. But Christianity has not failed. It has not even been seriously tried in our day. Let us all embrace it!

The Flood - Was It Universal?

In Genesis 6-8 we have the account of the flood in Noah's day which was brought on by the extreme wickedness of man. Man had become so depraved that "His thoughts were only evil continually". This extreme wickedness moved God to "repent that he had made man" and decide that he would destroy man from off the face of the earth, "but Noah found grace in the eyes of the Lord"; thus Noah and his family with representative animals to replenish the earth after the flood, were spared. When one hundred and twenty years had passed and the ark was finished, Noah and his family entered the ark for the duration of the flood. The windows of heaven were opened and the fountains of the great deep were broken up so that the waters came forth in such a plenteous supply that "the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." (Gen. 7:18-20.) The flood waters remained upon the earth for about a year, so that Noah and his family had to remain in the ark. After which they came forth from the ark to a world washed clean. In essence the old world had been baptized by the flood and become a new world (I Pet. 3:20, 21).

Now with these facts before us there is a question we wish to raise and give some attention to, and that is this: "Was this flood a local catastrophe or was it universal in nature?" Until comparatively recent times I had held that it made little if any difference which was the case since the purpose of the flood was to destroy all flesh from off the earth. But was that the only purpose of the flood? Look at Genesis 6:13 - "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them WITH THE EARTH". Thus it was not only the "all flesh" that was to be destroyed but likewise the earth. It would not therefore be sufficient to have those parts alone covered with water which were inhabited. It is after all in this sense that Noah's salvation by water typifies our salvation by baptism, for he was carried by the flood from the old world of sin and death to the new world washed clean by the flood.

Notice, likewise, the words "under the whole heaven" in verse 19 of chapter 7. To say that the waters covered the earth "under the WHOLE HEAVEN" hardly sounds like a local catastrophe.

But looking outside the Holy Writ, we ask, Why would anyone desire to say that the flood was anything besides universal! For we have the greatest of evidence even outside the Bible that it was exactly that. Why, in every nation when archaeologist search the soil they find evidence that this earth was once covered by a large body of water.

Also every nation or civilization of any antiquity has its traditions of a flood (ranging all the way from the Babylonians to the Aztec Indians). (For a copy of many of these flood traditions see THE DELUGE STORY IN STONE by Byron Nelson.) True many of these traditions

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There Is One Baptism No. 1

VIRGIL BRADFORD

Baptism is often called a controversial subject. But is there anything in the word of God that isn't? Controversy begins with the first verse of Genesis,—"In the beginning God created the heavens and the earth." But the evolutionists, and other Atheists, say that such is not the case, and advance one theory after another. With them most anything is right except the word of God. So it should not surprise us to find that Mr. Billy Graham, and others of his



VIRGIL BRADFORD

persuasion, do not care to discuss baptism because it is controversial. But we know that baptism is a positive command of Christ. It is based on his absolute authority and is given to try the faith of men just as the washing of Naaman in the Jordan served as a trial of his faith toward God. Now what is this "one baptism"? Before we answer this let us see what the one baptism is not, and by the process of elimination learn what it is. To establish the fact that baptism is a commandment of Christ the following Scriptures are suggested:—Mark 16:16, Acts 2:38 and Acts 10:47-48. These are enough to indicate that this applies to you and me, and to all who would obey the gospel of our Lord Jesus Christ.

The "one baptism" is not the baptism of the earth in the days of Noah. (Gen. 6-7) (I Pet. 3:20) The whole earth was immersed and destroyed by water. And the same water that destroyed the world saved Noah and his household. This could hardly have any application to us today.

The "one baptism" is not the baptism of Israel, though all Israel was baptized "unto Moses in the cloud and in the sea" when the Lord brought them out of Egypt. (I Cor. 10:1-2) At the time Christ commanded his disciples to teach and baptize the Mosaic law had been taken out of the way and nailed to his cross. (Col. 2:14)

The "one baptism" is not a leper's baptism, not a washing in water that one's leprosy might be cleansed, as in the case of Naaman. There are lepers in the world today, but they are few in number. Furthermore, God has not promised to heal a leper now provided he baptizes himself in water. The case of Naaman is the only such on record, whereas the one baptism is for the whole creation. (See 2 Kings 5; Mt. 28:18-20.)

The "one baptism" is not that administered by John the Baptizer. His baptism was only for Israel. God sent him to call men to repentance, and baptize them unto the remission of sins, preparing them for the kingdom which was set up on Pentecost following the resurrection of Christ. (Matt. 3:1-3; Lk. 1:17) In Acts 19:1-5 we find that about twelve men who had been baptized with John's baptism, evidently a number of years after John was dead and after the church had been established, were commanded to be baptized in the name of Christ. Since John had finished his work and the kingdom he announced had come, his baptism was invalidated by the commandment of Christ in the "Great Commission."

The "one baptism" is not the baptism of a sinless Saviour. John baptized Jesus in the Jordan river. (Matt. 3:13-16) The principal purpose in this baptism was for John to recognize him as the Son of God, and introduce him to the world as the "Lamb of God that taketh away the sin of the world." (John 1:29; 1:31-34)

The "one baptism" is not, and never has been, the baptism of men with the Holy Spirit. The apostles of Jesus were baptized with the Holy Spirit. (Ac. 1:1-5; Ac. 2) The Gentiles at the house of Cornelius also received a "like gift." (Ac. 11:17) But NO ONE HAS EVER BEEN COMMANDED to be baptized with the Holy Spirit. The purpose of that baptism no longer exists. It was not something that those who received it could do, or not do, at will. It was a

promise of Christ. In the case of the apostles it was to comfort, teach and guide them in their work. (Jn. 14:26; 15:26; 16:7-13)

And finally, the "one baptism" is not a baptism in fire, for this is for the wicked and disobedient in hell. (Matt. 3:11-12) (Mk. 9:43-47) (Rev. 20:15) In the case of Cornelius it was to convince Jews that Gentiles were to be admitted into the kingdom of God and of Christ.

This leaves "one baptism". That baptism is included in the gospel as a command to a believer. (Mk. 16:15-16) A believer in Christ has the "right to BECOME" a child of God. (Jn. 1:12) This is baptism in water, for all sinners, for all time, from Pentecost till the end of the world. (Matt. 28:18-20)

THINGS ESSENTIAL TO UNDERSTANDING

Please observe that the act that some call "Christian baptism" is something for men to DO. It is something that "every creature under heaven" ought to do. (Matt. 28:19-20; Mk. 16:16) The commission of Christ to the apostles was to preach and baptize believers that they might be saved through the blood of Christ. This baptism is time-lasting, "till the end of the world." It is the only act on record to be done in the "name of the Father, and of the Son and of the Holy Spirit." It is the full surrender of a penitent believer to the Lord Jesus. It is by the express authority and commandment of the Saviour, and any who defies the authority of Christ will stand condemned as an unbeliever in the day of Judgment. If one thinks he can be saved in disobedience to this command, let him make himself a list of other commandments of the Lord that he thinks he may wilfully ignore without suffering eternal consequences for so doing.

So many people in our day say they believe in baptism, but they believe they must be baptized with the Holy Spirit. Would not this be two baptisms? Baptism in water is not baptism in the Holy Spirit. The Spirit of God is not water but a divine personality through whom the will of God has been revealed to us. (I Cor. 2:12-13; 2 Pet. 1:21) Do you not see, beloved, that there "IS ONE BAPTISM?" You just can't have both without making Paul a liar, for by the Spirit of God he said there is ONE BAPTISM. He did not say that there has been but one, but speaking in the time then present he teaches ONE LORD, ONE FAITH, ONE BAPTISM. Why not accept it as the Holy Spirit has revealed it? (Eph. 4:4-5.)

WATER, WATER EVERYWHERE

Wherever details are given in New Testament baptism, that given by Jesus in the world-wide, time-lasting commission, there is water. "Except one be born of WATER and the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5) "Behold, here is WATER: what doth hinder me to be baptized?" (Ac. 8:36) "Then answered Peter, Can any man forbid the WATER, that these should not be baptized, who have received the Holy Spirit as well as we?" (Ac. 10:47) "—Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of WATER with the word—" (Eph. 5:25-26) "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure WATER." (Heb. 10:22)

Remember that the baptism of the gospel is in the NAME of the Father, and of the Son, and of the Holy Spirit. A neighboring preacher recently sent me a tract in which the author pointed out that Christ did not say in the NAMES, but NAME, of the Father, etc. The author thought to prove that there is no such thing as the Godhead composed of three divine persons, because, as he said, baptism is in the name, not names, of Father, Son and Holy Spirit. This is sometimes called the "Jesus Only" group. But if the singular word "name" means that Jesus is Christ, and that Jesus is the Father, and that Jesus is the Holy Spirit, — we may also prove that Abraham is Isaac! How so? Jacob said, "And let my name be named on them, and the NAME of my fathers Abraham and Isaac." (Gen. 48:16) Does the "name" make Isaac and Abraham the same person? We simply need to understand that the name of anyone may imply authority. Hence, I have said that New Testament baptism, the "one baptism" is the only act in the Bible said to be in the NAME, or by the AUTHORITY of the triune God.

Will God Destroy Our Nation?

HOWARD A. BLAZER SR.

By every source of knowledge known to us our nation is blessed far above any nation in the history of man. Our present way of life is filled with greater prosperity than could have been imagined just a few short years ago. Yet we are experiencing more immorality, rioting, crime, murder, and drunkenness, than in our history. In times of old when a nation was at her peak of prosperity, and turned to such sins, God through his prophets warned of his wrath upon such a nation, and prophesied of that nation's doom. But in every case the nations doubted the message of God and went on their wicked ways until God destroyed them. The prophesies of doom came years before the destruction prophesied, and those great nations and cities are no more today. This stands as undeniable proof that God is a Living Being, and his word verbally inspired. But our subject asks a question which every nation of the past no doubt refused to review candidly, "Will God Destroy OUR Nation?" What right have we to think ourselves an exception with the God of heaven?

Notice some passages of scripture that warn that God will surely destroy ANY nation that so follows the path of wickedness. "The wicked shall be turned into hell, and all nations that forget God." (Ps. 9:17.) "Righteousness exalteth a nation; but sin is a reproach to any people." (Pr. 14:34.) A sinful nation, laden with iniquity, provokes the Lord to anger. (Isa. 1:4.) "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly destroyed." (Isa. 60:12.) "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." (Jer. 12:17.) Among other sins, drunken revelling, caused the finger of God to write the doom of the great kingdom of Babylon upon the wall. (Dan. 5:4-5.) When we reach the same point of wickedness God will just as certainly bring our doom upon us. This our nation must turn from evil ways or we are certain for destruction.

EXAMPLES OF GOD'S DESTRUCTION

1. Consider the generation of humanity in Noah's day; "Eating, and drinking, marrying and giving in marriage" until destroyed, (Mt. 24:38, 39).
2. Consider the great cities of Sodom and Gomorah, utterly destroyed and their place no more to be found, (Gen. 19:24-25).
3. Consider the great city of NO, the capital of mighty Egypt that cannot now be found, but was the Queen of the world powers in her day. God prophesied of her doom, (Jer. 46:25; Ezk. 30:14-16).
4. Look at Egypt, then the ruler of the world, but now an insignificant nation as God prophesied she would become, (Ezk. 29:14-16).
5. Moab and Ammon are a perpetual desolation as God foretold that they would become, (Zeph. 2:9).
6. The mighty Empire of Assyria and her Queen City lie in desolation today as God declared them to become, (Zeph. 2:13-15).
7. During the time that the mighty Chaldean Empire ruled the world, and her Capital City, Babylon, was the Queen of the world, Jeremiah declared God's vengeance upon her, and that she would become as she is today, "Desolate forever," and a place without inhabitants, (Jer. 51:-).
8. Consider the mighty Empires of Medo-Persia, Greece, and Rome, that once ruled the world, and are now insignificant peoples, as God so declared them to become, (Dan. 2:-).
9. Take note of all the countries of the East that are only small Nations today and were once great in power, but God declared them to become weak, and to "Fall and rise no more", (Jer. 25:15-38; Note verse 27).
10. God's own people, Israel, once a proud and mighty nation, now scattered among other nations, a hiss and reproach, as God's so prophesied they would become, (Jer. 25:18; 19:11), and many other passages.

The word of God and history reveals that in every case these nations became immoral, and

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"I Am's" Of The Christian

FRANKLIN CAMP

Many sermons have been preached on the I AM'S of Christ. There are seven in particular in the book of John in reference to Christ. The I AM'S of Christ underscore his deity and how essential he is to life and happiness. There are also some I AM'S of the Christian. The I AM'S of the Christian strike at the very heart of Christian devotion and service. I will not discuss all of these but I want to notice some of them.

1. "I AM DEBTOR BOTH TO THE GREEK AND TO THE BARBARIANS; BOTH TO THE WISE, AND TO THE UNWISE." (Romans 1:14.) This is the Christian's I AM of gratitude. The blessings of the gospel which Paul enjoyed overflowed until he felt so grateful that he realized that a life time in the service of Christ would not enable him to pay off his debt. This was not a debt of merit but one of grace. The Pharisees felt that God was in debt to them. Christianity changes and puts the debt on the other side.

2. PAUL WANTED TO VISIT ROME. WHY? NOT AS A TOURIST BUT AS A DEBTOR. Having received the gospel put him in debt. The grace that made him an apostle put him under obligation which could only be fulfilled by working at his apostolic ministry. While it is true that we are not apostles we are Christians and enjoy the same blessings that Paul enjoyed. These blessings make us debtors just as he was. If we fulfill our debt it will be only because we come to see through the eyes of gratitude.

3. THIS I AM OF THE CHRISTIAN WILL MAKE US FEEL THAT NO MAN SHOULD BE CHEATED OUT OF THE OPPORTUNITY TO HEAR THE GOSPEL. Too often we talk about mission work as if it were optional and special. This is the very heart of Christianity. This is the mission of the church. There is nothing optional about that fact. This I AM of the Christian will put the gospel where it belongs and we will do it with joy.

4. WE ARE EXPECTED TO PAY OUR DEBTS. We are not at liberty to choose whether we pay or not. The man that does not pay his debts is dishonest. The Christian that does not feel deeply this I AM and is not meeting the responsibility of trying to carry the gospel around the world is dishonest. He is trying to beat this debt.

5. THE WORLD IS FULL OF PEOPLE THAT THINK THEY ARE CREDITORS. They feel like the world owes them a living. The world does not owe us anything. We owe the world a life. Multitudes in the church feel that they are creditors and the church owes them everything. What a mistaken idea! Those that think this need to study carefully this I AM and realize that they are the debtors, not the church.

6. THIS I AM UNDERSCORES OUR RESPONSIBILITY TO PREACH THE GOSPEL TO THE WORLD. We are not in debt to convert the world. There is a difference between being in debt to preach the gospel to the world and being in debt to convert the world. Sure we are to try to convert all but neither Christ nor the apostles converted everybody. Paul felt his responsibility to preach to all but if they refuse the gospel after he preached it then he had paid his debt to them. The mistaken idea of some is that if we cannot get them in the church one way, we are debtors to try another way. They seem to be willing to water the gospel down and try to bring them in any way and every way. This is not the I AM Paul was talking about. Paul preached to some in Acts 13 and they would not listen. He felt he had paid his debt so he left them and told them they had judged themselves unworthy of eternal life. He had paid his debt. The debt then became theirs.

7. BENEATH ALL SUPERFICIAL DISTINCTIONS ARE COMMON NEEDS. The savage and the scientist breathe the same air, are warmed by the same sun and need the same light. All the distinctions between men do not change their common needs. All alike are caught up into

the bondage of sin. All need a common Savior and the same gospel. There is what Jude calls "the common faith". We will be in debt until the gospel has gone around the world and all have had the opportunity to hear it. The grateful soul will feel as Paul did about this debt.

8. I AM IN DEBT TO MY PARENTS. The sacrifices they made to give me an opportunity in life are more than I could ever number or repay. They gave me a good name. As long as I live I will be in debt to try to maintain the honor of the name they gave to me. They taught me the value of the Bible and the importance of knowing and following its teaching. This places me in debt to study it and try to practice its precepts always.

9. I AM IN DEBT TO CHRISTIANS THAT TAUGHT BIBLE CLASSES. There is one in particular that taught a class of young people. It was in this class I learned to lead prayer and to make short talks. While I did not realize it at the time there is no doubt that this helped to give me the training and encouragement that caused me to decide to preach. Parents and children alike are in debt to good Bible class teachers. Many children today would know practically nothing about the Bible if it were not for dedicated teachers. Yet many parents are so lacking in understanding and gratitude until they never even offer a word of encouragement or a compliment to the one that teaches their children.

10. I AM IN DEBT TO THE PIONEER PREACHERS. They sacrificed beyond measure to preach the gospel and call me back to the Bible. Most of them "made tents" to live and preached wherever they had an opportunity. If many of the pioneer preachers of the past had received the of support I received so that could have given all of their time to study and preaching they would have really turned the world upside down. Yet there are so many young preachers today who would downgrade these giants of the past. I heard of one young preacher that got rid of every book from his library that was written by the pioneer preachers because they were "scholars". What a way for a preacher to feel his indebtedness to the preachers of the past!

11. I AM IN DEBT TO THE CHURCH. I owe a debt to the church at Munford I will never be able to pay. Though this was my home congregation it gave me the first opportunity of preaching the gospel full time. They suffered with me for twelve years as I tried to grow as a preacher. When I moved from Munford one of them expressed the truth of some of my debt when she said, "We endured you while you were learning to preach and now you are leaving." I am in debt to the church at LaGrange, Georgia. The opportunity to work with good elders and the lessons of wisdom in working with people have gone with me through the years. Even though I have been away from LaGrange since 1949 I am still in debt to them. I have returned for a number of meetings and every once in a while I try to make an "installment payment" to them I will never get out of debt. I am in debt to the church at East Gadsden. The church at East Gadsden and I grew up together. It was small when I moved there. I am in debt to the church there for teaching me the lesson that the church can do whatever needs to be done. I learned from them that if a thing needs to be done just launch out into it and with God's help it can be accomplished. Finally I am in debt to the church here. It would be difficult to find a congregation that is more thoughtful of the preacher and his family. There are not many congregations that are as unselfish with the preacher as this one. The elders have allowed me to be away times without number in order to try to help a congregation solve a problem or to speak of some special subject.

12. Thirty three years of preaching has not made a dent in the debt I owe. I expect to spend the rest of my life making payments but when my life is completed I will die in debt.

Will God Destroy Our Nation?

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drunkards, following the paths of wickedness without heeding God's warnings. From every sensible standard of measurement we stand in the same degree of wickedness today that brought destruction upon these nations. If God so destroyed his own people for such wickedness, we may know assuredly that WE SHALL NOT ESCAPE. God will turn from the impending destruction most surely to be ours, if we, as great Ninevah of old, (Jonah 3:10), will repent of our evil ways and beg God for mercy. Christ is the answer for every nation and people today that would seek peace and prosperity. We close with the words of God's prophet of old, "Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The Flood - Was It Universal?

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are filled with fantasy but there must be a basis for those traditions somewhere. And it is hardly likely that a thing limited to the area of Mesopotamia would have such an effect on the civilizations to follow.

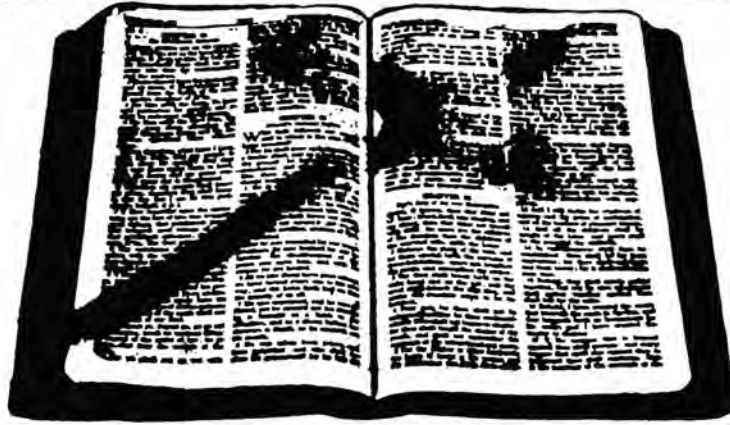
In conclusion, Let me raise a question that was raised in Nelson's book. THE DELUGE STORY IN STONE. IF THE FLOOD WAS TO BE ONLY A LOCAL THING WHY HAVE NOAH SPEND ONE HUNDRED AND TWENTY YEARS BUILDING AN ARK, WHY NOT JUST HAVE HIM TO MOVE OVER TO A PLACE WHERE IT WASN'T GOING TO RAIN? When we have local floods today we don't build arks or try to get samples of every kind of animal for fear of their extinction, we simply evacuate the area. This would have been a much more reasonable thing for Noah to have done if it was to be just a local thing. I dare say that no one would ever get the idea from just reading the text of Genesis that the flood being talked about was anything besides universal in nature. Why not accept that which is most in harmony with the plain teaching of the Scripture and is backed up by tradition and archaeology? (For a good study on this subject see THE FLOOD by Rehwinkel.)

Leon Barnes

If our light hearted and flippant generation continues much longer to modernize our songs, to speed up our singing, and take the spirit out of it, I shall not be surprised if I do not yet live to hear them singing in so called worship, such worldly songs as, "The old gray mare went a tearing through the wilderness". Perhaps we could truthfully say that the average song director never feels in keeping with what he is saying, or even thinks of the words of the song. They are simply full of music, somewhat like those on the dance floor. Thank God for the few left who are otherwise. All of which reminds us of the scripture about the wicked being, "Past feeling". (Eph. 4:19.)

Spirituality and real religion and devotion is not hypnotic epileptics. One does not have to go insane to become and be a Christian. Paul says, "Be of a sound mind". God says, "Come, and let us reason together." While some have thought that to enjoy true religion one must go off on a hypnotic spree, others have gone to the other extreme, and become so hard-hearted that it would be impossible for them to shed a single tear. Yet Paul did not think it "sissy" to "Warn every one night and day with tears". (Acts 20:31.) It may be that some are shutting up and stifling all their inward emotions, and saving up their crying and tears for the place where there will be "Weeping and gnashing of teeth."

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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Avoiding Future Regrets No. 3

Sin has a pay day both in this life and the one that is yet to be. In this life a portion of sin's wages comes in the form of present and future regrets resulting from a sinful past. This is true in every human personality unless one's conscience has been seared to such an extent that all sensitivity has died. (1 Tim. 4:2; Eph. 4:19.) These three articles are written with the express purpose to encourage all of us to live a good life right NOW in order that future regrets might be cut to an absolute minimum. In our relationships toward others we need to be so ordering our lives at the present that future memories of contemplation may be precious and not grievous.



ROBERT TAYLOR JR.

OUR RELATIONSHIP WITH GOD

From the moment of our conception we have sustained a relationship to Jehovah God. David said, "thou hast covered me in my mother's womb . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psalm 139:15-16.) Such language applies to David's "embryo state." If true with him, then it is also true of us. Life begins in the mother's womb and continues there until birth because the great Lifegiver from on high has so willed. Paul says that "we are the offspring of God" and that it is "in him we live, and move, and have our being; . . ." (Acts 17:28-29.) Earlier in this moving discourse Paul had stated that God is "not far from everyone of us." (Acts 17:27.) Each creature is "manifest in his sight" and he is the great one "with whom we have to do." (Heb. 4:13.) In all relationships of life we are indebted to God.

With this relationship scripturally established, does it not seem the height of wisdom to maintain at all times a proper relationship with Jehovah God? Both the scriptures and sound reason testify that such a course is wise and should be pursued with an unflinching diligence. Listen to what the scriptures declare. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) This is how the tempted Saviour surveyed the situation and the vigorous reaction he gave as he faced Satan in the

Judean wilderness. Later God's Son was offered "all the kingdoms of the world, and the glory of them" upon his willingness to "fall down and worship" Satan. (Matt. 4:8-9.) Triumphant and with sure victory in his holy grasp the Lord Jesus responded, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Jesus was once asked what "is the great commandment in the law?" (Matt. 22:36.) "Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.'" (Matt. 22:37-38.) Paul encourages us to deny "ungodliness (everything opposed to God) and worldly lusts" and to "live soberly, righteously, and godly, in this present world; . . ." (Titus 2:12.) To live godly means that we will seek to discharge every responsibility we owe to God Almighty. To do this one will become a Christian as soon as he knows he is lost and is knowledgeable of God's scheme of human redemption. Paul said that "now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2.) After becoming Christians we need to remain devoted and faithful to him even to the point of death (Revelation 2:10) or until the end of our natural life. (Matt. 10:22.) These are the "steps of a good man" which have been "ordered by the Lord." (Psalm 37:23.) Maintaining constantly this type of relationship to Jehovah will make every day joyful and useful and will permit us to approach old age and death with far fewer regrets than will our contemporaries experience who have ignored God in youth and despised him in middle age.

AVOIDING FUTURE REGRETS BEYOND DEATH

In Luke 16:19-31 the Lord told of a rich man and a righteous beggar. Both were brought to the common level of humanity by the hand of death. Angels acted as spiritual pallbearers conveying Lazarus and depositing him in Abraham's bosom. The rich man found himself in anguish and pain. From the horrible chambers of torments his voice crossed the fixed gulf separating him and Abraham's bosom. He called for Abraham to send Lazarus with a measure of proffered relief. He who in life had refused to share crumbs now begged for drops of water. In answer the "father of the faithful" replied, "Son, REMEMBER that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." (Luke 16:25. Emphasis added.) Comprehended in this graphic expression "remember" are the sad memories of a life completely misspent. Wasted opportunities—could he but recall them now—how differently he would live life again. The rich man took his memory to torment with him. Eternal punishment will be filled with people who will

have everlasting remorse and regrets. With many of them the thought will bitterly project itself across the screen of their tortured minds, "I had many many opportunities to be a Christian and to live a godly life. I did not have to come here. If only, oh if only, I had lived differently!" Never ending regrets will be a part of eternal hell. (Dan. 12:1-3.)

CONCLUSION

Dear Reader: It pays to KNOW right. It pays to live RIGHT. It pays to live right NOW. We are sowing a crop of seed each day we live. The harvest can be bitter regrets or sweet memories. It can mean facing death safely and spiritually secure in the Lord or dying out of covenant relationship with that august being we once must face in judgment. The ultimate harvest will be heaven with its golden glories or hell with its bitter and deep-seated regrets. Let each one live right each day in order that we might have far fewer regrets as the sun sets on this life and as we appear before the "Sun of righteousness" in that future day of final reckoning.

A Letter Not Mailed

(Author unknown)

Dear God:

Last year I promised to give \$5.00 a week to help the church carry on the work. I felt confident I could pay that, because it was less than 3% of my salary. Since I have failed in my giving, I thought I had better make an explanation directly to you.

Shortly after I made this promise, the Christmas bills came in. I will admit that I over-extended myself on Christmas gifts; but as you have no doubt heard, nice presents are expensive. I really intended to put in a little extra, but after buying for everybody on my list, I just couldn't afford it.

After Christmas it was Income Tax time again. Last year I got a nice raise in salary, and that put me in a higher tax bracket. Also being moved up in my company naturally caused me to increase our standard of living to keep pace with our friends and business associates; — this cost money. I had not intended to get a new car, but nearly everyone in my salary bracket did; and I did not want to look cheap. Having a new car, the family got the travel fever. A number of weekend trips caused us to miss the services; but we had some lovely vacations, and enjoyed the luxurious motels. Hardly anyone goes to church in the summer, anyhow.

After the summer vacation, it was school time again; and you know how expensive that is.

So you can easily see, Lord, that I just cannot give to the church as I have prospered, or as I have promised. I want you to know, though, that as soon as I can, I am going to give a little more.

You have been mighty good to me, and I want

(Continued on Page 2)

WORDS of TRUTH

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Unity Versus Denominations

It is refreshing to know that various religious bodies are generally agreed on some of the basic principles of unity. (1.) It is agreed that Christ built only one church, is the head of only one church and is the saviour of that one body. (Mat. 16:18; Eph. 1:20-23; 2:16; 5:23-27.) (2.) That the early Christians of the first century were united in that one body and were in fellowship each other by walking in the light of God's word. (Acts 2:44; 4:32; Psa. 119:105, 130.) (3.) That Christ had prayed that all believers would be one, or united, as He and His Father were one. (Jn. 17:20-22.) (4.) That religious division is wrong and contrary to the very prayer of the Lord for unity. (Jn. 17:20-23; Rom. 16:17-18.)

NOT DENOMINATIONAL

It is generally agreed that the early Christians were not sectarian or denominational in their faith and practice. There was no need for division. Christ had died to reconcile Jews and Gentiles and all peoples unto God in the one body, the church of the Lord. (Eph. 2:11-16; 3:6.) In those days, the same process of faith and obedience which made one a Christian also made him a member of the church of Christ, which he had promised to build. (Mat. 16:18; Acts 2:36-47.) The churches of Christ were local in their organization, and not ecclesiastical or denominational. They were simply "Churches of Christ". (Rom. 16:16.) These same congregations were also called "Churches of God". (I Cor. 11:16.) They had no denominational body, larger than a local congregation, yet smaller than the whole body of Christ, or family of God on earth. They had no man-made cross-fences to separate and divide the sheep from each other. But they had "One fold, and one Shepherd." (Jn. 10:16.) They had "the unity of the Spirit" and were admonished to keep and maintain it. (Eph. 4:3.)

CHRISTIANITY NOT DENOMINATIONAL

Pure, primitive Christianity, as it is revealed in the New Testament, is not a sectarian or denominational religion. God is not a denominational God, not a God of "confusion", but of "peace". (I Cor. 14:33.) Christ also is not a denominational Christ; He is not divided, and therefore, does not divide those who follow him. (I Cor. 1:10-13.) All can be one or united in Christ. (Gal. 3:26-28.) Christ is not a sectarian Christ; He is not the cause of religious division. Neither is the New Testament a sectarian or divisive Book. Belief of the whole truth, as taught in the New Testament, and obedience to its

teaching, prompted by love for the truth and for the Lord and all his creation, will not divide people, religiously. And, the same is true of the church of the New Testament. That church does not divide people up into warring factions and sects. But they are divided despite the fact of that church, despite the fact of God, Christ and the Holy Spirit, and despite the fact of the New Testament, and the plain gospel revealed therein.

STILL MUCH AGREEMENT

One might think there is no general agreement on some of the basic principles of unity and harmony among those who claim to follow Christ, but there is. The various denominations are generally agreed that denominationalism is not the Christianity of the New Testament scriptures. Think again, before you deny this. In the Bible Herald of April 15, 1956, Richard B. Brewer decided to ask some questions of various religious denominations concerning this very matter. He contacted a number of them, and they all gave the same general answer to his questions, just as they would all do today.

HIS QUESTIONS

In substance his questions were as follows: (1) "May one be a Christian without subscribing to sectarian creed-books, provided he accepts the Bible alone as his religious guide and follows it? He was told that this would make him a "Christian" (2) His next question was: "If I just follow the Bible alone, without being a member of a denomination can I be a Christian and finally go to heaven?" He was told by them that he could. It is plain to see, therefore, that being a denominationalist is not essential to being a Christian and going to heaven. The man-made churches are not in the "strait" and "narrow way" that leads to heaven.

ALL GAVE SAME ANSWER

Various religious bodies, almost without a single exception, gave the same answer to those questions. Ask their preachers if you may be a member of their church without subscribing to their creed, provided that you fully accept the Bible as the word of God and sincerely follow it, and they will tell you that this alone would not make you a member of their church, and that there are millions of real "Christians" who are not members of their church, or their denomination. You must accept their creed made by men or you cannot be a member of their church. They admit that just the New Testament, believed and obeyed from the heart, will not make one a member of any man-made church or religious sect. They will admit that one may just follow the New Testament, be a Christian only, and only a Christian, and go to heaven at last without ever being in any given denomination. If all the religious denominations on earth were to be suddenly blotted out of human memory and off the pages of history forever, the human family could take up their Bibles, read them and obey the gospel of the New Testament, be Christians while they live and simply members of the church to which the Lord adds people when he saves them, and still go to heaven at last. (Acts 2:36-47.) Denominational creeds and churches are admittedly not essential to the salvation of any lost soul. One can believe and obey the gospel of Christ without becoming a member of any man-made church. (Mk. 16:15-16; I Pet. 4:17.) But this would make one a member of the Lord's church. (Acts 2:38, 41, 47.)

The church of Christ in the New Testament is not a denomination. It existed for hundreds of years before there were any denominations, and was composed of those who believed and obeyed the gospel of Christ. (Acts 2:36-41, 47; I Pet. 4:17.) The gospel does not make people sectarians, or members of denominations. The gospel does not divide people, religiously. It is called the "Gospel of peace" (Rom. 10:15.)

If in the last one hundred years no one had preached anything but the gospel of Christ, as it is revealed in the New Testament, there would not be a religious denomination in the world today.

The gospel, the word of God, MAKES CHRISTIANS ONLY. (Acts 11:26; I Pet. 4:16; Jas. 2:7.) It takes something more, or less, than the gospel to make people members of the denominations, and to cause and perpetuate

religious divisions. It is wrong for one to be religiously more, or less, than just a Christian, a member of the church or body of Christ to which he adds those who obey him.

The seed of the kingdom of Christ is the word of God. (Lk. 8:11; Mk. 4:14.) This seed, or doctrine of Christ, will not make or produce anything religiously now that it did not produce in the days of the apostles. I think religious people are generally agreed that these things are true. Let us, therefore, be Christians, nothing more, and nothing less. This is the way of peace and unity. (Jn. 17:20-23.)

Daddy And Discipline

JOHN GIPSON

My life of crime was nipped in the bud . . . my father saw to that! I remember well the day. Late in the afternoon, Daddy sent me into the grocery store to pick up a loaf of bread. Once inside, my eyes fastened intently upon a barrel. This was no ordinary, run-of-the-mill barrel, mind you, but a whole barrel just brimming over with candy. In the evening sun those beautiful cellophane wrappers took on as many shades as Joseph's coat. Now admittedly, I didn't know much about the devil, but when he told me to take some candy . . . I did. How was I to know that my father was sitting in the car, watching me through the plate glass window of the store? My first crime had been committed, and it was followed quickly by conviction, confession and correction. My father's searching hand quickly convicted me of wrong doing. His stern voice demanded that I return the stolen merchandise and make confession of the theft to the checker. And I knew full well what kind of correction was yet to come. The drive home was about ten blocks. It seemed like a million. Once there, a few well chosen sun flower stalks were uprooted and applied unsparringly to the legs of one young thief attired in short pants. I guarantee you that I learned my lesson. I have never cared for short pants or stealing since that day.

In our permissive society we have almost dropped the word "discipline" from our vocabulary. Is it possible that this is at the very root of many of our problems? Mr. J. Edgar Hoover recently said that the two main contributing factors to juvenile delinquency are: (1.) neglect at home, and (2.) lack of discipline.

The welfare of a youngster is never secured by removing the bridle and turning him loose in the open field. It is just not fair to our children to withhold discipline and correction.

Solomon, the wisest of men, had much to say on this subject: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. (Prov. 13:14.)

Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov. 19:18.)

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." (Prov. 29:15, 17.)

Did I grow up to hate my father because he disciplined me? NOT ON YOUR LIFE! You see, I had a daddy that loved me!

A Letter Not Mailed

(Continued from Page 1)

you to know I am not ungrateful. In fact, my wife and I have been discussing giving 10%. We may never be able to do that; but just as soon as we get the kids through school, and safely married, we ought to be able to give more time and maybe even more money to the church. That will only be about ten more years from now. In the meantime, Lord, we thank you for being so good to us. We want you to know that we love you.

Your devoted friend,
I. M. Worldly

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . But as for me and my house, we will serve the Lord." (Josh. 24:15.)

Calling On The Name Of The Lord

FRANK D. YOUNG

In Joel 2:28-32 Joel gave a prophecy which is quoted by Peter in Acts 2 on the first Pentecost after Christ's resurrection. We quote from Acts 2:16-21: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved". At the time Peter quoted this prophecy on this first Pentecost, the Holy Spirit had been poured out upon the apostles in a miraculous manner. When Peter quotes from Joel, he then says: "But this is that which hath been spoken through the prophet Joel". Acts 2:16. Joel's prophecy is fulfilled on Pentecost, and in the beginning of the gospel of Jesus Christ. Joel's prophecy closed by saying, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved". V. 21. This passage has to do with salvation. Pentecost was a "great and notable day". This Pentecost of Acts 2 was indeed a great day. It was the fulfillment of many predictions. In John 14:12 Jesus had said: "He that believeth on me, the works that I do shall he do also; and GREATER WORKS THAN THESE shall he do; because I go unto the Father". This is a great promise. What greater works could one hope to do than those which Christ did? Remember Christ restored sight to the blind? Remember Christ healed the lame? The sick were healed by Christ. And even the dead were raised. And yet the promise is, some will be able to do greater works than those which Christ did. Jesus said in the same passage that these greater works would be done "because I go unto the Father". This is a promise to Christ's apostles. It was fulfilled on Pentecost. Not every Christian—not every believer did the works that Christ did, in so far as miraculous power is concerned. These believers were the same ones whom Christ rebuked for their unbelief and hardness of heart, because they believed not them that had seen him after he was risen". And then to them he said: "These signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover". Mark 16:17-18. Then verse 20 says: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed".

When Jesus promised in John 14:12 "He that believeth on me, the works that I do shall he do also", he was not making a general promise to all Christians. This is a direct promise to the apostles. It was given to those to whom, (two verses below John 14:26) he promised to send the Comforter. The promise was to those with miraculous faith. But then he said to them in John 14:12, "And greater works than these shall he do; because I go to my Father". What greater work can there be than raising Lazarus from the tomb, as Jesus had done? Those to whom the promise was made are the ones commissioned to take the gospel—Christ's saving message—to all the world. Pentecost of Acts 2 began the fulfillment of this promise.

On that day, the promise of salvation to all the world was first preached. Acts 2:5 says there were people there "from every nation under heaven". When the gospel was proclaimed to them, for the first time in the world's history, were people called on to be saved in Christ's name. They were commanded to "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. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him". The greater work than miracles was converting souls from sin. Better is it to be resurrected from the old life of sin than it was for Lazarus to be raised from the tomb. Though Jesus gave sight to the blind, Paul's commission was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me". Acts 26:18. 'Tis much better to bring the salvation of the Lord, than physical sight. Jesus made the lame to walk. But Christians are taught how to walk "in the light, as He is in the light", and thus "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin". I John 1:7.

Pentecost was thus a great day because it was the fulfillment of Christ's promise in John 20:23. He there said to his apostles: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained". The apostles on Pentecost in Acts 2 revealed God's law of pardon. Those then, and since, who have obeyed it were pardoned. Their sins were remitted. Those whose sins were retained, were those who rejected the gospel of Christ. Pentecost thus fulfilled Matt. 16:19 where Jesus had said: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven". The Pentecost of Acts 2 was truly a "great and notable day".

Beginning on that day the prophecy is fulfilled which said: "And it shall be, that whosoever shall call on the name of the Lord shall be saved". Acts 2:21.

The promise was not: "Whosoever is baptized with the Holy Spirit shall be saved". That would have made man's salvation wholly dependent on God. The Bible says in John 1:33 that it is Christ who baptized in the Holy Spirit. The baptism of the Holy Spirit was miraculous. It was never COMMANDED to anyone. It was nowhere promised to Christians generally. None on Pentecost received the BAPTISM of the Holy Spirit, except the apostles.

But this verse (Acts 2:21) says: "Whosoever shall call upon the name of the Lord shall be saved". Thus salvation didn't depend upon one's own baptism in the Holy Spirit. They had to call on the name of the Lord for salvation. And "whosoever" does so shall find it. Remission was promised upon their repentance and baptism as V. 38 says.

The word "whosoever" should not be overlooked in this text. Joel's prophecy had been that the Spirit would be poured forth "upon all flesh". Then whosoever shall call on the name of the Lord shall be saved. God determined to, and declared he would, pour forth of his Spirit upon "ALL FLESH". But "WHOSOEVER" shall call on the name of the Lord shall be saved. God would do one, man must do the other. God's pouring forth his Spirit made the provisions whereby man could call. Acts 2:4 says of the apostles: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance". The gospel was revealed to the apostles by the Spirit. In their proclamation of the gospel, they prepared man so that he could call upon the name of the Lord.

When Peter promised that "whosoever shall call upon the name of the Lord shall be saved", he didn't promise that the sinner is to be saved by prayer, independent of his obeying the gospel. Cornelius, the first Gentile convert, was one who "prayed to God always", Acts 10:2 says. Yet when the angel told Cornelius to call for Peter, he said he shall "tell thee words, whereby thou and all thy house shall be saved". Acts 11:14. When the

Lord sent Ananias to Saul, God said of Saul, "behold he prayeth". Acts 9:11. Yet Saul was told to go to Damascus, where Ananias was, "and it shall be told thee what thou must do". Acts 9:6. Saul's prayer demonstrated his repentance. When Saul started to Damascus he was "breathing out threatenings and slaughter against the disciples of the Lord". Acts 9:1. But now having seen the Lord, Acts 9:6 says, "he trembling and astonished said, Lord, what wilt thou have me do?" Then v. 9 says, "he was three days without sight, and neither did eat nor drink". This man's attitude had changed. "Behold he prayeth". Yet he was an unsaved man. He had to learn of Ananias what he "MUST DO."

The sinner is not saved directly in answer to the Christian's prayer. On the cross Jesus prayed for those who crucified him, "Father forgive them . . ." (Luke 23:34.) But on Pentecost these same murderers of Jesus were commanded to "repent and be baptized" for their forgiveness. In Acts 7, when Stephen was being stoned to death the Bible says, "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge". Acts 7:60. Yet the next verse, (Acts 8:1) says: "Saul was consenting unto his death". Saul is one of those for whom Stephen prayed. But this is the same Saul, who on the Damascus road is told to go to Damascus and he would be told what to do. When Saul went, Ananias told him to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord". Acts 22:16. Now, after Saul's conversion, he wrote of his prayer for his Jewish brethren, and said "Brethren, my hearts desire and prayer to God for Israel is that they may be saved". Rom 10:1. Here is a prayer for lost people. But as he tells us why they were lost. He says, "They have a zeal for God, but not according to knowledge. They being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God". These people were unsaved because they had not submitted to the righteousness of God. Paul says in Rom. 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith unto faith: as it is written, The just shall live by faith". These Jewish "brethren" had not obeyed the gospel. Paul's prayer could not be answered without their obeying the will of the Lord.

Calling on the Lord is acceptance of God's will as our authority, and God as our Sovereign. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; BUT HE THAT DOETH THE WILL of my Father which is in heaven". (Matt. 7:21.) Then again Christ said: "Why call ye me, Lord, Lord, AND DO NOT THE THINGS WHICH I SAY?". 6:46. "Whosoever shall call upon the name of the Lord shall be saved", means to humbly obey God's will and trust him for his promises. When we obey God, God forgives.

Letter To Davenport Smith

Feb. 10, 1969

Mr. Davenport Smith
Editorial Department
WBRC TV

Dear Sir:

You requested written suggestions from listeners as to how they could better their communities.

The good people of Walker County, Alabama, are fighting the sale and distribution of pornographic literature, and we should appreciate anything that you can do to help us fight, and to stop the sale and distribution of this obscene literature, which will surely corrupt the morals of young people who receive it, as you may see by reading the WORDS OF TRUTH, a copy of which you will find in this mail.

Mrs. Ola Mae Townley

There Is One Baptism No. 2

This is a truth revealed through Paul the apostle by the Holy Spirit. There IS one baptism. This is the baptism mentioned in the "great commission" set forth by the Lord shortly before he ascended to the right hand of God. It is baptism in water as every instance giving such details reveals.



VIRGIL BRADFORD

THE ACTION OF BAPTISM

In the cases which we read in the Scriptures there is a going to water. (Ac. 8:36) There is a going down into water. (Ac. 8:38) (Matt. 3:13-16) And there is a coming up out of water. (Ac. 8:39) An emergence from water is implied where Jesus speaks of a birth, a coming forth from the grave of baptism. (Jn. 3:5) Volumes have been written on this subject. Much misunderstanding prevails because men have followed men and their doctrines rather than the Bible. You have not been baptized unless you were "buried with him through baptism." (Rom. 6:3-4) A denominational preacher once told me that a man would drown if he were buried in water! Well, that's not all God's word says about it, for those who are buried with him are also "raised with him through faith in the working of God, who raised him (Christ) from the dead. (Col. 2:12) So we do not simply bury one in baptism, we also raise him up "to walk in newness of life." (Rom. 6:4)

THE BODY WASHED

In New Testament, (gospel), baptism the whole body is washed in water. Yet this washing is not taking a bath for the removal of dirt from the body, that is, "not the putting away of the filth of the flesh." (I Pet. 3:20-21) Several times in Paul's epistles he alludes to baptism as a washing without using the word baptize. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it BY THE WASHING OF WATER WITH THE WORD." (Eph. 5:25-26) It is not the "washing of the water OF the word" as a young preacher once said, but "washing of water WITH the word." This corresponds perfectly to Jesus' statement in John 3:5 which says, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Spiritual life is begotten by the Spirit by means of spiritual seed which is God's word. (Lk. 8:11; cf. I Jn. 5:1) Then one comes forth from the "womb of water" having his sins forgiven and having thus entered the kingdom of God.

SPRINKLING RELATED TO BAPTISM

No man can be saved without SPRINKLING. And no man has a single promise of forgiveness without baptism in water "for remission of sins." (Acts 2:38.) Now sprinkling is not baptism, and baptism is not sprinkling. Still there is no salvation without sprinkling—THE SPRINKLING OF THE BLOOD OF JESUS. Peter wrote to the elect "according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and SPRINKLING OF THE BLOOD OF Jesus Christ." (I Pet. 1:1f) Those who are in Christ have come to "Jesus the mediator of a new covenant, and to the BLOOD OF SPRINKLING that speaketh better things than that of Abel." (Heb. 12:24) Also to those same people the same writer wrote, "let us draw near with a true heart in fulness of faith, having our hearts (not bodies, but hearts) SPRINKLED from an evil conscience: and OUR BODY washed with pure WATER." (Heb. 10:22)

We are not to suppose that we are literally sprinkled with blood. There is no doubt but that this is an allusion to the sprinkling of the blood of animals in the holy place of the old Mosaic

tabernacle when the priest went in with blood both for his sins and for the sins of all the people. (See Ex. 24:8f and Lev. 16:14f for such instances.) This is a sprinkling of the heart with the blood of Jesus. In other words, when OUR BODY is washed in water OUR HEART is cleansed by blood, the precious blood of Jesus. (I Pet. 1:18-19; 3:21-23.)

WASHING OF REGENERATION

There was a time when religious leaders who were devout students of the Bible generally agreed that baptism is a washing of the body with water. Such agreement is found in the writings of many on such passages as Titus 3:4-5: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us—" Now when did he save us, and by what means? "Through the WASHING OF REGENERATION and renewing of the Holy Spirit, which he poured out on us richly, through Jesus Christ our Saviour." Again, this shows us that the Lord cleanses us by his power and grace when we obey him, putting him on in baptism. And don't forget that this is not a baptism of the Holy Spirit. It is ONE BAPTISM commanded of all the world and to be practiced until the very end of the world. (Matt. 28:19-20)

The word modernism invades the church the more baptism and the validity thereof will be denied. Please observe from the following quotations from among Baptists, Methodists, the Church of England, et cetera, that Bible scholars of a hundred years ago, or more, firmly believed that the "washing of regeneration" (Titus 3:5) is baptism. Of course more people are denying it now because they do not believe! But now for some interesting notes by the religious leaders mentioned above.

"Long after his own Baptism at Damascus, St. Paul wrote to his Gentile convert, GOD SAVED US BY MEANS OF THE LAVER (or BATH) of the New Birth. And we have no need to deny a reference here to the rite of Baptism." (Beet, Christian Baptism, pp. 16, 17.)

"Render 'by the laver of regeneration' i.e. by the means of those holy ordinances which he hath appointed; and mainly, as one of them, by the holy sacrament of baptism, which is the laver of our spiritual regeneration." (Bloomfield, Greek Test. Vol. II., p. 562.)

"BY THE WASHING OF REGENERATION. Or, by means of the 'bath of regeneration,' that is, by means of baptism. Although the actual word 'regeneration' is only used here and in Matt. xix. 28, the same idea, that of being 'born again,' or 'begotten again,' or 'newly created,' occurs frequently in the New Testament, and it is associated with the use of water, or 'the bath,' by our Blessed Lord Himself in the words, 'Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven.'" (Blunt, Annotated Bible.)

"Paul had in mind baptism as representing and confessing the divine change called for, regeneration. Hence he teaches that men are saved by an outworking, obedient life, given and preserved by the Holy Spirit." (Com. on John, Appendix, p. 422.)

Such quotations could be multiplied many times over. All of the emphasized words in the above are the authors' own. It is evident to any serious Bible student, and believer in Christ, that baptism in water is an immersion in water, an act in which there is the "washing of the body." This is an act of faith in Christ and not by any stretch of the imagination a meritorious work on the part of man. Hence, those who have not been "buried with him in baptism certainly have not been "raised to walk in newness of life" and should do so immediately that their sins might be washed away by the power of the blood of Christ. (Rom. 6:3-5; Acts 22:16.)

(The quotations herein were all taken from Handbook on Baptism by Shepherd. Next we consider the purpose of the one baptism.)

Conflict of the Ages

R. W. GRAY

We are surrounded by conflicts, tensions, wars and rumors of wars. The 20th Century, like many centuries before it, is writing its history in the blood of men and women who have been sacrificed to the god of war. The destruction of Jerusalem, Matt. 24:15-20, World Wars I and II and the present conflicts in the world considered among the most threatening and devastating ever known to man. But these, and all wars like them, do not compare to the greater conflict, the cause of all lesser conflicts.



R. W. GRAY

ITS BEGINNING

The conflict of the ages began in the Garden of Eden with the temptation and fall of man and will end at the second coming of Jesus Christ. The declaration of war between the forces of Satan and the truth of God is found in Gen. 3:15 when God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his head." Every sorrow, every pain, every sign, every defeat in the world has resulted from man's alliance with the arch enemy of God—old Satan. All men are involved in the struggle. None are neutral. (Matt. 12:30). The consequences involve such questions as life, death, destruction, corruption, hell, immortality, heaven and eternal reward.

THE ISSUES

God, through grace, and by His Spirit, makes a bid for man's obedience; desirous of his servitude and interested in his present and eternal good. Satan, through the lust of the flesh, the lust of the eye and the pride of life, seeks man's allegiance. (I John 2:15-17).

Christ purchased His church with His blood and announced terms of entrance that would secure salvation therein. (Eph. 5:25-26; Mk. 16:16; Acts 2:38-47). He pleads with all to enter and enjoy the benefits of His grace. (Tit. 2:11). Satan is engaged with the business of discrediting Christ and His body, the church. He would have men believe that salvation may be enjoyed apart from the church purchased by blood. He points out the hypocrite and holds before men the miserable lives of pretenders in order to discourage their yielding to Christ's will.

Christ, through His will, appeals to His people to remain faithful to Him. He promises to make them joint-heirs with Him in glory; He pleads with them to hold fast the faith even if it means death. (Rev. 2:10).

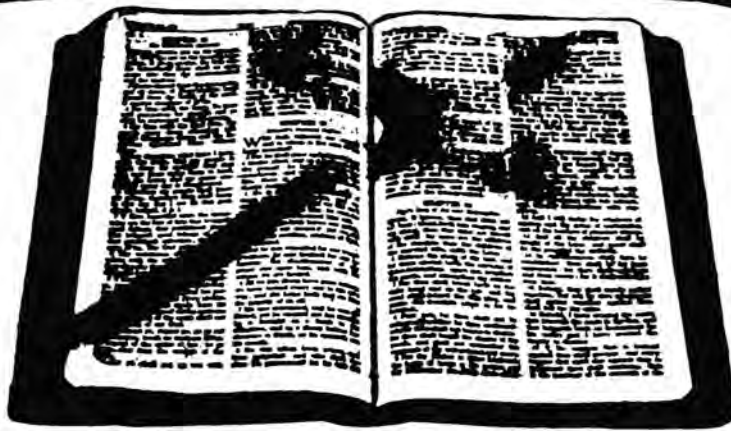
Satan exaggerates the pleasures and riches of this life, holds out false hopes of happiness and rewarding experiences in the flesh.

Our Lord asks for productive lives in His service. (I Cor. 15:58). Satan would have Christians believe that mediocrity in attendance, in the work and worship of the church is all that is required. He encourages them to do the minimum rather than the maximum in service.

THE END

The conflict will end at the coming of our Lord. Christ's last enemy, death, will be destroyed in the general resurrection. All the dead in the graves will hear the voice of the Christ and will come forth. (John 5:28-29; I Cor. 15:21-28). The living shall be gathered with the resurrected before the judgment seat of Christ the Triumphant One. The chosen and faithful who entangled themselves not with the affairs of this life will live and reign with Him forever. The . . . unbelieving and the abominable . . . all who serve Satan and the flesh, will have their part in the lake which burneth with fire and brimstone; which is the second death (Rev. 21:8).

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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The Bible Doctrine Of Death No. 1

With this article we began a lengthy study of "THE BIBLE DOCTRINE OF FINAL THINGS." In addition to a thorough consideration of death such great Bible themes will be presented as CHRIST'S SECOND COMING, the RESURRECTION OF THE DEAD, the JUDGMENT, HELL AND HEAVEN. One's attitude toward Biblical declarations on these sobering themes will determine how circumspectly he lives and walks daily. Though our death may occur centuries or even millenniums prior to Christ's second coming, we believe a consideration of death properly belongs in this sacred category of study. The Hebrew penman speaks of our appointment with death and then comes the judgment. (Heb. 9:27.) Paul declared that "The last enemy that shall be destroyed is death." (I Cor. 15:25.) Emphasis therefore is supplied by Inspiration as to the connection between death and judgment. Death ends our period to make preparation. As death finds us so shall we stand in judgment before that Great Judge of the quick and the dead. Since death therefore ends our period of preparation, a consideration of it paves the way for a full discussion of "The Bible Doctrine of Final Things."



ROBERT TAYLOR JR.

in seating his brethren at an Egyptian banquet—from the firstborn to the youngest. (Gen. 43:33.) Sometimes in a family the last born will first taste of death.

Both inspiration and everyday experience combine their testimony in telling us of death's stark reality. The newspaper obituaries, the funeral processions observed frequently throughout our land, the death call that invades a closely knit family and our rapidly expanding cemeteries present continuing reminders that death's hand is not yet stayed. Humanity continues to beat a sure path in meeting "nature's last debt." The Grim Reaper never takes a vacation and will not until the great Conqueror of Death returns to defeat his last enemy. God's Book also treats the subject of death with realistic clarity. The role call of humanity's senior citizens is graphically portrayed in Genesis 5. Methuseleh, Jared, Adam, Seth, Cainan and Enos each lived beyond the ninth century mark. Mahalaleel lived to within five years of the nine hundred figure. Lamech, father of noble Noah, died just a few years short of his eight hundredth birthday. But there is an expression that occurs repeatedly and with ascending emphasis in this chapter of extended longevity. That expression is, "And he died." Save for Enoch and Elijah this expression properly forms the epitaph that could be inscribed on every person's tombstone. If Jesus delays his second advent for just a few more years, the hand of time will one day chronicle this expression over our earthly remains, "and he (or she) died."

HOW THE BIBLE EMPLOYS THE WORD DEATH

Close students of God's Word know that the Spirit has used the word death in a number of ways upon the pages of Holy Writ. For the most part men usually think of the word only in connection with physical death. The Bible often speaks of this type of death which is a separation of body and spirit. (James 2:26.) Isaiah had physical death in mind in his message to King Hezekiah. The Hebrew writer had physical death in mind when he spoke of that sure appointment in Hebrews 9:27. The Bible employs the word death to describe those who are separated from God by their sins. Before their conversion Paul described the Ephesians as people "who were dead in trespasses and sins; . . ." (Eph. 2:1.) Concerning the pleasure-loving widow Paul said, "But she that liveth in pleasure is dead while she liveth." (I Tim. 5:6.) She was alive to the world of fleshly enticements but dead to the realm of spiritual concerns. Most of the world's responsible people would seemingly fit this category at the present. In Romans 6 Paul describes conversion as including a death to sin. "For he that is dead is freed from sin." (Rom. 6:7.) He earnestly urges that we "be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) Genuine

conversion demands a death to the love, practice and tyranny with which sin has been our former master. Christ promised the steadfast saints at Smyrna that their overcoming would make them immune to the second death. (Rev. 2:11.) This second death is the lake of fire or Gehenna—the place of eternal punishment. (Rev. 20:14; 21:8.)

Each of these four employments of the word death implies a separation. Physical death is a separation of body and spirit. Those who are dead in trespasses and sins are separated from God. Sin separates us from God. (Isa. 59:1-2) Those who have died to sin have been separated from the love and practice of sin. Hell is an eternal banishment of the wicked and disobedient from God's presence. Hence the idea of separation pervades the employment of the term death in all these four realms. Any or all of these would be a profitable area of meditation but we propose for this series articles on physical death and the preparation we should be making to meet this sure and certain appointment.

(To be continued)

Loving The World

There is constantly the danger that Christians will so yearn to be like the "world" that they may be tempted to depart from the faith (Heb. 3:12). Even the Apostle Paul tells us that he had to buffet his body and bring it into bondage lest he should be rejected after he had preached to others (I Cor. 9:27).

Christians are different from the world. Peter tells us (I Pet. 2:9) that Christians are an elect race, a royal priesthood, a holy nation, a people for God's own possession. As Christians we are to "love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (I John 2:15).

This is obvious when we consider that "friendship of the world is enmity with God" (Jas. 4:4). God demands that we put Him first. No man can serve two masters. We can't serve God and the Devil; God and Money, God and Pleasure, God and Lust, God and anything else, on an equal basis. We are to seek first the Kingdom of Heaven and his righteousness. (Matt. 6:33.)

And what is the penalty for loving the world more than God? In Gal. 5:19-20 a host of works of the flesh are enumerated; Things that Christians should avoid by all means. Yet those who practice such things shall not inherit the Kingdom of God. Therefore, we need to watch lest we be found yearning for that which is an abomination in the sight of God.

— Selected

WORDS of TRUTH

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Some More Questions

Many of the religious questions which we hear today are: "What denomination do you belong to?" And, "What does your church teach?" Or, "What does our church teach?" Or "What does our creed say about that?" People are thinking in terms of denominationalism. However, WE SHOULD be thinking in terms of New Testament teaching.



GUS NICHOLS

1. "What denomination did New Testament Christians belong to?" In reply, we say as true ministers of Christ, they belonged to no denomination at all, but were only, and simply Christians, without any denominational affiliation, or membership. Their faith in Christ, and their obedience to the Gospel of Christ, made them Christians and members of the Spiritual body, or kingdom, which belonged unto Christ, and was his because He built, or established it. (Mt. 16:18-19; Jn. 18:36.)

They heard, believed and obeyed the gospel of Christ, and that only, without joining any religious body established by man. They believed the gospel preached by Peter, on Pentecost, and asked what to do. (Acts 2:22-37.) They were told to repent, and be baptized . . . in the name of Christ for the remission of sins. (Acts 2:38) About three thousand did this that day, and were saved by the Lord, and by him added to his church. (Acts 2:41, 47; Mt. 16:18.) The same faith and obedience which made them Christians, made them members of the church of the Lord. They were not members of any denomination. They simply belonged to the church which belonged to Christ, and not to some man-made organization called a denomination.

2 "But what is a denomination?" In reply, let us say, a denomination in modern parlance is a religious body, or organization, larger than a local congregation, or local church of Christ, an ecclesiasticism, tying congregations together under some human head, or authority, and yet is smaller than the whole body of Christ, or church which includes all the saved. The only church in the New Testament which is larger than a local congregation is the whole body of Christ on earth, or the redeemed in the aggregate. There are about 92 passages referring to the church in this local sense; and about 18 passages referring to it in the general sense of all the saved. In the local sense, we read of, "The churches of Christ", and "Churches of God", which are the same in the New Testament. (Rom. 16:16; I Cor. 11:16; Jn. 17:10.) In the sense of the redeemed in the aggregate, we read, "Christ loved the church, and gave himself for it . . . that he might present it to himself a

glorious church," (Eph. 5:25-27), and, "To him be glory in the church, by Christ Jesus, throughout all ages, world without end." (Eph. 3:21.) And, "Upon this rock I will build my church." (Mt. 16:18.) Any church larger, or smaller, is a man-made church, and has no scriptural right to exist.

3. "But how many churches, or religious bodies, did they have in New Testament times?" Only one. The Bible says there was "one body", and "but one body". (Eph. 4:4-6; I Cor. 12:20; Rom. 12:4-5.)

4. "But how do you know the one body was the same as the one church that you talk about?" I know it by what the Bible says. It says "The body, the church". (Col. 1:18.) And, "For his body's sake which is the church." (Col. 1:24.)

5. "Then, who is the head of that one body, or church which we read about in the New Testament?" Christ is "The head of the body, the church." (Col. 1:18.) God gave Christ to be "head over all things to the church, which is his body." (Eph. 1:22-23.) "So also is Christ the head of the church and he is the saviour of the body." (Eph. 5:23.) "The church is subject unto Christ." (v. 24.)

6. "When did Christ become the head of the church?" After his crucifixion and ascension into heaven. Paul says, of God, "Which he wrought in Christ, WHEN HE RAISED HIM FROM THE DEAD, and SET HIM AT HIS OWN RIGHT HAND IN HEAVENLY PLACES . . . AND GAVE HIM TO BE THE HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY." (Eph. 1:20-23.)

7. "Are all who are united with Christ, as the divine head of his body, or church, thus connected with Christ by being in his Spiritual body?" Yes, all who obey the gospel of Christ are in his "body, the church". Certainly, we could not be connected with Christ, the "Head of the body", and not be a member of the church, "Which is his body". (Eph. 1:22-23.) "He is the saviour of the body". (Eph. 5:23.) He is not the saviour of some other organization, or of those out of his body.

8. "Does the Bible say that God saves sinners in that body, instead of out of it?" It says, Christ broke down the middle wall of partition between Jew and Gentile, "That he might reconcile both unto God in one body". (Eph. 2:16.) If your arm is severed from your body, it is not connected with your head, the head of your body. How could an arm be connected with the head, and not be a member of the body? Since Christ died to reconcile both Jews and Gentiles, "unto God in one body", then salvation is in that one body.

9. "But could one not be a Christian, and a member of that one body, and not be a member of a local church, or congregation?" One might become saved, and be a part of the redeemed in the aggregate, and not as yet be a member of a local congregation, or local church. But if he continued apart from the local church in his community, he would be in disobedience to all those scriptures which teach all Christians to assemble themselves together, to worship and serve the Lord, as a local church. (Heb. 10:25; Acts 2:42; 11:26; 20:7.)

The Ethiopian Eunuch obeyed the gospel away from any local congregation, and went on his way toward Ethiopia, rejoicing. But if he remained a faithful Christian he would need to start a congregation, if possible upon arriving back at his home in Ethiopia. (Acts 8:26-39.)

10. "But is it not a fact that all Christians should attend the church in their community, if there is no church of their own faith, regardless of its teaching and practice?" No, this implies the false idea that it makes no difference how we worship, just so we worship, and that just so we are assembling with religious people God is pleased, whether or not they follow the New Testament teaching. This is not true, but the Christians are to assemble, "THEMSELVES" together. (Heb. 10:25.) They must worship "In Spirit and in truth", and not just as they find others worshipping. (Jn. 4:23-24.) False doctrines makes for "vain worship". (Mt. 15:9.) True Christians are to mark and avoid false teachers and teaching, and false churches, with their false worship. Even true churches, made up of saved people, in the days of the apostles were in

disobedience if they did not teach and worship aright. (See Corinthian letters.)

11. "Is it not true that all people are wrong about something, and that we cannot see the Bible alike?" The fact that no one knows all the truth, as yet, does not mean one will be justified in wilful ignorance and rebellion against the truth. It is true that there are "some things" in the Bible which are "hard to be understood", but none of it is impossible of understanding. (2 Pet. 3:16; I Cor. 3:1-4; I Pet. 2:2; I Pet. 3:18.) Peter speaks of some lost people being "willingly ignorant of" certain things. (2 Pet. 3:1-9.) Wilful ignorance is wilful disobedience. (2 Pet. 1:5-11.) To wilfully worship with a church which we know is not a true church of the Lord, but a man-made church, with a human name, human system of worship, human plan of salvation, is wilful sin. (Heb. 10:25-26.) God has killed men for engaging in false worship. (Levit. 10:1-3.) It is not enough to believe something, and merely do something. We must believe "the truth". (2 Thess. 2:13, v. 10.) We must also "know the truth" to be made free by the truth. (Jn. 8:32.) And we must "obey the truth". (I Pet. 1:22-23.) We must also worship "in truth" - in the prescribed limits of the word of God. (Jn. 4:23-24; Jn. 17:17.) We must abide in the doctrine of Christ, or we have not God. (2 Jn. 9.) And we must not fellowship those who teach error—not even invite them into our houses. (2 Jn. 9-11.) Some think we can never know who is teaching error, for they think the Bible was written to confuse man, and not to enlighten him, and that we cannot understand it, or that it teaches contradictory doctrines, was written to teach me one thing, and you something entirely contradictory to what it was supposed to mean to me. Such a book could not be from God, who says he "is not the author of confusion." (I Cor. 14:23.) It is a sin to deliberately choose error, and to lightly esteem the truth. (Isa. 66:2; 2 Thess. 2:10.) The organization of the church, the five items of divine worship, and the like, are so plainly revealed in the New Testament that no one could fail to learn the truth and worship scripturally, and with a scriptural congregation, if he cared to do so.

12. "But what if there was no scriptural church, or congregation identical with New Testament congregations in one's community—what should he do?" I would try to convert some people immediately, if I had to have a gospel preacher come at my own expense, and if I had to teach from house to house and convert some myself. First of all, if I knew I could not have a church in which to worship I would not go to such a community. However, real Christians can convert others. (I Tim. 4:16; I Cor. 9:20-23; Acts 5:42; Isa. 55:7-12.)

13. "What if a young man is conscripted into the army, and stationed in some far country where there is no scriptural church?" In his case, he is not responsible for the decision to be there, for he was conscripted. Yet, he could convert some one or two, if he should try hard enough. (Mat. 18:20.) A family of Christians, a husband and wife, could worship in their home, and they would be the church in their house. (Rom. 16.) Many a fine and large congregation has been started by some one or two faithful Christians doing their duty, instead of joining in with the apostate denominational churches, and disobeying the Lord.

LOVE

Love is the greatest thing in the world. (1 Cor. 13:13.) Love can cause us to lose ourselves in the work and services of the Lord. It can make us to forget self and things around us, and make us sensitively conscious of spiritual things and take our eyes off the material things about us. Love is the only game that we can play and always win, for "Love never faileth". (1 Cor. 13.)

WHY I AM WHAT I AM

I am what I am today because I was what I was yesterday, the day before and on and on back into early life, unless I am under the amazing power of divine truth, and unless I am a Christian. Christians are a little different each day in that they grow in grace and in the knowledge of the truth. They become more and more like Jesus every day along the way. (1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 3:18.)

Calling On The Name Of The Lord No. 3

FRANK D. YOUNG

On two occasions we have studied Joel's prophetic statement, and Peter's and Paul's application of it in the New Testament. This statement says, "Whosoever shall call on the name of the Lord shall be saved". Nothing in all the world is as important as our being saved when this life is gone. And it must follow, as the night the day, that **WE CAN'T BE SAVED IN HEAVEN IF WE ARE NOT SAVED FROM SIN WHILE WE LIVE.** (2 Cor. 6:2.) Purgatory, and all efforts at salvation, after life, is but a fancy in one's own imagination—unknown and unheard of in God's word. When we get to yonder's world, we'll find a "great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us". Luke 16:26. So now we study again this promise, "Whosoever shall call on the name of the Lord shall be saved". In this lesson we notice the "WHOSOEVER".

Joel, Peter, and Paul, all say "WHOSOEVER shall call . . .". The emphasis in the passage by all three was "whosoever".

God hates none of his creatures. As long as one is unsaved, God's will is not done. Every time a soul goes to perdition, we see man's failure and refusal, to accept God's grace. In I Tim. 2:4 Paul says, God "would have all men to be saved, and come to the knowledge of the truth". When one is lost it is because God's will isn't done. But God's will isn't done because man fails in keeping God's will. When God's will depends only upon God, it will always be accomplished. But when God's will depends upon both God and man, it may, and often does fail to come to pass. For example, God willed the creation of man. This came to pass. His will depended on him alone. But God also willed the happiness of man in the Garden. Yet this part of God's will was not accomplished. Man failed in his part of the plan.

God's great desire for all is expressed in 2 Peter 3:9. "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance". Before the flood, God demonstrated his willingness to save all, when he said, "My Spirit shall not strive with man forever, for that he also is flesh: yet shall his days be a hundred and twenty years". Gen. 6:3. The one hundred twenty years was the grace period—they were the years in which Noah preached to the people. God's Spirit strove through Noah for these years. Those who rejected Noah's preaching, resisted God's Spirit and were lost. In Ezekiel 33:11 God said, "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" These passages tell us plainly God's attitude is "whosoever shall call . . . shall be saved".

Jesus our Lord demonstrated the Spirit of God in this matter of salvation, as he did in all relations. In Matt. 23:37, weeping over Jerusalem, he said, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not". To the same ones Christ said, "Ye will not come unto me that ye may have life". (John 5:40.) God's purpose and Christ's will included all mankind. There are no barriers to God—save man himself. It is "whosoever shall call upon the name of the Lord shall be saved".

The invitation of Christ is world wide, and to all people. Jesus said, "Come unto me, all ye that labor and are heavy laden . . ." (Mt. 11:28.) Jesus said also, "If any man thirst, let him come unto me and drink". (John 7:37.) And in John 6:37 he said, "And him that cometh to me I will in no wise cast out".

Under God's law there are no national restrictions. The Great Commission of Christ required the apostles, according to Matthew's record (chapter 28:18-19) to go "teach all nations". Mark's record emphasizes, "Go ye into

all the world, and preach the gospel to EVERY CREATURE . . ." Mk. 16:15. Every person in every nation needs Christ's gospel. Every person in all the world who will be saved must be saved by this system of salvation. Paul affirms, the gospel "is the power of God unto salvation" to EVERY ONE that BELIEVETH: to the Jew first, and also to the Greek". Rom. 1:16. Gentile prejudice kept the apostles, who were Jews, from going to the Gentiles. Thus God performed his miracle in Caesarea at the house of Cornelius. When Peter witnessed this unusual manifestation, the baptism of the Holy Spirit on the Gentiles, and something not known since Pentecost, he for the first time saw this fundamental truth. He said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him". (Acts 10:34-35.) Paul thus argued to the Galatian Christians this point of God's purpose for all nations in Christ when he said: "For ye are all sons of God, through faith, in Christ Jesus". That is, they all, both Jews and Gentiles, were children of God through faith, not because of the law, nor because of Abraham's blood, but because they were in Christ. Then he continues, "For as many of you as were baptized into Christ did put on Christ". Being in Christ, they are now children of God. Then he says, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise". (Gal. 3:26-29.) In Christ there are no national restrictions. All nations, all people must be saved by Christ, the Lord. As the angel said to the shepherds, when Christ was born, "I bring you good tidings of great joy which shall be to all people . . ." Luke 2:10.

In Christ there are no intellectual restrictions. The wise of this world, are not excluded. Philosophers and men of science need Christ, even as all the rest. In Acts 17 where the record tells of Paul's preaching in Athens, to the wise ones of that day, he declared, "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you". (Acts 17:22-2.) To them he further said, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained. . ." (Acts 17:30-31.) The wise of our day and earth, need to be careful, lest they reject the greatest wisdom! Paul says: "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called". (I Cor. 1:26.) Why? I Cor. 1:21 answers, and says, "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". Whoever he is, and howsoever wise he may be, his sins must be forgiven in Christ. We all meet on a common plane in Christ.

"The common people heard him gladly". Mk. 12:37 says. Jesus' message is adapted to all, for all must have it. All must forsake THEIR wisdom and by faith obey the simple message of Christ. In one of the Lord's shortest prayers, he prayed: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes. Yea, Father, for so it was well-pleasing in thy sight". (Matt. 11:25-26.) Only humble minded people, regardless of their knowledge, or station in life, can or will accept the teachings of Christ.

Temporal circumstances don't exclude any from calling on Christ and being saved. The rich are invited and must come to Christ. The Rich Young Ruler "went away sorrowful . . .", when he could have "gone on his way rejoicing". Paul says, "Charge them that are rich in this present world,

that they be not high minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy". 1 Tim. 6:17.

So must the poor come to the feet of the same Lord. "The rich and the poor meet together: Jehovah is the maker of them all". (Prov. 22:2.) When Jesus sent answer to John to confirm John's faith that he was truly the Christ, one statement of the prophet, fulfilled in Christ was, "the poor have the gospel preached to them". (Matt. 11:5.) He healed the poor from their diseases, as he did blind Bartimaeus, the beggar of Mark 10:46. He also looked with commendation when he saw the exhibition of the love of the poor widow of Mark 12 who "of her want did cast in all that she had, even all her living". In James 2 the apostle warned Christians against respecting persons and making distinctions between the rich and poor in God's assembly. Then he says, "God chose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him". (James 2:5.) The rich won't be lost because he is rich, neither will the poor be saved because he is poor. Both classes must obey and serve God.

In Christ there are no restrictions as to moral conditions. In Matt. 12:31 Jesus said: "Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven". Have you gone far into immorality and sin? Remember, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city". (Rev. 22:14.) In I Cor. 6:9-11 we have these words, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God". Thus Christ said to the adulteress of John 8 "GO AND SIN NO MORE". To the sinful Samaritan woman, Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water". (John 4:10.) On Pentecost Peter said, "You by wicked hands have crucified and slain". (Acts 2:23.) To these people he said, "Repent, and be baptized everyone of you in the name of Jesus Christ, for the remission of sins . . ." (V. 38.)

With Jesus Christ it is "Whosoever . . ." and whosoever means all who will.

Love is the only game that two can play and both win. However, if the love is not legitimate and scriptural, both may play the game and both lose. (1 Kings 11:1-11.)

Yes, you may be satisfied with yourself, as you are, and all because of your amazing ignorance. Old Socrates said, "KNOW THYSELF". One must first know God in order to properly know himself. "The fear of the Lord is the beginning of knowledge." (Prov. 1:7.)

Isn't it amazing how easily some members of the church can be deceived? Some who are worrying themselves into the grave about nothing, just suppose they have faith, or trust in God. But faith which fails to obey and trust the promises of the Lord is dead faith — Like a corpse. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." (Isa. 26:3.)

A man who is not diligently seeking for the exact truth on all subjects is a prejudiced man, and is not honest — is an awful sinner. He is standing in his own light. (Jn. 3:19-21.)

Flowers From Afar

P. O. Box 1806
Monrovia, Liberia
April 25, 1969

Dear Bro. Nichols:

I just finished an old copy of "Words of Truth", which I brought along with me when we came to Monrovia. I was just thinking that it would be a fine thing if some congregation could assume the sending of a bundle of 35 or 40 of these to us each month. They could be sent to me c/o Maj. Gerald C. Oliver, USMM-L APO New York 09155. This way postage would only have to be paid to N. Y. and it would be sent army air mail from there. It is just the type paper, simple and full of truth, that I would like to place in the hands of some young men I am helping train to preach the gospel here in Africa.

Bro. Nichols, I want to give you a bundle of flowers now, which I have been intending to do a long while. You have meant so much to me and to my family. Back when our girls were small and you were in our home during meetings, and exercising such a good influence on all of us, I did not dream that such occasions might be the means of instilling within their young hearts the desire to marry gospel preachers when they grew up. Now that all three have married gospel preachers, I look back with gratitude to you for being such a godly individual with such boundless love for truth and right. No doubt unconsciously, but I have tried to emulate your type of preaching, in that each lesson be filled with teaching of the scriptures, rather than mere harangues about matters of opinion or worldly philosophy. This love of preaching the truth to save men's souls is a precious heritage which I owe in a great measure to you and other loyal gospel preachers who have touched my life.

Our work here is showing signs of progress. Twenty five have been baptized into Christ since we arrived here. Our great task is to root and ground the young converts in the four small congregations we have in the Monrovia area. Dr. Tom Drinnen and family of Knoxville, and our son-in-law, Jerry Langford and family, plan to move here in January of next year. Dr. Drinnen is a dedicated medical doctor and surgeon willing to leave home and live in the interior and set up medical practice in a place where it is desperately needed, and give the glory to Christ. He richly deserves our prayers and support. He will be supported by Decatur, Georgia and the Langfords by Springfield in Jacksonville, Florida.

I am teaching regular classes trying to train about 30 young men to preach the gospel. My wife is teaching a ladies class. Pray for us, and may God bless you and Sis. Nichols with many more years of richly rewarding labors in His Kingdom.

Yours in Christian love,

J. W. Nicks

P. S.: One of the most eloquent prayers I have ever heard is uttered by one of our Liberian brethren here in pidgin English, a half-English and half-native dialect, which I make from it something like this: "Our Fodder, we tanky, tanky for yo' great love for we, little children. We in darkness and don' know de way, but you love we, and send missionary far 'cross water to help we, so we know de way. O, Fodder, we tanky, tanky." To me, there is something moving about their deep gratitude when we come to help them. Of course, it is a joy to be appreciated, but especially when it is rendered so humbly.

On the light side, I was filling out a baptismal certificate, one of the Star Publication's little booklets of devotionals with a certificate on the back cover, which they prize highly. I asked the husband the name of his wife so I could fill it in. He hesitated and someone was interpreting thus: "She no have English name yet? What her name in Bassa (native dialect)?" Upon being told, he translated it, "Woman Palaver in the House." Whereupon, I had no recourse but no sign her name, "Woman Palaver House."

(Note: Will some church send the bundles of papers herein requested, please. Editor.)

Report Of The Spies

(Num. 13:1-3, 25-33)

JAMES D. GROVES

The Israelites had been out of Egypt about a year and one-half when they neared the Promised land and Moses sent twelve men to spy in the land. These men: Shammua, Shaphat, Caleb, Igal, Hoshea (Joshua.), Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahabi and Genuel, were from all the tribes of Ephraim and Manasseh, took the places of Joseph and Levi. The men were told to "be of good courage." Going through the southern hill country into the Hebron region, they wandered for forty days in the land. They returned to Moses with fruits of the land, including grapes from the valley of Eschol, lying probably between Hebron and Jerusalem.

They gave their report which we might label the majority report of the Grasshopper Complex Committee, in the manner of modern reports. It was an evil report and stirred the people mightily, causing them to lose heart in the enterprise. Showing the fruits they brought home with them they acknowledged that "surely it floweth with milk and honey" (Num. 13:27). but then they emptied all the cowardice of their souls, their distrust of God and his plan, before the people. They began by telling the virtues of the land and closed by telling how impossible it was to take and how insuperable were the difficulties of doing what God had commanded them! "Howbeit the people that dwelt in the land were strong, and the cities fortified, and very great! and moreover we saw the children of Anak there." Then followed a recitation of the wandering tribes that infested the land and they expressed great fear of these. But the majority report forgot in its cowardice that Jehovah would fight in the battle and their cowardice like a cry of "fire" panicked the people.

These cowards were like many alleged Christians of our own day. They admitted the blessings were there, that God had promised them the land and that his description of it was accurate, but they accused God, in a way, of not telling them about the struggle before the victory. Did the walled cities, the height of the heathen, the organization of the tribes frighten them? In sheer numbers the Israelites could have crushed the opposing nomads, for the battle is with one group at a time, not with all united. They were leaving God out entirely as if he were not a force to be reckoned with by their enemies, for no fort on earth, then or now, can withstand the pounding of the Almighty once he turns his face against the enemies of the people of God. This spirit of defeatism, pessimism, is not of God but is of Satan. "I can do all things in him that strengtheneth me." (Phil 4:13.) "My grace is sufficient for thee: for my power is made perfect in weakness." (2 Cor. 12:9.)

Every age brings its terrors; every army of the Lord is faced with great challenges, and the need is not NUMBERS but MEN. We need men more than numbers, men who will fearlessly lead the way. Our own age has its peculiar problems: the church has its own; the nation has its own, and some of these affect God's people. There is that force within our nation which bores away at its vitals and which could, unchecked, sap our vitality and destroy our freedom to worship. There is the evil of immorality which is now sapping the vitality of our people to follow good leaders, and even God himself. In one western city examinations showed a majority of the girls in a high school to be infected with venereal disease, or they had had it. The dope racket makes greater and greater inroads. The human body is displayed wantonly on our streets; divorce is high; homes are breaking; even preachers have slipped into crime. Liberalism and modernism in certain sections of our country have destroyed the faith of many. Communism without, and its votaries within, bore away at the foundations of American society. Vast indifference in religion is seen. Ira North reports from Denmark that a Lutheran State Church there of 10,000 members has hardly one hundred in Sunday attendance in America. Men are reverting to savagery in mission areas and some think the Congo, as an example, will revert to the jungle.

But the minority report had not been given and Caleb arose to still the voices of the moaning

Israelites: "Let us go up at once, and possess it." But they answered: "We are not able to go up against the people; for they are stronger than we. . . and we were in our own sight as grasshoppers, and so were we in their sight." The grasshopper complex is still with us; there are some who cry we cannot do this or that, especially if the job is too big for one of us.

There are many cries today like the spies' cry of old, but pessimism will avail nothing, for it is from times of white hot struggle that God brings gold refined from the bitter tears of human beings. The world today cries of fearless men, like Caleb and Joshau, men who are not afraid of being unpopular, or on the wrong side, but men who believing in the promises of God go forth in his strength to accomplish the tasks he has given us to perform. We need men who see beyond the dark heathen fortresses, beyond their fallen walls, to the brighter days of peace and plowshares. We cannot accept defeat before we have fought, and this life is a fight, a struggle, and others have "fought to win the prize, and sailed through bloody seas."

God will punish the "fearful and unbelieving". (Rev. 21:8.) He made Israel stay in the wilderness "until all the generation of the men of war were consumed from the midst of the camp, as Jehovah swore unto them." (Deut. 2:14.) They cried that their wives and little ones would be a prey (Num. 13:3) and so they were, not because of God's lack of mercy but for their sin.

"World In Darkness"

GUS NICHOLS

The world is in total spiritual darkness without God, who "commanded the light to shine out of darkness", when in the beginning he said, "Let there be light and there was light." (Gen. 1:1; Cor. 4:3-7.)

God is the power house, and we are the light bulbs to shine for him in a dark world, and to give light. He says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.)

Like light bulbs, we are no good until we screw ourselves into the socket made for us in the gospel, by the grace of God.

Some have never screwed themselves deep enough into the socket to make contact. They have only turned themselves one or two rounds, then stopped, thinking they were no good. O' if they would just complete the effort, and keep on turning till they made contact with the power house, their whole lives would come alive with the power of the gospel from on high, and be aglow with light.

The crying need of the world is for millions to screw their bulbs into the divine socket, and shine in a dark and sin benighted world. Even a 300 watt bulb is no good, if not thoroughly screwed into the power line socket. You may have tried, and failed, but try again. **THE GOSPEL SOCKET WAS MADE FOR YOUR BULB.** Just keep turning till you make contact. Make a total committal to Christ. Don't give up and quit because you made no contact the first turn or twist you made. "LET YOUR LIGHT SHINE." It can only shine through good works. (Matt. 5:16) Connect up with God. You have been in the dark too long, already! **YOU CAN DO IT! Try AGAIN, RIGHT NOW, THIS VERY DAY, THIS VERY HOUR!**

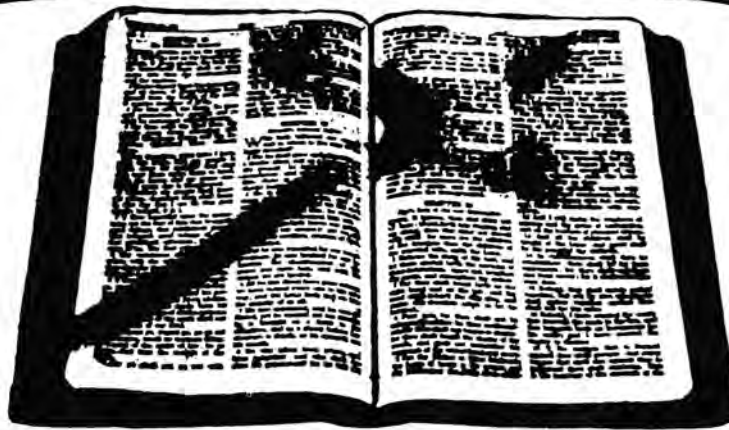
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"The way of transgressors is hard." (Prov. 13:15.) Our life on earth would be easy and a joy and delight, if it were not for sin. We have to reap what we sow. (Gal. 6:7-9) We would all be rich if we could sell our mistakes for what they cost us.

* * *

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:7-9.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, MAY 16, 1969

NUMBER 202

The Bible Doctrine of Death No. 2

There are many great words in the Bible. "GOD" might be called the most powerful word in all the Bible. "WHY" has been called the most mysterious word. "HEAVEN" has been called the all inclusive word. The word "OBEDIENCE" has rightly been styled the term which always pleases God. The saddest words used by Inspiration are "SIN" and "LOST." "TOMORROW" is seemingly the most dangerous word in the Eternal Volume. "DEATH", the object



ROBERT TAYLOR JR.

of this present study, has been called the inevitable word found in the holy scriptures. It is also one of the most sobering terms employed by God's sacred penmen. Upon hearing the word "DEATH" a hushed-like sobriety descends upon the human personality. This is as it should be. These lessons are designed therefore to provoke solemn and sober reflections within the heart of each esteemed reader.

OLD TESTAMENT AND PHYSICAL DEATH

Graphic figures of speech are frequently employed to set forth God's picture of physical death. We choose only a few of these vivid declarations to set before you. Joshua, the conquering warrior of ancient Palestine, stood upon the threshold of earthly departure and said, "And, behold, this day I am going the way of all the earth. . ." (Josh. 23:14.) Bold reference is here made to the universal sway with which death has held humanity in its tight grasp. When Joshua pronounced these words of grave import, only one person of the past had escaped the death penalty—righteous Enoch. Elijah's translation was to be some five centuries later. We live nearly thirty-five centuries this side of Joshua's age and humanity is still "GOING THE WAY OF ALL THE EARTH". The interceding woman for banished Absalom remarked to King David in 2 Samuel 14:14, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again." When death strikes, man does not have the opportunity to relive this life again no matter how badly he may have mismanaged it. The Father does not meet us at death's door and say, "Now son or daughter, you have failed miserably in this life. I am going to permit you to become a babe in your mother's close embrace again and allow you to go through life a second

time. Do better this time." It does not work this way. We can no more live this life over again than the man traveling across a burning desert can retrieve his last canteen of water that has been accidentally spilled upon the thirsty grains of scorching sand.

Job, the patient patriarch of the Old Testament, spoke of life's brevity and the rapid surety with which death comes: "MAN THAT IS BORN OF A WOMAN IS OF FEW DAYS, AND FULL OF TROUBLE. HE COMETH FORTH AS A FLOWER, AND IS CUT DOWN; HE FLEETH ALSO AS A SHADOW AND CONTINUETH NOT." (Job 14:1-2) Life is so short and death is so sure according to these sage words of sobriety from the Uzzean saint. It is like a flower and death is represented as the flower being cut down. Life is as a shadow and death is seen in the discontinuance of that temporary and shortlived shadow. Later the afflicted saint spoke again of death, "WHEN A FEW YEARS ARE COME, THEN I SHALL GO THE WAY WHENCE I SHALL NOT RETURN." (Job 16:22.) This sobering truth should be a challenge to make this life one that is worthwhile and preparatory toward meeting our Maker in peace. This is the only pilgrimage granted to us. Another one will not be vouchsafed to us when death strikes.

Hezekiah supplies graphic descriptions of death by using such imagery as the folding of a shepherd's tent and the cutting off of life like a weaver. (Isa. 38:12.) How quickly the Palestinian shepherd could fold his tent and move toward more promising fields of grass and streams of water for his flock. With what rapidity could the weaver engage in the cutting of his skilled trade. These take on additional meaning when it is realized the Judean king spoke them after Isaiah had pronounced the death sentence upon him and then God's mercy had extended his life by an additional fifteen years.

NEW TESTAMENT DESCRIPTIONS OF PHYSICAL DEATH

Writers in the New Testament continue to employ a multiple set of vivid metaphors describing death. JESUS CALLED DEATH A SLEEP. (Lk. 8:52; Jno. 11:11-14.) PAUL FREQUENTLY USED THIS TERM. (I Cor. 15:6, 51; I Thess. 4:13-16.) Luke employs the same consoling imagery in describing the decease of Stephen, the first Christian martyr. (Acts 7:60.) Employment of this beautiful term for those who die in the Lord removes much of the sting belonging to the "king of terrors".

LIFE, TO JAMES, IS A VAPOR and its quick vanishing is graphically representative of death. (James 4:13-15.) PAUL CALLED DEATH A GAIN. (Phil. 1:21-23.) Such would release his bodily detained spirit from the battle scarred tabernacle of clay and permit it a restful abode

with the Lord. (2 Cor. 5:6-9.) The penman of Revelation spoke of death AS RIDING A PALE HORSE. (Rev. 6:8.) Later he heard a voice from heaven pronouncing a blessing upon those who "DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS: AND THEIR WORKS DO FOLLOW THEM." (Rev. 14:13.) In no sense of the term is death a blessing to those outside the Lord. GOD HAS NO PLEASURE IN THE DEATH OF THE WICKED. (Ezek. 18:23, 31-32.)

Physical death calls for a separation of body and spirit. (James 2:26.) Such a definition is in full harmony with Rachel's passing in the Old Testament, "AND IT CAME TO PASS, AS HER SOUL WAS IN DEPARTING, (FOR SHE DIED). . ." (Gen. 35:18.) Mr. Adam Clarke, one of the greatest Hebrew scholars who ever lived, commented on this passage in the following language, "Is not this a proof that there is an immortal spirit in man, which can exist separate from and independent of the body? Of Rachel's death it is said 'betseth naphshah, in the going away of her soul;' her body did not go away, therefore her soul and body must have been distinct." The resurrection of Jairus' daughter suggests a re-entrance of the spirit into her body. (Luke 8:55.) Such implies the spirit had left her body at death. These are a few of the many Biblical descriptions of death.

(To be continued)

Are You A Square?

Most everyone knows a few squares. I know a few. I am thinking of one whom I know well. He is a fine young fellow. He is kind and gentle in spirit, and loves clean sports. But he especially seems to like people. He smiles at them, often has a word of greeting for those whom he meets. He seems to have a talent for finding something about people to commend, without being guilty of flattery. He is of good manners and is physically strong. He studies hard to make good grades in school, and keeps his body and mind clean. Nearly everyone likes him. However, he does not follow the ways of the wicked. He is of a nice family. His father and mother are good people and well-liked in the community. This boy loves his parents and is not ashamed to express to them his love and appreciation. Yes, he is a Christian, leads prayer, and will do anything he can to help build up the church. He is not ashamed of the church, nor of the Christ who built it. Neither is he ashamed to counsel with his parents and teachers concerning problems which arise in the church of the community. He likes old people and tries to honor

(Continued on page 4)

WORDS of TRUTH

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The Two Commissions

At this time let us observe some of the differences between the limited commission and the great commission. These two are not the same. We are now living under the "Great Commission", and not under the "Limited Commission". The following points of contrast between the two should give us a better understanding of the scriptures.



GUS NICHOLS

1. The "Great Commission" was given by Christ after his death, burial and resurrection. (Mat. 28; Mk. 16; Lk. 24 and Jn. 20.)

But the "Limited Commission" was given by Christ during his personal ministry before the cross in Mat. 10.

2. The "Great Commission" was given after the old law had been nailed to the cross and taken out of the way, and was no longer in force. (Col. 2:14; Eph. 2:14-16; Rom. 7:4; Heb. 10:8-10; Rom. 6:14; Jn. 1:17.)

The "Limited Commission" was given under the law, and was a sort of parenthesis thrown in for the purpose of schooling and preparing the people for the establishment of the church or kingdom later under the "Great Commission". (Mat. 16:18-19; Mk. 9:1; Mat. 10:5-7.)

3. "The Great Commission" was given to be the very heart and constitution of the kingdom of Christ to be set up on Pentecost, Acts 2. (Jn. 18:36; Col. 1:13.)

The "Limited Commission" was limited to the personal ministry of Christ, before his death, served the divine purpose concerning it, and ceased to be in force, as will become more and more evident in this lesson.

4. The "Great Commission" said, "Go . . . teach all nations", and "Go ye into all the world, and preach the gospel to every creature." (Mat. 28:19; Mk. 16:15; Lk. 24:46-47.)

But the "Limited Commission" said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Mat. 10:5-6.)

5. Under the "Great Commission" they were to preach Christ unto the people. (Mk. 16:15; Acts 8:3, 12, 35; 2 Cor. 4:5.)

But under the "Limited Commission" . . . "Then charged he his disciples that they should tell no man that he was Jesus the Christ." (Mat. 16:20.)

6. Under the "Great Commission" the people are to believe the facts of the gospel, that Christ has died, been buried and raised, etc. before they can be baptized—must believe in the Christ who has come and given us the gospel in fact. (Mk. 16:14-16; Acts 8:12, 35-39.)

But under the "Limited Commission" they were

told to believe in the Christ who should come. (Acts 19:3-5.)

7. Under the "Great Commission" those who were misinformed and baptized with the baptism of John after the "Great Commission" went in force on Pentecost, had to be baptized again so as to obtain "Great Commission" baptism. (Acts 18:24-27; 19:1-7.)

But under the "Limited Commission" those who were baptized while John's baptism was in force before the cross, did not have to be baptized again, and such was Apollos who knew only the baptism of John, and had obviously received that baptism while it was in force, was not baptized over. (Acts 18:24-27; 19:1-7.)

8. The baptism of the "Great Commission" was by the authority, or in the name of Christ—because he commanded it in the "Great Commission". (Mat. 28:18-19; Mk. 16:15-16.)

Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38; 8:12-16; 10:48; 19:5.)

The baptism of John under the "Limited Commission" was by the authority of God, the Father, who sent John to baptize, and not by the authority of Christ, for he had not yet been given all power and authority. (Jn. 1:6; Mat. 28:18-19.) God the Father was directly the author of John's baptism. (Jn. 1:26-33.) While Christ is the author of "Christian baptism" under the "Great Commission". (Mt. 28:18-20; Mk. 16:15-16.)

9. The "Great Commission" was upon a confession of faith in Jesus Christ, as the Son of God. (Acts 8:35-39; Rom. 10:9-10; Phil. 2:11.)

But under the "Limited Commission" John's baptism was upon a confession of their sins. (Mat. 3:5; Mk. 1:4-5.)

10. Under the "Great Commission" all nations were to be baptized, and the preaching was to every creature in all the world. (Mk. 16:15-16; Col. 1:23; Acts 10:48; Lk. 24:47.)

But under the "Limited Commission" only Jews were baptized and the preaching was only to the children of Israel. (Acts 13:24; Mt. 10:5-6; Mk. 3:5; Lk. 7:29-30.)

11. Under the "Great Commission" the gospel preachers preached the kingdom of God and the name of Christ, that the kingdom of Christ had been set up, and all Christians had been translated into that kingdom that the kingdom of promise had been received. (Acts 8:12; Col. 1:13; Rev. 1:9; Heb. 12:28; Acts 20:25; 28:31.)

Under the "Limited Commission" the preachers preached that the kingdom was "At hand"—or that it had "Come nigh". (Mat. 3:2; 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9, 11.)

12. Under the "Great Commission" the church had been built, and those obeying the gospel were being saved and added to the church. (Acts 2:38-47.)

Under the "Limited Commission" the church had not been built, but Christ only promised he would build it later. (Mat. 16:18.) The kingdom has only at hand. (Mat. 10:5-7.)

13. The "Great Commission" is to last always, even unto the end of the world. (Mat. 28:18-20.)

The "Limited Commission" was to last only so long as the kingdom was "At hand", or had "Come nigh". (Mt. 10:7; Lk. 10:9, 11.)

14. Under the "Great Commission" we are to give God glory by Christ in the church to the end of the world. (Eph. 3:21; Acts 2:38-47.)

Under the "Limited Commission" as we have already learned the church had not been built. (Mat. 16:18.)

15. Under the "Great Commission" the Holy Spirit was given, and they received the "Law of the Spirit" and those who obeyed the gospel received the gift of the Spirit. (Acts 2:38; 5:32; 1 Cor. 3:16-17.)

Under the "Limited Commission" the Spirit had not been given for Christ had not been glorified. (Jn. 7:38-39; Jn. 16:13.)

16. Under the "Great Commission" the apostles had been baptized with the Holy Spirit, and preached the gospel with the Holy Spirit sent down from heaven. (Acts 1:26; 2:1-4; 1 Pet. 1:12.) The Spirit had come to guide them into all New Testament truth. (Jn. 16:13.)

But under the "Limited Commission" the apostles had not yet been baptized with the Holy

Spirit. (Mat. 3:11; Acts 1:5'8; Lk. 24:49.1)

17. Under the "Great Commission" the New Testament was in force, and stabilized. (Heb. 10:9-10; Heb. 9:15-17; Col 2:14; Heb. 8:6-7.)

Under the "Limited Commission" the last will and Testament of Christ was not in force. (Heb. 9:15-17.)

Surely, this is enough to cause us to come this side of the cross, to the "Great Commission" under which we live to fine the full and complete gospel plan of salvation for us, and the functioning of the church of our Lord under the new covenant. This is "Rightly dividing the word of truth." (2 Tim. 2:15.)

Remember!

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." (Heb. 13:7.) The inspired writer here exhorts the Hebrews to remember the men who had spoken unto them the word of God, and to imitate their faith in view of their manner of life. We need to honor those who have taught us the truth. Paul said, "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6.)

I believe this principle applies to the great men of faith who brought us to the church as it is today. It may be true that they did not directly teach us the truth, but they fought the battles and won the victories that made it possible for us to know the way of righteousness and to stand in the "OLD PATHS". There are preachers, now deceased, whose love for the truth and whose dedication to duty forever places us in their debt.

Think of men like Alexander Campbell who was a wealthy planter and who never received compensation for his preaching, but who taught and defended the truth the length and breadth of the land. In 1829 he met Robert Owen, the famed skeptic, in debate, during which discussion Campbell made a twelve hour speech in defense of Christianity. It has been suggested that Owen possessed many of the earliest ideas of communism and that Alexander Campbell was among the first men ever to refute such pernicious theories. In 1837 Campbell met Bishop John Purcell of the Roman Catholic Church in debate in Cincinnati. Throughout his lifetime Campbell was villified and abused; in a tour of Scotland he was thrown into prison on the complaint of a religious adversary. He was taunted with the expression "Campbellism" and accused of founding a religious denomination. He no doubt made mistakes in his lifetime, but we owe much to his influence.

David Lipscomb was editor of the GOSPEL ADVOCATE for forty years. He also was one of the founders of the Nashville Bible School, which is now David Lipscomb College. His writings were known for the care and humility with which he approached the word of God. He was an able Bible scholar. To him we may credit much of the responsibility for saving the churches of Tennessee, and the whole South from digression. When the instrumental music and society questions were raging in the brotherhood, and dividing churches, Lipscomb stood as the Rock of Gibraltar. He was pictured in a Christian Church publication of the day as an old woman in a dress trying to hold back the tide of digression with a broom. Despite the ridicule, he stood firm. In fact, one digressive finally had to admit that they would not succeed in the South until there were "a few first-class funerals in Nashville." He meant that David Lipscomb, primarily, would have to be taken out of the way before the wave of digression would have much influence on the churches. We cannot afford to forget men of this type and character. It is just such men that we should "remember", and whose faith we should "follow" (I Thes. 5:12-13.)

One of the greatest Bible scholars ever produced was the able J. W. McGarvey. He wrote his original commentary on Acts at the age of thirty; it is one of the finest pieces of uninspired literature ever published. From his pen we also have a

(Continued on page 3)

Remember!

(Continued from Page 2)

Commentary on Matthew and Mark, New Commentary on Acts (which is not as valuable as his original commentary on the same book), and Biblical Criticism, which contained McGarvey's replies to critics of the Bible. He preached for many years for the Broadway Church in Lexington, Kentucky. His opposition to instrumental music we well know. When he was an old man, the congregation forced the instrument into their worship over his protest and McGarvey sadly withdrew his membership from the church he had long served. Moses E. Lard, another great preacher, was a contemporary of McGarvey. Lard was an able and sometimes fiery writer. Of churches that adopted the instrument he said: "Thus these organ-grinding churches will in the lapse of time be broken down, or wholly apostatize, and the sooner they are in fragments the better for the cause of Christ. I have no sympathy with them, no fellowship for them, and so help me God never intend knowingly to put my foot into one of them." Lard's prediction that these churches would wholly apostatize has seen its fulfillment as abundant evidence attests. The Christian Churches (Disciples of Christ) are probably the most liberal and modernistic of all modern sects, and have long since departed from the original ground of the Restoration Movement.

Other great men of faith have lived in more recent days. Time would fail to tell of such men as J. S. Warlick, Joe Blue, J. D. Tant, Foy E. Wallace, Sr., C. R. Nichol, G. C. Brewer, N. B. Hardeman, and others. But like those before them, they contended earnestly for the faith; and like those before them, they often endured hardships and persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Timothy 3:12.) If we stand for the truth in this day, as these and others have in days gone forever, we too shall know the meaning of persecution, vilification, and abuse. It was the Lord of all who said: "Blessed are ye, when men shall hate you, and they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy: for, behold, your reward is great in heaven: for in like manner did their fathers unto the prophets." (Luke 6:22-23.) And again: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6:26.)

When I think of what great men of the past have meant to the Cause we love, and when I see their names forgotten and their books growing dusty on brotherhood shelves, and when I even hear efforts made to cast reflection on these men and their accomplishments, I remember the statement of the Hebrew writer to "remember" those who have taught us the word of God and "follow" their faith.

THE GETWELL REMINDER
5-25-67

"The More Earnest Heed"

By EARL BARNETT

Bro. Lloyd Powell requested that I write an article on the above topic taken from Hebrews 2:1. We didn't have enough time to discuss the details of how he wanted me to approach the subject but the following observations might be helpful.

First of all some attention should be given to the first word of the passage—therefore. This word means "for this cause" suggesting that something has been said or done before hand to merit the exhortation that followed. For a moment let us return to the first chapter to consider the justification for the word, "Therefore".

The Hebrew writer spent almost all of his time in the first chapter arguing for the Deity and Sonship of Christ. In verse eight we find God (the Father) calling the Son—"God". "But unto the Son He saith, 'Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.'" This passage states in no uncertain

terms that Jesus was and is a part of the God family.

Another interesting point is that Jesus is said to be the builder of the worlds that make up the universe. In verse two we read, "by whom also he made the worlds". (See also Jno. 1:1-4, 14.) Many think the world came about by chance and accident, but these passages deny this error. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands." Well you can pick up almost any modern day biology book and it will teach the world was not made by Jesus but by some unknown freak of natural law. Those who accept this theory are usually searching for something, anything, no matter how ridiculous just so it leaves God out of the picture. God said that Jesus made the worlds, and he knows.

There are at least three more things we should mention about the first chapter.

First, God brought Christ into the world by a virgin birth. "And again, when he bringeth in the first-begotten into the world, he saith, 'And let all the angels of God worship him'." This is another point on which modernists and materialists take issue with God, for they deny the virgin birth. God taught as plainly as He could speak that Christ would be born of a virgin and even foretold it in the prophets. (See Isa. 7:14, written approx. 750 B.C.)

Second, God raised Christ from the dead. "For unto which of the angels said he at anytime, 'Thou art my Son, this day have I begotten thee'." (Verse 5.) To know that Jesus was God's Son by virtue of the virgin birth is to know only a part of the truth, for the above passage refers to his resurrection not his birth. Notice some parallel passages. "God hath fulfilled the same unto us their children, in that he hath RAISED UP JESUS AGAIN, as it is also written in the second psalm, 'Thou art my Son, THIS DAY have I BEGOTTEN THEE'." (Acts 13:33.) The term "this day" refers to the day that God raised Jesus from the dead. Another passage says, "And declared to be the Son of God with power, according to the Spirit of holiness, BY THE RESURRECTION FROM THE DEAD". (Rom. 1:4.) Hence Jesus was not only the first to be born of a virgin, he was also the first born from the dead. "And he is the head of the body, the church; who is the beginning, THE FIRST BORN FROM THE DEAD, that in all things he might have the preeminence". (Col. 1:18.)

Third, Jesus not only built the world, but he shall destroy it too. "They shall perish; (earth and the heavens) but thou remainest; and they all shall wax old as doth a garment; and as a vesture SHALL THOU FOLD THEM UP, and they shall be changed: but thou art the same, and thy years shall not fail." (Ver. 11, 12.) (See also II Pet. 3:9-10.)

Now that we have this background, which is but a fraction of what could be said, perhaps we understand better the use of the word—"therefore".

"THEREFORE, we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." (Heb. 2:1.) If there was ever a time that we need to give EARNEST HEED to the word of the Lord it is now. Take a thumbnail glance at our world.

Our schools are forbidden to offer a Bible course even on an elective basis, yet the Godless theory of evolution is not only taught but required! The entertainment world has completely released all stops, and whereas they claim to be only reflecting the norms of society, they are in fact, molding its values. Today movies that used to be considered stag or underground are now being shown openly to audiences of all ages. Those movies that ten years ago would have been considered pornographic are palmed-off on the public as art! There is nothing which they will not film, rape, incest, homosexuality, lesbianism, wife swapping, murder, and unrestrained violence are shown in living color. The movie industry has pulled one of the slickest deals ever when it "censored" itself by the so-called labeling of adult movies. What the public does not know that the decision of who is an adult and who is not is left to the discretion of the theatre managers and often this means anyone with the price of an adult

ticket. And what is worse, after these lewd movies have made the theatre circuits, they are piped into the living rooms via television. God only knows the irreparable damage done to our youth by these mediums.

Our school officials haven't got enough backbone to take over their own schools and tell a group of dirty, long-haired, communist inspired students to go home and stay there.

The clergy (not gospel preachers) have left preaching even their watered-down version of the gospel and have nothing better to do than to wallow around with hippies, lead protest marches or break into a selective service office and destroy draft records.

We are living in a world where those who preach violence and hatred are the heroes and darlings of congress and the courts of our land. And those who say they will break any law they do not agree with are awarded a peace prize.

If there ever was a time that we ought to give "the more earnest heed" to the things that we have heard, surely it is now. If the world ever needed to believe in the Deity of Christ and to accept his authority in all phases of our lives, it is indeed in the twentieth century, a century that will go down in history as one of the most violent and in some respects the most sinful the world has ever known.

"A Spiritual Element In Announcements"

One often hears criticism of church announcements. This has caused me to observe more carefully and to wonder if there really is something wrong with such announcements, or if there might be something worthwhile in the nature of the announcements that perhaps the critics have failed to notice. Granted, announcements can be misused, but the following thoughts concerning the possible spiritual elements in announcements seem to be valid.

Suppose the announcements is a death notice—then the Christian ought to be able to "sorrow with those who sorrow". Or, if someone is in the hospital—then hospitality toward one in need should be felt and consequently exercised. If a work opportunity is announced—the opportunity of Christian service should be welcomed. Suppose an extra effort has to be made in order to meet the church budget—then Christian sacrifice is called for. Or if the announcement is made that faithful members are moving out of town—loving hearts will respond to the remembered fellowship which is about to be broken. In almost any announcement that might be made one should be able to see a direct relationship to a spiritual element that would call forth a spiritual response in him. It would seem that with such Christian attitudes, some announcements have a legitimate place as a part of the worship experience, and should not be thought of as a necessary evil separate and apart from the worship situation.

Those responsible for announcements would do well to be mindful of the possible spiritual elements and make announcements in such a way that the most good will be realized. For example, I can remember sitting in a religious service and hearing a death notice that came as a quite shock to me. Immediately after the announcement the audience was directed in singing. I wasn't ready for singing at that moment. My heart cried out in prayer, and to sing at that moment was quite an injustice to the worshipping heart of anyone in the audience who might have taken the news as I did.

There is an element of worship and fellowship that we would absolutely miss if we omitted all announcements from the publicly assembly.

* * *

Yes, you may be satisfied with yourself, as you are, and all because of your amazing ignorance. Old Socrates said, "KNOW THYSELF". One must first know God in order to properly know himself. "The fear of the Lord is the beginning of knowledge." (Prov. 1:7.)

Religions - True and False

FRANK D. YOUNG

One of the most often used words by religious people is the word "religion" itself. Yet this commonly used word is found only a few times in the Bible. One can read the Old Testament in its entirety, but he will never find this word. However, in the book of Galatians in the New Testament, Paul does use the word "religion" relative to that which was had in the Old Testament period. Neither in the gospels of Matthew, Mark, Luke, nor John will one find this word. We have no record of Christ using the word "religion". Nor did Peter on Pentecost make use, as far as the record goes, of this word we use so much.

Religion is defined as any system of faith and worship. And we use it in so many ways that should one come from another planet, it is doubted that he'd know what we mean. The word "religion" really means to "bind again". "Re" usually means "again". And "ligio" means to "bind". "Religion" means to "bind again". It is a rebinding of man to God. Man was once bound to God, but Isaiah said in Isaiah 59:2 "your iniquities have separated between you and your God". And to the Gentiles, Paul said, "And you, being in time past alienated and enemies in your mind in your evil works", Col. 1:21. Man thus being separated from God must be bound again to God.

In the King James Version the word "religion" is found five times. The adjective form "religious" is found twice. Let us read these passages.

In Acts 26:4-5 Paul in his defense before Agrippa said, "My manner of life from my youth, which was at first among mine own nation, at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our RELIGION I lived a Pharisee". In this passage PAUL makes reference to the religion of the Pharisees.

In Galatians 1:13-14 this word is found twice, where Paul says, "For ye have heard of my conversation in time past in the Jews' RELIGION, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' RELIGION above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers". In these two verses our word appears twice and both times it refers to the Jews' religion.

The next times this word is used are in James 1:26-27. There James says: "If any man among you seems to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's RELIGION is vain. Pure RELIGION and undefiled before God and the Father is this, To visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world". In these verses, "religion" the first time is a "vain" one. The second time, it is in reference to a pure religion.

Thus, peculiar though it may seem, this word these five times is used only once in regard to a life which God approves. Twice (in Galatians 1:13-14.) Paul refers to the Jews' religion which he had and according to which he "persecuted the church of God, and wasted it". Any religion which would destroy Christ's church is not Christianity. In Acts 26:5 he says his religion was that of the Pharisees, and in which time he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth", and because of such he goes on to tell how he put Christians in prison, and testified against them, and would put them to death. What a religion! That is not Christianity! Then in James 1:26, James refers to "vain religion". Concerned people don't want vain religion. Thus four of five times, this word is used in a sense displeasing to God. The only time we have it used in an approved sense is in James 1:27 where the reference is to pure and undefiled religion.

The clear implication of these passages is that there is a vast difference between religion and Christianity.

We have read from one that there are "eleven living religions". Ten of these need to die.

Mohammed was not a prophet sent from God. Mohammedanism isn't ordained of God—for the Bible is God's word and it knows nothing of this system of religion.

Confucius died 479 B.C. At that very time God was speaking through his great prophet such as Zechariah, Malachi, Ezra, and Nehemiah. Both Jeremiah and Isaiah had just laid down their pens. Yet none of these great men made any reference to Confucius. But they did give their inspired testimony to the Christ. The New Testament says, "These things said Isaiah, because he saw his glory", (John 12:41) "and he spake of him". Many passages from these prophets could be cited to show they did speak of the Christ. But no such references to Confucius.

Buddha lived about the same time. His life was not too much remembered until many years later. But Jesus confirmed his own message while he lived. His followers declared their belief in him while he lived, and continued to, by special divine power, confirm their message immediately after his going away.

Mahomet was nearly 600 years after Jesus. Divine testimony is too strong in favor of Jesus as God's Son, for us to believe Mahomet is God's prophet.

Hinduism, from Buddha, denies God and certainly is unknown to the Bible. And Hinduism, as these other religions, confirms plainly that honesty of purpose is not necessarily walking by faith in God. When a Hindu mother, as the claim is, casts her first born into the Ganges to be eaten by the crocodiles, none can question her sincerity. But we question the right of what she does. She is mistaken, though honest. If honesty of purpose is sufficient in God's sight, then Buddha's Hinduism is as good as the worship of the true God, before whom all must stand and be judged.

The Athenians, whose record we have in Acts 17 (as far as the Bible record is concerned) illustrates that though religion may be any system of faith and worship, it is not always Christianity. To the people of Athens Paul said, "Ye men of Athens, I perceive that in all things ye are too superstitious (or the revised version says, "ye are very religious"), yet Paul says, "For as I passed along and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." The Athenians were idolatrous. They did not know the true God. Though wise, after man's wisdom, not wise enough to find God. And had not faith enough to accept God's revelation of himself. Religion and Christianity very often are different. Christianity is the only religion in this era which is of God.

Jesus warned that professions may not be true, may not meet with God's approval. He said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven". Matt. 7:21. None except those who do God's will can enter the kingdom. Man thus can know what God's will is. Man is responsible to know and to do God's will. He can never be saved otherwise. Our Lord further warns that we cannot afford to be wrong. We cannot afford to simply be religious. We must be followers of Christ, which means we must do Christ's will. Jesus said, "Many will say to me in that day . . ." What day? A day when we will appear before Christ. "That day", Jesus says. And when we appear before him if we are lost it will be of such consequences that we will even argue with the Lord. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22. Old Caiaphas prophesied by the power of God. John 11:51. But wicked Caiaphas, who condemned our Lord, won't be saved in that day. He was a religious leader and even prophesied of Jesus' crucifixion. But all his argument in the judgment won't change the sentence. Jesus further said, in Matt. 7:23, "And then will I profess unto

them, I never knew you: depart from me, ye that work iniquity". These people who must forever depart from him, must do so because they have worked iniquity. Though they must depart, they claimed to have prophesied in his name, and in his name had cast out devils.

There is something better than being able to perform miracles. In Luke 10:17 the New Testament says, "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name". Then in verses 19-20 Jesus said to them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven". Even then when miraculous powers were necessary, Jesus said, the more important thing is to have your name written in heaven. In Heb. 12:23 Paul speaks of, "the church of the firstborn who are written in heaven". Those in the church have had their names enrolled in the Lamb's book of Life. In Phil. 4:3 Paul mentions those "whose names are in the book of life". And John says, "And I saw the dead, small and great, stand before God; and the books were open; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works". Rev. 20:12. Our names become written in God's record when we become Christians, that is when we become members of the church, for it is "the church of the firstborn who are written in heaven". The firstborn are those who enjoy "every spiritual blessing in heavenly places in Christ", Eph. 1:3. God's privileges are in Christ, and in the church. The firstborn ones enjoy the rights of those who are heirs of God. Being born into God's family they are his children. And Rev. 3:5 warns that our names will be blotted out of the book of life, if we become unfaithful.

The New Testament requires us to be Christians—not just religious. Many conversions in the Acts point plainly to our need to respect this truth. On Pentecost the people were "devout", yet unsaved. Cornelius of Acts 10 was a good and great man, but unsaved. He was religious, but not a Christian.

Later we want to further this study of "RELIGION".

Are You A Square?

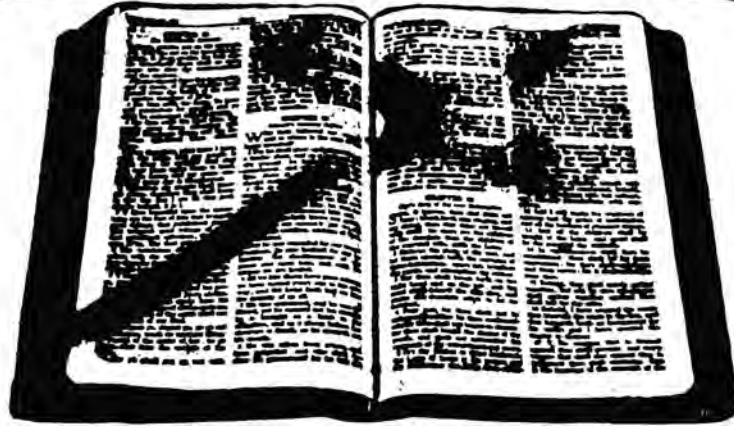
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them as often as he can think of some way to do so. He reads the Bible, goes to church regularly. He tries to obey the laws of the land, drives within the speed limit, does not waste any money, but is not stingy. He loves good girls and other young people who try to be good citizens and have high ideals. But he is so square he does not choose bad company. Yet, he has the respect of even the worst of sinners. He does not pretend to be an angel, but he has sturdy character which sparkles like a diamond. You may call him a "SQUARE", but I shall call him a beloved Christian gentleman. With millions more like him the world would be more prosperous and happy. Thank God for him, and others like him.

Isn't it amazing how easily some members of the church can be deceived? Some who are worrying themselves into the grave about nothing, just suppose they have faith, or trust in God. But faith which fails to obey and trust the promises of the Lord is dead faith — Like a corpse. "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." (Isa. 26:3.)

A man who is not diligently seeking for the exact truth on all subjects is a prejudiced man, and is not honest — is an awful sinner. He is standing in his own light. (Jn. 3:19-21.)

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

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The Call Out No. 1

All who read the New Testament will observe that the church is variously described. Each description denotes some peculiar relationship, yet each describes the same people, the saved of God in Christ. When discussing the governmental phase of the church inspired writers referred to it as **A KINGDOM**. If concerned with stressing its relationship



R. W. GRAY

to Christ it was **HIS BRIDE**. When thinking of the care members should have one for the other they were thought of as the **BODY OF CHRIST**. When referring to these people in their worship relationship they were the **TEMPLE OF GOD**. Viewing the work God does in His saints they are **HIS HUSBANDRY, HIS BUILDING**.

The most comprehensive term used of Christians in the aggregate, and particularly their relationship to the world in which they live, is simply the church. The greek term is "ekklesia," from ek (out of), and kaleo (to call) hence, the church is God's called, His redeemed sanctified people. God called them into one body (Col. 3:15). This one body is Christ's (I Cor. 12:27). The ones so redeemed are dead to the world, and their life is hid with Christ in God (Col. 3:3). They have been translated out of the kingdom of Satan into the kingdom of God's dear Son (Col. 1:12-13). And, there, in the kingdom of the Son, they have redemption through His blood... the forgiveness of sins... (Col. 1:14). It is no wonder, therefore, that they are designated as the church of God and the churches of Christ. (I Cor. 1:2 Romans 16:16b).

Many in the church fail to comprehend the hope of their calling, the dignity of their position, and the significance of their relationships. The 20th Century church is not different in this respect to many who made up the 1st. Century churches. Paul reminded Ephesian Christians, "And ye hath He quickened, . . . And hath raised us up together, and made us sit together in heavenly places. . . That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:1a; 6,7). The Romans were asked, "Have you forgotten that when we were baptized into union with Christ Jesus we were baptized into His death?" (Rom. 6:3 - N.E.B.) Prior to this union they had sustained a relationship to the world that made their fleshly behavior compatible with their allegiance to sin. But, now, having come into union with Christ they had their fruit unto

holiness. (Romans 6:12-22).

POSITIVE FRUIT

The church, God's called out, are not called to a static relationship. **IT IS INTO A VITAL LIFE**. In the great eternal plan of Jehovah was envisioned a peculiar people, "zealous of good works." (Titus 2:14). These were good works ordained of God and His called out were to "walk in them." (Eph. 2:10b.) The mighty power wrought in Christ when He was brought from the dead is to work mightily in them that believe, the called out, the church. (Eph. 1:18-23). A positive sign that we are united with Christ through His resurrection (I Peter 3:21, 22) is that we abound in the work of the Lord. (I Cor. 15:58).

This fruit bearing, these good works, this peculiarity, this mighty working power, has been too long construed as a call to faithfully assemble upon the First day of the week for divine worship. It is true, of course, that the principle of faithful attendance to worship inheres in the foregoing, but it is not true that this was the primary implication of a single one of them. When the Lord made it a condition of discipleship that we "bear much fruit," there was something more in His mind than "many, many years of regular attendance at a place of worship." Paul plainly states that the law was done away, God's people were married to His Son by means of the cross, "that ye should bring forth fruit unto God." (Romans 7:).

The good works in which the called out were to walk were first described by the Lord, and were then confirmed by them that heard Him. (Heb. 2:1-4). Jesus had reference to these works when in the Great Commission He said, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:20). It is no accident, therefore, that Luke describes the actions of the first congregation of the called out in the following language: "Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4). The apostles had faithfully followed the Great Commission. These called out ones became evangelists. And as they preached, the fruit God desired was produced. (I Cor. 3:6-9). They were zealous of the very good works ordained of God. They were not guilty of neglecting this great salvation. (Heb. 2:1-4) Their Lord had left an example that they should follow in His steps. Jesus was an itinerant preacher. Thus the called out within the city of Jerusalem understood that they, too, must preach the word wherever they went.

There were other positive fruits. Jesus talked of the publicans who saluted their brethren only. But His followers, walking in His steps, would do good unto all men. (Matt. 5:43-48; Gal. 6:10). In keeping with this very principle the called out at Corinth sent relief to saints and unto all men, inasmuch that God's name was glorified through

their liberality. (2 Cor. 9:6-13). In this action the Corinthians practiced "pure religion." (Jas. 1:27).

Another positive fruit ordained of God was the sympathetic tears to be shed for fellow members of the body. To love as brethren, to seek one another's wealth; in short, to "bear one another's burdens," was a means of following Christ. (Gal. 6:2). And they understood that this burden bearing often involved restoration of the fallen. (Gal. 6:1; James 5:19-20).

Thus we can see that to be in the church is to be in a realm of activity. The negligent, slothful, indifferent, one hour a week member, is so far from what God ordained that all such will be gathered out of the kingdom and cast into the furnace of fire. There shall be weeping and gnashing of teeth.

We must come to realize that the dreadful death of Jesus was not allowed in order that men and women might enter into a state of spiritual inertia.

We are called out for more than the hour of worship. And the work ordained is to be done by all the called out, not by a select few called - ministers. (I Peter 2:5).

What about it, brother? Are you of the called out? You affirm that you are each time you say, "I'm a member of the church!" Have you fulfilled your holy calling? Are you proud of your record? Will you have trophies to lay at His feet?

Once There Was A Little Boy

G.N.

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. By the time he was ten, he spent his late afternoons from school at the drugstore newstand 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 cigarettes 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

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WORDS of TRUTH

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Liberal Attitudes Within The Church

First of all, what is a liberal attitude? "LIBERAL" means, "Not confined or restricted to the literal sense; free, as a liberal translation." Again, "Not narrow or contracted in mind; broad minded." Once more, "Not bound by orthodox tenets or established forms in political or religious philosophy; independent in opinion; not conservative" . . . "One who is liberal in thought or principles."



GUS NICHOLS

"LIBERALISM" means, "Liberal principles and theories . . . a movement in contemporary Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." (Webster.)

In other words, "Liberalism" is a "broad-minded" attitude toward the Bible which trifles with divine specific authority and doctrine. It "emphasizes" its "intellectual liberty" to substitute its own "independent" — "opinion" instead of what the Bible says, and is the very opposite of "conservative". It is "not bound by . . . established forms . . . in religious philosophy" — is "broad minded", is "not confined or restricted" to what the Bible says. It denies that the Bible is the infallible, verbally inspired, word of God. Liberals are usually opposed to what they call "fundamentalism", or the belief in the miracles recorded in the Bible, the virgin birth of Christ, his bodily resurrection from the dead, his bodily ascension, and the like.

However, the denominational world has a broad minded attitude toward the Bible, interprets the Bible in the light of their own opinions, and trifles with specific authority, as it is revealed in the Bible. Without this attitude no denomination could have ever been started, or could continue to exist another day. It is from "liberalism" among the denominations that some of our brethren have borrowed and brought into a few churches of Christ some liberal tendencies.

The denominations obtained their "liberal" tendencies from their doctrine of the direct work of the Holy Spirit, independent of the word, to explain the meaning of the scriptures to those to receive what they called "inner light", etc. Such theories weaned them away from the Bible, as an all sufficient revelation from God to man. Their doctrine of "Hereditary Total Depravity", which to them meant man cannot understand the Bible, as it is, and without any miracle wrought upon it, or man, also contributed to their "liberalism".

The tendencies toward "Liberalism" among us,

came about, and should be corrected in the following manner:

1. As educational advantages were properly sensed, and opportunities for higher education were presented, some of our preachers and leaders in churches of Christ, hearing the call for men of higher education, and academic creditation, to teach in our schools, and to preach in the pulpits of some of our large churches, attended institutions of higher learning, and were taught by infidels, modernists, liberalists, and denominationalists. It was natural that some of these "Isms" would rub off onto some of our people in such schools.

2. And when we began to operate better schools, with higher academic rating, there arose a greater need than ever for better qualified men to operate and run these schools. Occasionally, and perhaps often, those attending the higher institutions of learning were not well grounded in the truth to begin with, and were, therefore, unable to defend the truth, and to satisfy their own minds concerning many problems that would arise, and so became disturbed with reference to the inspiration and inerrant accuracy of the scriptures. All of us well know that many young people do not have time in high school and college to do extended research work into such matters, and unless they are in a Christian school, where they can find proper help, they may waver in their faith. And this may carry over into their preaching and teaching in later life in our schools.

3. It is, therefore, of the utmost importance, that the Bible schools and colleges among us very thoroughly and accurately screen those accepted as teachers therein. And those already in such schools must remain sound in the faith. A little leaven of unbelief and doubts can leaven the whole lump.

4. The whole school, or whole congregation, is already in danger, and to be labeled a modernistic, or liberalistic institution, when a modernist teacher, preacher, or an elder, is permitted to continue to teach therein. Any doubter should be honest and immediately make his unbelief known to those in charge, restudy issues involved immediately, with all available help and counseling, and if doubts continue, resignation should take place at once.

An elder who gave a hundred dollars per Lord's day was teaching a class of high school students that the miracles of the Bible were only myths, but they should hold on to the Bible for its great moral principles. Their local preacher was a young man, and disturbed that the church would tolerate such a thing, he came to me for advice. When I suggested that the church should dismiss this man from teaching immediately, and seek to restore him to the faith, the young brother said, "The church will never stand for that", for this would terribly offend the elders, and they could not operate without the hundred dollars per week. That church was for sale, and the highest bidder was only offering one hundred dollars per week for that church!

A full-fledged atheist taught in one of our schools for over a year before it was detected that he was an unbeliever. Brethren, "These things ought not so to be".

5. Furthermore, there is such a thing as majoring in minors. A man cannot easily major in fifteen or twenty years of intensive study of worldly knowledge and much that is not even true, filling his mind each day with "husks" that swine would not eat, and then be at once a great spiritual instructor, a guide to the blind and an able teacher of babes, to inspire others with his great faith and spirituality which will unintentionally show itself in every word, deed and gesture. To this end may I suggest that we pay our teachers in our schools enough to fully justify a full and thorough preparation for their work, and having found such a man keep him for life, and let the school build a wide reputation for soundness.

6. I further suggest that all churches start church libraries, with all the best books on Christian evidences, and several copies of each available, so they may be checked out and studied in the homes of the members. The church secretary could be in charge of such books. Furthermore, the local preacher could teach a three months' course in such defense of the truth each year, or better still give this course to four

different groups of young people and adults each year. The preacher could also preach more often on Christian evidences, and in defense of the Bible as the all sufficient and inspired word of God.

7. The remedy is TEACHING, more and better TEACHING and preaching—such as is relevant to our needs. For, the world around us is deluged in liberalism, and we must be wise enough to fortify against it and turn the tide in favor of the truth. Who knows but that we may have been preserved in the providence of God, just for such a time as this?

8. Let elders use men in gospel meetings who are able to present "Faith Building Lessons" from the word of God, to strengthen the church, and others will absorb it, too, and this will convert more people to Christ. Let us rise up and give a reason for the hope that is in us—if we have any hope left! Let us attack the theory of organic evolution, and use such men as Russel Artist, of David Lipscomb College, J. D. Thomas, of Abilene Christian College, and other such qualified men to present series of lessons in defense of the inspiration of the Bible and against quibbles and the quibblers of error.

9. Evolutionists and modernists have made infidels out of about one billion souls in our world, and until we meet the liberalism which inevitably follows such false teaching, even in our state schools, done at the expense of taxpayers, we shall be reading and quoting from the Bible in vain to our generation, and perhaps the next as well.

10. Finally, let no member of the churches of Christ, wash his hands in professed innocence, unless he is supporting our Bible schools and Bible colleges liberally each year, then help to keep them true to the Old Paths in all matters of faith and revelation. If any such school will not strictly "abide" in the faith and doctrine of Christ, let it die, and the sooner, the better off the world and the church will be. These schools are somewhat like a fountain, and must be kept pure and clean, or the stream making up the leaders in the church, and in society, will inevitably be polluted with unbelief and doubts, with liberalism and digression, and will be sources of further pollution among us. All "Tendencies Toward Liberalism" among churches of Christ should be nipped in the bud! Let us work and pray with all our might, as though the world were already on fire!

True Riches

When the average person thinks of riches, he usually thinks of worldly possessions — lands, houses, silver, gold, and of men like Henry Ford, and the Rockefellers, who are known for the great amount of worldly goods they have accumulated. However, this is not the standard by which followers of Christ should measure riches.

FALSE CONCEPTIONS OF RICHES

The Bible says a great deal about false conceptions of riches. An example of this is found in Luke 12. This man's ground produced plentifully. But instead of giving of his abundance to the Lord from whence it came, he reasoned in this manner: "This will I do: I will pull down my barns, and build greater, and there will I bestow all my fruits and goods. I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." His reasoning was based upon the false idea that he would live to enjoy his hoardings. But God said, "Thou fool, this night thy soul shall be required of thee." How much better it would have been if this man had returned a liberal portion of the temporal things God had given him! But he was covetous. His wrong conception of riches led to this sin.

The above example points up the fact that people are not necessarily rich just because they are rich in worldly possessions. In order to possess TRUE RICHES they must enjoy Spiritual prosperity; their souls must prosper. Those who are devoid of the True Riches which are to be obtained in Christ, are experiencing a spiritual depression. Only Christians can be recipients of True Riches.

Christ came to make all of us rich (II Cor. 8:9.) He has unsearchable riches for all (Eph. 3:8.) This great wealth is obtained only in Christ (Eph. 1:3.) One must obey the gospel of Christ in order to

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True Riches

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reach these riches in Him (Mk. 16:16; Acts 2:38; Rom. 10:9-10; Rom. 6:3-5.) All who thus believe and obey are "rich toward God", even though they may be poor in this world's goods. Those who live the Christian life, are worshipping and serving the Lord as best they can, are laying up treasures in Heaven (Matt. 6:19-21.)

Friend, do you possess the TRUE RICHES??

---Pervie Nichols

"Why I Don't Attend The Services Of The Church Regularly"

JERRY CORLEW,
Gates, Tenn.

The title of this article suggests that one has not been, or is not regularly attending the services of the church. The particular person could be you. Before we notice some of the excuses which you might have made, let us note some definitions of terms in the title.

The word CHURCH in the original is found 115 times in the New Testament, and it means literally the "called out." This institution is composed of those people who have been called out of the world by the gospel. (2 Thess. 2:14.) They have obeyed the gospel of Christ and are added to the church by the Lord (Acts 2:36-47.) Jesus promised to build his church (Matt. 16:13-18), and he loved it to the extent that he gave himself for it (Eph. 5:25), purchasing it with his own blood. (Acts 20:28.)

The word SERVICES refers to the assembly; while REGULARLY has to do with frequency, or how often one attends. The early Christians attended regularly (Acts 2:42) and they were taught not to forsake the assembly. (Heb. 10:25.)

But read on and see if some of these excuses are true of you. It seems that some people 'major' in "ALIBI-ology" — but this tendency is not new. There were those in the first century who "with one consent began to make excuse." (Lk. 14:18.)

(1) "I DON'T GO TO CHURCH REGULARLY BECAUSE THERE ARE HYPOCRITES IN THE CHURCH". It may be true that there are those who are not sincere, and who pretend one thing while they intend another. A "hypocrite" is a play-actor. A "hypocrite" is one who will claim that he is a Christian, but his daily life proclaims that he is not. Jesus condemned hypocrites severely in Matt. 23. We also read of Ananias and Sapphira in Acts 5, and how God severely dealt with them.

But, if this is your attitude, why not compare your life with the BEST person in the church—rather than the weakest member? And then, see how you measure up!

In the next place, God will hold each person accountable for his own actions. (2 Cor. 5:10; Rom. 14:12.) So, don't be influenced to stay away from the church services because of some weak member. It could be that YOU could reach such an individual and teach him the way of the Lord more perfectly if YOU were as active in the church as YOU ought to be.

(2) "I DON'T ATTEND THE CHURCH SERVICES REGULARLY BECAUSE THE 'OX IS IN THE DITCH' ". Perhaps the 'ox' does get in the ditch occasionally. I am sure that you know in your heart if that is true; and I am sure that God knows. But many times the 'ox' is in the ditch on Sunday because too many 'ditches' were dug during the week! If that is the case, you have the responsibility to either FILL UP THE DITCH, or GET RID OF THE OX! A good question to ask at this point is, 'Am I really seeking FIRST the kingdom of God and His righteousness?' (Matt. 6:33.)

(3) "I DON'T ATTEND THE SERVICES OF THE CHURCH REGULARLY BECAUSE VISITORS ALWAYS DROP BY, AND I MUST WELCOME AND ENTERTAIN THEM." A variation of this excuse is sometimes given; but no matter what form it takes, it reveals something about one's character. Jesus teaches that we are not to love others—even those of our own

By EARL BARNETT

In a recent issue of "The Exhorter", a paper published in Louisiana, the editor took the position that Christ is NOT now on David's throne. Since this paper is sent into many homes in this area, I thought it good to give the facts in "Words of Truth". I also intend to send a modified form of the article to the editor of the paper in question.

If Jesus is yet to ascend the throne of David, everyone of you that are reading the lines of this article are lost with no hope of salvation. Not only that, but unless Jesus gets on the throne before you die you can never be saved, for no Gentile has the right to salvation until Christ is reigning from that throne. Of course, when I affirm that Christ is on David's throne I do not mean a literal throne, but rather as the word is used to denote the sovereign power or the right to rule. To repeat then for emphasis, if Christ is not ruling now on the prophetic throne of David all Gentiles are still without salvation.

This fact was made clear by James at the "Jerusalem conference" as recorded in Acts 15:13-17. The question to be settled was whether the Gentile Christians were to submit to circumcision. James, having gotten the floor, reminded the group that God had "visited the Gentiles", to take out of them a people for his name". He further taught that the prophets had foretold this fact and quoted Amos 9:11-12 to prove his point. Now listen to James, "And to this agree the words of the prophets; as it is written: (here begins the quotation from Amos.) 'After this will I return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up': (Ver. 16.) (Before quoting the rest of the passage I wish to point out that the expression "tabernacle of David", did not refer to a literal tent but rather to the restoration of the kingship to the family of David.) Now the next verse gives us the reason for

family—more than we love him. (Matt. 10:37-38.) He goes on to say, "And he that taketh not his cross, and followeth me, is not worthy of me." Yes, it costs something to be a faithful Christian—but it costs a lot more NOT to be faithful.

Wouldn't it be better to invite your guests to the services of the church, and reveal to them that you have an engagement with the Lord—that you have a covenant with Him which involves your service and worship?

(4) "I DON'T ATTEND THE SERVICES OF THE CHURCH REGULARLY BECAUSE OF BAD WEATHER." Let us raise a few questions, if this attitude be true of you. Do you go out of your house at all in bad weather? Do you go to the Post Office? Do you go to the grocery store? Do you visit friends and relatives in inclement weather? Do you go to work? Notice the attitude of the Psalmist in contrast: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (Ps. 42:1.)

LACK OF LOVE IS THE REASON

Actually, there are other excuses that people offer in trying to justify their shortcomings. But the basic issue goes to the tap-root of all Biblical teaching: one's love for God. Do we love God with all our heart, soul, and mind? (Matt. 22:37.) Jesus said, "This is the first and great commandment." (v. 38.)

If one loves God supremely, he will strive to do His will. Now this is what the worship and work of the church is all about. Jesus came down from heaven to do God's will. (Jn. 6:38.) And he teaches us through the model prayer: "Thy will be done on earth as it is in heaven." (Matt. 6:10.) Let

Is Christ On David's Throne?



EARL BARNETT

the rebuilding of David's tabernacle, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Ver. 17.)

James' argument put in the form of a syllogism would read:

First Premise: God promised in the prophets to rebuild the tabernacle of David so the Gentiles could be saved.

Second Premise: God rebuilt the tabernacle of David, thus placing Christ on the kingly throne.

Conclusion: Therefore, the Gentiles have a right to salvation, because the tabernacle is rebuilt.

No one can fail to see the force of this argument, but to make it clearer let us look at the negative syllogism.

First Premise: Christ promised to rebuild the throne of David, so the Gentiles could be saved.

Second Premise: God has not yet fulfilled this promise.

Conclusion: The Gentiles cannot be saved at this time.

The proof is abundant that Christ is now on David's throne. The testimony of the apostle Peter in Acts 2:33 is an example. In the previous verses the apostle had argued that God promised David that "he would raise up Christ to sit on his throne". In verse 33, Peter affirmed that God had fulfilled this promise, "Therefore being by the right hand of God exalted, and HAVING RECEIVED OF THE FATHER THE PROMISE OF THE HOLY GHOST, he hath shed forth this which ye now see and hear". The "promise of the Holy Ghost", was the promise mentioned in verse 30 that God would raise up Christ to sit on his (David's) throne. The apostle was speaking "as the spirit gave him utterance", hence there can be no mistake that Christ was then and is now on David's throne. To again use a syllogism the apostle argued as follows:

1st Premise: God promised David that he would resurrect Christ to sit on his throne. (Acts 2:30-31.)

2nd Premise: God has raised Christ from the dead. (Ver. 32.)

Conclusion: Christ is now on David's throne. (Ver. 33.)

There are many other scriptures that show Christ is ruling and reigning now, but perhaps these are enough to interest you in the subject and lead you to a fruitful study of your own.

us strive then to do the will of God to the best of our ability! Let us be dedicated to the cause of Christ and to the service of God.

One beautiful lesson that we gain from the Bible is the teaching that a person can start over again in life. You might have deserted from the Army of the Lord. Perhaps you dropped out of the Christian race. Maybe you quit working in the Vineyard of the Lord. Or perhaps you are like the prodigal son, and went away from home. If these statements describe you, we bid you return in repentance and confession of sins. (I Jn. 1:7-9; Prov. 28:13.)

What Have You Done To Help Me Get To Heaven?

BATSELL BAXTER

Can you imagine a boy 12 or 14 years old coming into the living room at night, seeing his father buried in the evening paper, and going over to sit on the arm of his father's chair? Can you imagine his putting his arms around his dad's neck and saying, "Dad, I want to thank you for my clothes, and for my food, and for my bicycle, and for everything. But Dad, what have you ever done to help me get to heaven?" In many cases there could be no answer. If this happens to describe you and your family, then decide now to become the head of your home, not only in earning the living but also in getting your children to heaven. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Once There Was A Little Boy

(Continued from page 1)

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." (I Tim. 4:12.) Again, he said, "A father is one who ruleth well his own house, having his children in subjection with all gravity." (I Tim. 3:4.) Again, he said, "Ruling their children and their own houses well." (I 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!

Hamburgers

BOB CLARDY

I can just hear some child asking its mother if it may have more than one hamburger during communion service. Methodist Bishop James Thomas of Des Moines, Iowa, said April 22, 1969, at a session of the first United Methodist Convocation on Worship, that "The use of hamburger and a soft drink at communion is acceptable if these items have religious significance for the communicant."

Respect for the Bible is fast waning among many religious leaders. Imagine, the extent this would degrade such an occasion as partaking "The Lord's Supper". (I Cor. 11:17-34.) Bishop Thomas goes on to say, "We are determined not to continue doing the things that have no meaning in the modern world." To a man like this, to the world, to those who have little or no respect for the word of God probably unleavened bread and fruit of the vine does not have very much meaning. But I deny that it has no meaning to the Christian. We are not partaking of the communion to fill our stomachs but rather to us it is a spiritual feast. (I Cor. 5.)

Mark 14:22-25 tells us that he took BREAD and FRUIT OF THE VINE and of these did the apostles partake. The bread is "unleavened bread." (Exodus 12:15; 13:6,7.) Unleavened bread was bread without any yeast or leaven in it to make it rise or puff up. Jesus said: "THIS IS MY BODY." Surely we cannot think of any element that would better picture to us the broken body of Jesus on the cross, than PALE, LIFELESS, UNLEAVENED BREAD. Bread is grain that has been harvested, CRUSHED and BAKED. IT HAS THE LIFE TAKEN FROM IT!

Jesus also gives us a clear definition of the cup. He calls it "THE FRUIT OF THE VINE" (Mark 14:25.), and says: "THIS IS MY BLOOD" (Mark 14:24.). Since Christ is "THE VINE" and his disciples are "THE BRANCHES", (John 15:5), certainly we cannot think of any element that would better picture to us the blood of Christ, for the fruit of the vine is the life-blood of the vine.

Members of the Lord's body should be aware of how little departures lead to greater ones. We would not think of substituting hamburgers and coke for unleavened bread and fruit of the vine, but probably neither would the Methodist Church have allowed such statements a few years ago. Let us resolve to always have a "thus saith the Lord" for what we do in all matters of faith.

Are You A Man Of Your Word?

KEEP LITTLE PROMISES: Are you a man of your word? Do you keep your promises? If you do, I salute you. I am not speaking now of big promises, which are made with great solemnity and under great psychological pressure. There is a built-in imperative to keep these; and if you do, there is small thanks due you. I am speaking of

little promises which are a part of your daily social life, for example, promises to do service, to make a call, to write a letter, to meet somebody at the appointed time. Life is full of these. Are you a man of whom people say, "If he says it, he will do it? Are you reliable? If you are, you're a more valuable member of society than you imagine.

1. First of all, by keeping small promises, you may be the reason for happiness in others. It is so refreshing to be associated with people who do the things they say they will do. It is easy to be lavish with promises but to let our performance be sadly lacking.

2. Secondly, fidelity to small things will probably be a guarantee that we will be faithful in the larger things. Remember, Jesus says, "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 the Lord." (Matt. 25:21. A proper relationship to Jesus Christ means that we are faithful in the small things. It is easy for religion to degenerate into generalities and commonplaces. It is only when we are willing to obey in all things that we are pleasing to God. In our dealings with other people and in our relationship to God, we need to be true. If we say we will do it, let this not be a vague indeterminate way of avoiding responsibility. When we make promises, let's keep them.

-Carroll B. Ellis-

Don't Depend Too Much On Others

By W. RAY DUNCAN

My mother used to say to me as a child, "Go ahead and do your work; the dread is worse than the job." I have found that this is true most of the time. Yet how many times we let things go undone in the church that should be done, perhaps hoping that someone else will do them! There are sick ones who should be visited, the aged and infirm, the shut-ins, and many, many others that need us all. We can not afford to wait for others to do the work that God expects us to do.

Furthermore there are times when the work to be done can be done by no other person in the world! A poet said:

"Each man is given a day, and a task for the day;

And once and no more is he given to pass this way;

And woe is he who flees the task--whatever the odds;

For the task is appointed him on the scroll of God."

It was Queen Esther who occupied a unique place in the kingdom of Persia (B. C. 481). To appreciate the lesson one would have to be acquainted with the story. Ahashuerus was King of Persia and God's people were in the province. The king decided to put on a great celebration which was to last 187 days--a little more than six months.

Drinking and revelry was the order of the day. The King sent for Queen Vashti to come and show her beauty. She refused because of her modesty, whereupon the King deposed her and married Esther. Mordecai, a cousin of Esther, had offended Haman, who by trickery got a decree that all Jews should be put to death. The decree was unalterable. We know of only one person in all the world that might have been able to deliver the Jews, but this would mean sacrifice--and possible death.

Mordecai was as non-plussed as any one about the situation and perhaps no one understood why a Jewish girl had become queen in a Persian kingdom. God is never caught short! Mordecai surmised that his cousin just well might have been brought to the kingdom "FOR JUST SUCH A TIME AS THIS." We doubt not that many in our day could write a record just as admirable--if we dared to express our faith in God as did Queen Esther.

Too many times instead of getting into the work and doing all that we know that we could do--we wait on someone else and grumble about what "they" are not doing! Esther and Mordecai lived in times very similar to ours. Leaders of their

nation were wicked, selfish, immoral and sin was favored by the masses. Wicked Haman had no scruples about doing wrong--if he might prosper by doing wrong! It took a great deal more faith to oppose him than to allow him to go unnoticed--and let someone else expose him. Many would-be church leaders spend most of their time and effort today telling others what is wrong with the things they are doing--and no time at all to show us what is right. Let's reverse the situation. Let's begin to find ways and means of leading our neighbors to Christ. Let's try to enlist the help of our youth in building up the morals of our community. Let's begin to put first things first, and put our trust in God for the results. No doubt but that we shall be amazed at the power of God when we turn our faith loose!

Modest Apparel

G.N.

According to the "Dispatch" on January 22, 1961, some Portuguese rebels took over the ship Santa Maria. Many worldly women on board the ship had been wearing shorts, bathing suits, and enticing apparel. But when these lawless men took the ship over, these worldly women were afraid that they might be attacked by them, and in order to prevent such evil thoughts, they left off wearing shorts, halters, and quit going in swimming in the pool until they had ample evidence that the rebels had no designs upon them. They had sense enough to know that such lack of clothing would tempt these men to lust after them, and therefore, they covered their bodies with proper clothing in order to protect themselves.

But what about Christians? Do they have no responsibility to modestly dress except when they think they are in eminent danger of being attacked? Do they have a continuous responsibility to wear "modest apparel"? (I Tim. 2:9.) Are our women not supposed to be decent and show self respect at all times? So far this year the standard has reached an all-time low regarding modest apparel. It seems that shame and the ability to blush have been thrown overboard, and there is no fear of God before the eyes of many of our people. When a nation loses its respect for modesty, shame-facedness and sobriety, it is headed toward a downfall.

According to Gibon, the Roman Empire fell because of its own rottenness and decay in morals, notwithstanding her armed might, she was no stronger in war and peace than the spiritual strength of her people. Ancient Greece fell for a lack of moral decency and self respect, notwithstanding the fact that Greece was the home of literature, learning, and art. No book-culture can take the place of purity and decency within. It is the history of all nations that as each one became proud and haughty and Godless, it fell because of its own sinful weakness in morals and in spiritual matters. The God who destroyed the world in the days of Noah because "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), will certainly destroy our nation and plunge us into ruin if we continue going down until we hit mud bottom. Let our people be on guard lest they imbibe the spirit of the world and accept its standard. (Rom. 12:1, 2; Jas. 1:27.)

How To Make The Church Grow

G.N.

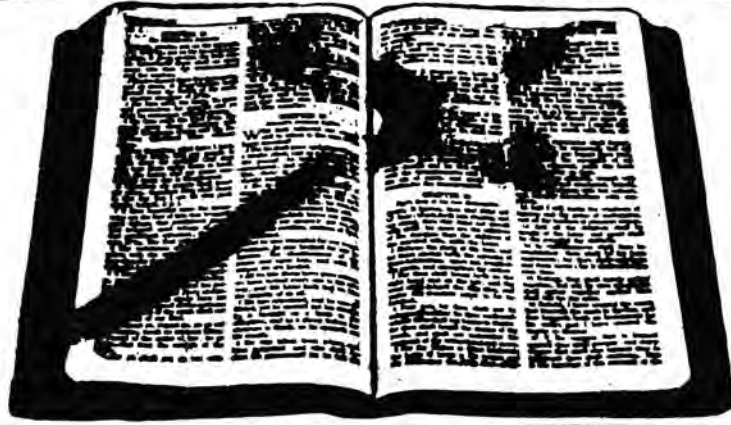
God exhorts us to make the church strong. (Eph. 6:10; I Cor. 16:13; Col. 1:5-12.) This involves certain essentials which would be reckless for any church to overlook or underestimate.

1. Fill it with a knowledge of the word of God. (Acts 20:28-32; I 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 on faith. (2 Thess. 1:3; Rom. 10:17; 4:16-21; Heb. 11.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, MAY 29, 1969

NUMBER 205

The Bible Doctrine Of Death No. 4

Some Christians claim to have much difficulty in deciding about things to do and places to frequent in the realms of recreation and entertainment. Honest and completely realistic answers to the three following questions would solve these apparently difficult questions for them. The three questions are: (1) What would Jesus do relative to this matter? (2) Would I feel free to invite him to accompany me to this place and participate in this activity? (3) Would I want to be doing this when he comes again or when death strikes?



ROBERT TAYLOR JR.

Have you ever projected your thinking to the point of wondering in what activity you will be engaged when death strikes? Will the Grim Reaper take us while sleeping or awake? Will we be engaged in activities belonging to the noble realm of sobriety, righteousness and godliness or participating in an item of work or play concerning which heaven is certain to frown? Will the pale horse and his rider death strike while we are steadfast in the Christian faith or when the Christian light of loyalty and good works has been quenched by worldliness or indifference? Such questions should provoke serious reflection within every sober mind. If we knew death might come (and it well could) while engaged in lascivious thinking, obscene talking or unwholesome actions, would we be content to continue in such wrong doings? Numerous ones, we are constrained to believe, might then think twice before frequenting some modern den of Satanic pleasure. In this and subsequent articles we propose to note what certain Biblical personalities were doing as death struck. We shall observe both the bad and the good at the time of death and in that order.

Multitudes in Bible times died in outright disobedience to the God of heaven. Disobedience is an ugly action when practiced by living people. However these might later repent and obtain the beauty of God's gracious pardon through obedience to the prescribed terms of forgiveness. But think how tragic it is for that person who dies in an act of disobedience to the known wishes of heaven's law. Later repentance with God's forgiveness accompanying such cannot be his beyond death's final curtain. This is a tragedy which defies description.

CONTEMPORARIES OF NOAH

DIED IN TOTAL CORRUPTION

The inspired scribe of Genesis described the wicked antediluvians as being void of any good. Jehovah 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.) These people were corrupt and God's earth was filled with violence. They had corrupted his way upon the earth. (Gen. 6:11-13.) It even repented God that he had made man and his great heart of love was grieved. (Gen. 6:6.) Concerning the wicked contemporaries of Noah the Christ said, "They did eat, they drank, they married wives, they were given in marriage, until the day of Noah entered the ark, and the flood came, and destroyed them all." (Luke 17:27.) Universal destruction hovered over their impious heads and yet they ate, drank, married and kept pursuing their corruptible practices as though time would continue and no judgment of an angered Jehovah was impending. These people were without excuse for God's great preacher of righteousness. Noah, had pronounced heaven's words of warning into their dense minds. (2 Pet. 2:5.) Peter informs us that Jehovah God brought "in the flood upon the WORLD OF THE UNGODLY". (2 Pet. 2:5 Emphasis added.) Hence, death claimed these people while they were ungodly. What a way to die!

THESE DIED IN MORAL DEPRAVITY

Sinful citizens of Sodom, Gomorrah, Admah and Zeboim perished amidst corruptible practices that defy decency of description. Propriety demands that we describe their sins only in general terms. Peter tells us that Lot was "vexed with the filthy conversation of the wicked." (2 Pet. 2:7.) From day to day his righteous soul was vexed with their unlawful deeds. (2 Pet. 2:8.) Wickedness was their lifetime's major. They pursued it daily. They lived to practice iniquity. Jude says they gave "themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire". (Jude 7) "New Morality" advocates and practitioners of "situation ethics" would have found a convenient and welcome place to pitch their infamous tent in ancient Sodom and sin-ridden Gomorrah had they lived thirty-eight centuries ago. Prior to the fiery destruction which descended upon them Jesus said "they did eat, they drank, they bought, they sold, they planted, they builded. . ." (Luke 17:29.) Genesis 19 relates that certain of Sodom's citizens even spent their final night on earth attempting to practice that heinous and deeply perverted act which gave their city its ignominious name. In recent years some leading magazines in our country have come forth favoring public approval for these devilish and damnable practices today! How tragic that people today close their eyes to the most obvious lessons which history furnishes. These people died in immorality and base

corruption. Among Sodom's teeming population not as many as ten righteous souls could be found. (Gen. 18:23-33.)

LOT'S WIFE DIED LOOKING BACK

Lot's wife was among the quartet of Sodom's population who escaped the fiery destruction which befell the sin infested city of the plain. Clear angelic orders had dictated that each fleeing member of this small favored group keep his eyes ahead, not looking back, but approaching the mountain of proffered security with utmost dispatch. But Lot's wife looked back from behind him, and she became a pillar of salt." (Gen. 19:26.) Lot's wife died in an act of unexcused disobedience to God's will. Jesus recalled the incident and with stirring brevity declared, "Remember Lot's wife." (Luke 17:32.) Some today take hold of the gospel plow and soon begin to look back. Jesus said such people are not "fit for the kingdom of God." (Luke 9:62.) Peter warns of the folly of looking back and forsaking Christianity. (2 Pet. 2:20-22.) What if people die looking longingly back to the world and its beggarly elements from which they have formerly escaped? We need to "Remember Lot's wife" and that she died while looking back in disobedience.

THESE DIED AT A DANCE

The book of Exodus relates how the Israelites at the base of Sinai decided to turn that sacred area into a place of idolatry, revellings and sensual dissipation. Moses is on Mt. Sinai receiving the law. Fleshly inspired Israel below pressures Aaron to fashion them a golden calf. He spinelessly concurs. After sacrificing to the golden abomination they "sat down to eat and drink, and rose up to play." (Ex. 32:6; I Cor. 10:7.) Bible scholarship informs us that the word "play" here refers to lively DANCES which occurred at heathen festivals. When Moses returned, "He saw the calf, and the dancing. . ." (Ex. 32:19.) In verse 25 we read where Moses found them naked. There is something about dancing which makes its hearty participants desire to disrobe. And yet some worldly brethren still sing the innocent praises of the modern dance. Dancing has always been the child of the devil and it can never hope for a decent parentage. The Levites champion Jehovah's cause and slay about three thousand dancing and immorality were the order of the day. The epitaph which might have been written above their burial spots would read:

"Our pleasure came before our God
We chose to dance and play.
We lie now beneath earth's sod,
In eternity we must pay."

Through the years we have occasionally noted where young people have died in automobile accidents as they returned home from a dance. Out in Texas a few years ago two young people

(Continued on page 4)

WORDS of TRUTH

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"Do The Scriptures Authorize Instrumental Music

In October 1935 I had a religious discussion with R. E. Higdon, of Millport, Alabama, which included a discussion of the use of instrumental music in Christian worship, along with other propositions for the week. I have just found a copy of my report of the debate and thought it would do good to share it with our readers. Though the discussion was held thirty four years ago, the issue is still a live



GUS NICHOLS

one, needs to be kept clearly before the people now, as presented in the defense of the truth in the past. We are never more than one generation from danger of digression and apostasy. Mr. Higdon affirmed concerning the question used as the topic for this article taken from "THE GOSPEL STANDARD" of which I was the editor in 1935.

The first installment of the report of the discussion follows:

Last October I met R. E. Higdon in Lamar County in a four days discussion. The first day was given to the subject of the establishment of the church, the second to Holy Ghost baptism and miracles; the third to instrumental music in Christian worship and the fourth day to feet washing.

It is my purpose in this issue of the Gospel Standard to present the arguments made by my opponent in his effort to prove that "The word of God authorizes mechanical instrumental music in the worship of the church of Christ", and my replies to the same.

SING PSALMS

His first argument was that we are to sing psalms in our worship, (Eph. 5:19) and that a psalm is "A song sung to the harp". I showed that the word did not necessarily include a mechanical instrument. In his New Testament Lexicon Mr. Thayer says the Greek means "A pious song, a psalm. . .one of the songs of the book of the Old Testament which is entitled Psalms, Lk. 24:44". So, a psalm is "A pious song" and not any sort of mechanical instrumental music.

PSALLO - SING - MAKE MELODY

His next argument was that the Greek word Psallo which is translated sing, and make melody, means "To sing to a musical instrument." I replied that such was not the New Testament meaning of the word. Mr. Thayers Greek-English Lexicon says this word means "In the New Testament to sing a hymn, to celebrate the praise of God in song, Jas.

5:13 (R.V.), sing praise." So the word means to "Sing", and not to play on a mechanical instrument. The lexicon says this is its "NEW TESTAMENT" meaning. Bagster says the same. In singing "With the spirit" and "with the understanding", (1 Cor. 14:15) we make melody in our "HEART" to God, Eph. 5:19. The heart is the only instrument authorized in the New Testament to be used in connection with vocal music. My opponent called upon me to produce a lexicon that says "Making melody in the heart" is a meaning of Psallo. In reply I showed that it was Paul, not some lexicon, that said "Singing and making melody in your HEART", Eph. 5:19. My opponents reply was that the heart is not an instrument, but if it were the command to make melody on a harp, organ or piano. I replied that if Paul had said "Singing and making melody on the harp" my opponent would have claimed that the harp was an instrument. And as to "Making melody in the heart" then going beyond this authority and also "Making melody" on some mechanical instrument in the worship, such would be adding to the word and worship of God. I showed that law is exclusive as well as inclusive. It EXCLUDES the doing of more than what is authorized. The command for Noah to build the ark of "Gopher Wood" excluded any right to use Pine, Oak, or any other sort of wood. We are forbidden to add to the requirements of God. (Deut. 4:2; Rev. 22:18-19.)

WE ARE NOT UNDER THE LAW

My opponent knowing that he could not find authority for instrumental music in worship in the "NEW TESTAMENT" went back to the law and the prophets and read where David said "Praise him with stringed instruments and organs", Ps. 150:4. In reply we quoted Rom. 6:14 "Ye are not under the law" and Col. 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." I contended that my opponent had no more right to go back to the Old Testament for authority to use instrumental music in worship than the Catholics have to go back there for authority to burn incense in their worship, or for the Seventh Day Adventists to go back there for their seventh day observance. My opponent admitted that the law ended at the cross, but denied that the psalms were a part of the law. I PROVED THAT THEY WERE by using the following scriptures. Jesus said, "Is it not written IN YOUR LAW, I said, ye are gods?" John 10:34. This quotation is from Ps. 82:6, and is found no where else in the Old Testament. So according to Jesus, what ever was written the Psalms was written "in the law", and we are agreed on the fact that the law ended at the cross. Again, I showed that if we may use instrumental music in worship because it is mentioned in the Psalms then we may also BURN INCENSE and OFFER ANIMAL SACRIFICE for the same reason. For these things are also in the Psalms. (Ps. 66:13-15.)

NEW TESTAMENT PROPHETS

Since Paul says we "Are built upon the foundation of apostles and prophets", (Eph. 2:20.) my opponent contended that we must learn how to worship from the prophets as well as from the apostles, being built on both. I showed that we are built on New Testament prophets. Acts 13:1 says "Now there was in the church that was at Antioch certain prophets and teachers." When Christ ascended he "Gave some, apostles; and some, prophets" etc. Eph. 4:9, 11. But if we may go back to the Old Testament prophets for instrumental music in worship may we not also go back to them for incense, for seventh day observance, and even animal sacrifice? If my opponent may go back to the prophets for what he likes THAT IS NOT IN THE NEW TESTAMENT may not others go back there FOR WHAT THEY LIKE? Hence I called upon my opponent to tell us whether the New Testament contains all of the Christian religion or not. I showed THAT CHRIST, not Moses and the prophets, is the author and finisher of our faith, or religion. See Heb. 12:2. Those who go to the Old Testament for authority for instrumental music in worship thereby confess that such music is not in the doctrine of Christ, and John says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God," 2 Jn. 9. "God who at

sundry times and in divers manners spake in time past unto the FATHERS by the prophets, hath in these last days spoken unto US by his Son." (Heb. 1:1-2.)

WE LIKE IT

My opponent said he liked instrumental music and seemed to pity those who have no love for such music. Our reply was that the Catholic can justify his practice of burning incense by the same reasoning. He could say "It was used in Old Testament times and surely it would not be wrong in the church, and then we like the odor of it." If we may use what we like in the worship then we may burn incense, use instrumental music, and even use butter on the bread of the Lord's Supper, for most every one likes all of these. To say a thing is right in religious worship on the ground that we like it, is to open up the flood gate for every one to BRING IN WHAT HE LIKES that is not in the New Testament. If one may use instrumental music in his worship just because it satisfies his FLESHLY SENSE OF HEARING, may not another burn incense in the worship JUST BECAUSE IT SATISFIES HIS FLESHLY SENSE OF SMELLING, and another use butter and jelly on the dry and unleavened bread of the Lord's TO SATISFY HIS FLESHLY SENSE OF TASTE? Who is to be pleased anyway in worship? God or man? If man, there is no end to innovations in worship. But if God is to be pleased how may we learn what he wants us to use in our worship of him, unless He has revealed his will in the New Testament? Instrumental music was no doubt introduced into Christian worship IN AN EFFORT TO PLEASE MEN, and NOT GOD; because men wanted it, and not because it was thought to be commanded in the New Testament. (More next week, Editor.)

"Why I Quit Preaching"

Why I quit preaching-was because two or three members of the church had done something wrong-and some little difference would occur. Then they would commence a quarrel among themselves and someone else would get into it.

Main cause; the body of the church had been living such a corrupt life, until when a tumult started, it would end in a great confusion."

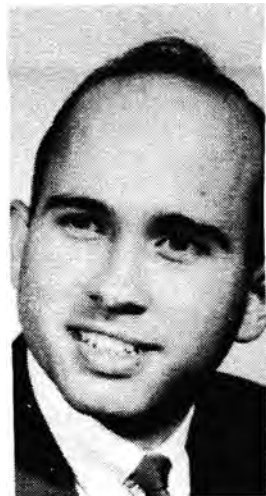
These words were written by an unknown preacher some 100 or more years ago. They are the resignation speech he prepared. I discovered them in an old set of HORNE'S INTRODUCTION TO THE BIBLE printed in 1839. The declaration, in the author's own handwriting is now faded by time, but it has been repeated thousands of times even by many who had served as preachers of the Lord's church. Since so many men have left the ministry of the church in recent years, I feel the following words would be appropriate.

TWO SIDES OF THE COIN

First there are obviously two sides to this coin. On one hand, members of congregations should seriously consider the charges this man made. How much truth there is in his statement concerning strife and quarreling over little things and the failure of many to live pure clean Christian lives. Add to this the abuse of preachers and their families by dominating, hypercritical church members; neglect of congregations to provide adequate support for their minister and an unwillingness of brethren to cooperate with their evangelist in accomplishing the work of the Lord, and you see clearly a major cause for the steady exodus of men from the pulpit.

The second side is this: this disenchanted preacher and hundreds more like him, did not have

(Continued on page 4)



JOHN WADDEY

Religion No. 2

FRANK D. YOUNG

Last week I pointed out that the word "religion" is used only five times in the Bible. And of those five times, only once is it used denoting a life of approval to God. In that lesson we ought to set out the clear fact that religion and Christianity are not always synonymous.

I'd like to, in a study or two, look at the uses of these words.

The first time this word "religion" is found in God's word is in Acts 26:4-5. In this chapter is Paul's defence before Agrippa. He says, "After the most straitest sect of our religion I lived a Pharisee." Thus Paul had the Parisaical religion. In Jesus' and Paul's day there were three prominent denominations of the Jews. They were the Pharisees, the Sadducees, and the Essenes. In Paul's day, it seems the Pharisees were the most popular. Frequently Jesus met with strong opposition from the Pharisees, and at times from the Sadducees. Occasionally they would both pool their oppositional resources and both together stand against Jesus. The prominent difference in doctrine between the Pharisees, and the Sadducees was their attitude toward life after death. Acts 23:8 says, "For the Sadducees say that there is no resurrection, neither angels, nor spirit: but the Pharisees confess both." Thus the Sadducees denied a resurrection, but the Pharisees accepted this truth. Paul himself, while still in the Jewish religion was a Pharisee. In reference to his past as a Jew and in the Jew's religion he said, "as touching the law, a Pharisee." Phil. 3:5. And as a Christian, Paul speaking before a mob, in Acts 23:6, said, "Men and brethren, I am a Pharisee, the son of a Pharisee of the hope and resurrection of the dead I am called in question." However, the Pharisees of Jesus' day and even those of Paul's time, except those converted to Christ, did not believe Christ was the Messiah. Hence we see Paul's zeal in opposing the church before he became a Christian. While in the Jewish religion and as a Pharisee, he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities." Acts 26:9-11. This passage shows Paul's strong hatred for the church. He had a determined mind to destroy Christians. Yet while pursuing such a course he did it as a religious man. He evidenced his zeal in what he believed. After becoming a Christian, in proof of his zeal in the past, he said, "Concerning zeal, persecuting the church." Phil 3:6. Paul's zeal in his Parisaical religion made him give his all to defeat the purpose for which he later died. Paul's exceeding hatred for Christians while a Pharisee, later led him to say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15. And yet with such an attitude—such hatred for Christ and Christians—such an intense desire to destroy the church, he did so because as he said, "after the straitest ("most straitest", KJ.V.—the double positive) sect of our religion I lived a Pharisee."

Christianity and religion are not always the same. Paul while a Pharisee wasn't a Christian. Paul through religion, was still in his sins. When Paul recounts before Agrippa his past, as a Pharisee, he then tells him of his seeing and talking with Christ on the Damascus highway. When he relates the same story in Acts 22 he says he went to Damascus and coming to Ananias, he was told, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. This zealous, religious man had to obey Christ to be saved. This Pharisee, who was a worshipper of the true God, must obey the Lord to be saved from sin. One may be religious and yet be in sin. Paul was. One may

be zealous and sacrificial and yet be lost. Paul was. Zeal toward God, by one not in Christ, doesn't meet with God's approval. Paul, after his conversion said so. In Romans 10:1-3, Paul says, "Brethren my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Zeal and Christianity are not necessarily the same. Zeal for God isn't Christianity when one doesn't obey Christ. The religion of the Pharisees was not Christianity.

Pharisaism was a synonym, in Jesus' day, for formalism and hypocrisy. Jesus said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. The righteousness of the Pharisees was one that said and did not. Again Jesus said, "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not after their works; for they say, and do not." Matt. 23:2-3. Then in V. 5, the same chapter, he said, "But all their works they do for to be seen of men. . . ." The Pharisees preached, but didn't practice. The Pharisees did their works for the praises of men.

Christians cannot be Parisaical in their worship, nor in their service. Jesus said, "Take heed that ye do not your alms before men, to be seen of them otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." Matt. 6:1-2.

He further says, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." Matt. 6:5. We must do what we do for God's glory, and because we see our need for God's blessings. Jesus says, "whosoever shall give drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Matt. 11:42. And when we pray, true prayers, sincere prayers arise from hearts who feel their dependence and know their need for God. Neither our prayers, nor our alms are to impress men. They are for the Christian's good, and for God's glory.

Jesus said: "Take heed and beware of the leaven of the Pharisees and Sadducees." Matt. 16:6. Then further in verse 16 he explains, beware of "the teaching of the Pharises and Sadducees." In Luke 12:1 Christ said, "Beware of the leaven of the Pharisees, which is hypocrisy." Their hypocrisy would spread like leaven. And hypocrisy is naked before God, though maybe hidden from man. Christians need a sincere and genuine heart. We need to be honest both with God and man. God knows our hearts, and no service to him can be acceptable which isn't sincere and devout. Paul told Timothy, "The end of the charge is love out of a pure heart, and a good conscience and faith unfeigned." I Tim. 1:5. One's faith can't be a make-believe. His faith must be genuine and true. One can't serve God from an impure conscience. He must have "a conscience void of offense toward God and men always." Acts 24:16.

Seven times in one discourse, Matthew 23, Jesus pronounced his "woe" upon the Pharisees. In six of these seven times he said, "Woe unto you, scribes and Pharisees, HYPOCRITES." In the one time when he didn't use the word "hypocrite" he there said, "ye fools and blind". Man's heart is open before God. He knows why we do what we do. He knows our sincerity and the condition of

our hearts. He warns of insincerity, and of impure motives in our practice.

Men will sometimes preach because of wrong motives. In Phil. 1:15-17 Paul said, "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds." It isn't enough to preach the truth of God—it must be preached because of the right motive. Though the truth saves when obeyed, regardless of who preaches it, however one can preach it and he himself be lost. He can be lost because his motive is wrong—"not sincerely". Paul said in Phil 1:17. Or he can be lost because his life is wrong. In I Cor. 9:27 Paul said, "but I buffet my body, and bring it into bondage: lest by any means, after I have preached to others, I myself should be rejected."

The religion of the Pharisees of Jesus' day caused them to transgress the commandments of God, and to make void his word. In Matt. 15:3 to these people Jesus said, "Why do ye also transgress the commandment of God because of your traditions?" God had given a plain command, which said, "Honor thy father and mother", but the Pharisees made a law which caused them not to obey God's plain command. Instead of simply doing what God said, they claimed to set aside to God's service, what they should have used for aid to their parents. And Jesus said to them, "Ye have made void the word of God because of your tradition. . . This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:6-9. Any application of any passage that keeps one from doing what a clear statement says, is a misapplication. It will lead one to make void the word of God. When one doesn't do what God has plainly commanded, he has made void God's word. That is what the Pharisee did. When we refuse to obey his commandments, he says our hearts are far from him. And he also says our worship is vain.

God rejected the religion of the Pharisees. He will reject Pharisaism on our part today. Be careful, lest our theories lead us to deny ourselves the right to do God's plain and clear commandments.

Religion can be one thing, and Christianity another.

Presbyterians May Have Evolved From Monkeys As Of Now

Members of the second largest Presbyterian denomination in the United States may now believe that their ancestors swung from their tails, according to an article in "The Birmingham News" of April 28. According to an official "statement of Position" issued by the church a belief in the theory of evolution does not contradict their catechisms, their confessions of faith, nor the Bible. They met, they talked, they voted, and this is their decision. Mind you, now. One does not have to believe the theory of evolution, but as of now he may do so if he wishes.

I am not sure that I understand the significance of all this. Does this mean that up to now all Presbyterians descended from Adam who was created in the image of God, but from now on those who don't like this arrangement descended from a one celled animal which evolved into the



BOBBY DUNCAN

The Bible Doctrine Of Death No.4

(Continued from page 1)

died in this manner as they returned from the dance hall in the wee hours of the morning. How would you parents who condone the modern dance feel if your child died on the way home from the dance hall? Would you rest easy about his eternal destiny? How many young people would choose to meet Jesus at his second coming or meet death on the dance floor? We would not want to spend our last night on earth in the fleshly environments of the modern dance. Would you?

Why I Quit Preaching

(Continued from page 2)

a clear insight into his mission as a servant of God and the REAL CAUSE of his problem.

I suggest that many preachers are, or have been, working for the wrong master. They have been employed by and worked for the members of the church, as their public functionary. Really he should have seen his employer as the God of Heaven. He has called us through the gospel into His kingdom. (II Thess. 2:14.) He it is who has given us our commission to go preach the good news. (Mk. 16:15.) He has promised to never fail forsake us. (Heb. 13:5.) He will provide our every need. (Phil. 4:19.) He hears and answers our prayers, He opens when we knock, He helps us to find that for which we seek. (Matt. 7:7-8.) It is as though He leads us to the local band of disciples to assist them. It is still God who is our employer.

If the brethren do not appreciate us, if they let us down, if they abuse us, if they show disrespect and unconcern for the Holy Cause; we do not throw in the towel and quit the job. Our "Boss" has not let us down, he did not fail us. God changes not. (Mal. 3:6.) He cannot break His word. "If we are faithless, he abideth faithful: for he cannot deny himself." (II Tim. 2:13.) Rather than walk out on God, we simply look to Him for another assignment!

FALSE EXPECTATIONS

Some men go into the field of preaching with a false expectation of what it will be like. Jesus told the seventy evangelists he sent out to preach the coming kingdom, "behold I send you forth as lambs in the midst of wolves." (Lk. 10:3.) We are soldiers in the army of Christ. (II Tim. 2:3.) We are not just peace-time soldiers, but are men destined for the front lines of combat. We must be prepared to "fight the good fight of faith." (I Tim. 6:12.)

Soldiers in combat do not generally live sumptuously; much the contrary. So the men who expect high financial reward from preaching will likely be disappointed.

Preaching is a work. (John 9:4.) Therefore those men who enter the pulpit thinking it is an easy way to make a living will be rudely awakened. Those who treat their work with this attitude will be miserable failures in every way. It takes more work than any other job! Preachers working for God punch no forty hour time card!

Sometimes we get so busy feeding His lambs that we forget to feed ourselves. Today as when Jesus faced Satan in the desert, "man cannot live by bread alone." (Matt. 4:4.) If a preacher feels "weak and run down" he may well be suffering from spiritual malnutrition. He needs to feed on the words of God, to be constant in prayer and meditation. Then he shall be like an evergreen tree planted beside the rivers of water. (Ps. 1:3.) He shall not be moved by these problems along the way. Rather, he will take them in stride as part of the job.

Some young men begin preaching, thinking that ALL church members are "christian" in their conduct and attitudes, especially toward preachers. How soon the dreamy bubble is usually burst. Although the overwhelming majority are wonderful and kind as our dearest friends, there will always be some one to "raise up affliction" for the preacher. (Phil. 1:17.) Know this and expect it. Be prepared and that which is a major

stumbling block to many will be overcome with the help of Jesus.

Fellow preachers, remember this, the day you committed yourself to preach the gospel, Satan committed himself to destroy you, as surely as he set himself against Jesus in the wilderness. He will stoop to use any tool to drive you out of your sacred calling. Every gospel sermon you preach is a missile against him. Every person you baptize is a victory against him. Every backslider regained is one of his prisoners of war liberated. So remember, when things become difficult, Satan is behind it. When you get discouraged and quit, he wins the battle!

I am sure Elijah, looking down from his heavenly abode can sympathize with the disheartened and discouraged preacher who is ready to call it "quits". He too tasted the bitter cup of hardship and loneliness. Yet when he felt he was the only loyal one left, God cured his drooping spirits with a two-fold prescription. First, He reminded him that he was not alone. There were yet seven thousand men who had not bowed the knee to Baal. Second, He gave him a job to do. "Go return to the wilderness of Damascus" and do the chores I have given you. (I Kings 19:10-16.)

True, there are some circumstances that might force a man to leave the pulpit, temporarily or even permanently: For example, chronic illness, physical or emotional, or similar problems in his family. Perhaps it is domestic problems with his wife or children that disqualify one to publicly lead God's people. But be this as it may, no man who from the heart has enrolled in the service of Jesus as a proclaimer, will ever cease to work diligently for the progress of the church. He will be daily seeking and saving the lost. The man who has to resign his post and can comfortably sit down, never to "hit another lick", was probably a poor excuse of a preacher anyway. Jeremiah said, "there is in my heart as it were a burning fire shut up in my bones." (20:9.) It had to come out in teaching. Paid a salary or not; even beset by foes, he would teach. He could do no other. Paul cried, "woe is unto me, if I preach not the gospel." (I Cor. 9:16.) Unemployment by a congregation could not keep this man from preaching the gospel to someone. God does not demand that to be a faithful preacher, one has to be on salary. He does demand faithfulness. (I Cor. 4:2.)

I do not profess to be able to pass judgement on another's reason for "quitting preaching." Only the man so doing and God know the real motives and the rightness or wrongness of them. This I do know, Jesus said, "No man, having put his hand to the plow and looking back, is fit for the kingdom of heaven." (Lk. 9:62.)

"Father, help me never to be as Demas, who forsook Your Cause having loved this present world. Help me be faithful till death. In Jesus' name, Amen."

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Presbyterians May Have Evolved

(Continued from page 3)

image of an ape? Does it mean that there was a time when the Bible account of creation excluded the possibility of evolution, but such is no longer the case?

Presbyterians may say what they wish about their catechisms and their confessions of faith. Presbyterians wrote them and they belong to Presbyterians. But the Bible was written by and belongs to my Father in heaven, and I will not sit idly by and allow misrepresentation of my Father's word to go unnoticed. It certainly is not possible here to engage in a lengthy discussion of the theory of evolution, but just a few statements will suffice to show that the Bible and the theory of evolution cannot both be true. Observe why this is true:

The evolutionist emphasizes that a long, long period of time is essential to the evolutionary process. But the first chapter of Genesis does not allow for this much time. I am aware of the fact that some explain this by making the days of

creation figurative "days", and they say that these "days" were really millions of years. But God evidently knew that someone would make this argument, and so six times in the first chapter of Genesis He describes what He means by the word "day" by saying, "the evening and the morning were the . . . day". Furthermore Adam was created on the sixth day. He lived through the seventh day and for a good long while afterward. Yet Genesis 5:5 says, "And all the days that Adam lived were nine hundred and thirty years: and he died." Yet the evolutionist says that the "days" of Genesis one would have to be millions or even hundreds of billions of years. Now, is it possible to believe both the Bible and the theory of evolution?

What makes belief in the theory of evolution so important to some? Is it that science has proved the theory of evolution to be true and that only the unenlightened reject it? Some would leave this impression, but such is not the case. Many, many scientists deny the theory of evolution is as far from proved as it was in Darwin's day. Is it that so many of the scientific advancements that bless us today have come as a result of the theory of evolution and belief therein? No! Not one scientific advancement that blesses us depends upon the theory of evolution. As a matter of fact belief in the theory of evolution has not made one solitary contribution to man's welfare upon the earth. Then why is belief in the theory of evolution so important to some? It is simply that some wish to deny the Bible. But if one denies the Bible how can he account for the existence of man and his universe? His imagination must devise a way. Evolution is the figment of man's imagination.

May it be said to the credit of Presbyterians that this recent decision was not a decision of the membership of the Presbyterian Church. It was a decision made by the leaders of the church in official capacity. These are the men who write, revise, and adopt catechisms and confessions of faith. These are the men who determine the official doctrine of the Presbyterian Church. It is the belief of this writer that Presbyterians in general will not agree with the decision of the official governing board. But most of them will not have the courage to break off the yoke of denominationalism and submit only to the doctrine of Christ. Even a very small minority of the members of the governing board of the Presbyterian Church dissented vehemently. But now the decision is made most of them will continue to be loyal to the denomination, even though they cannot conscientiously support its official position.

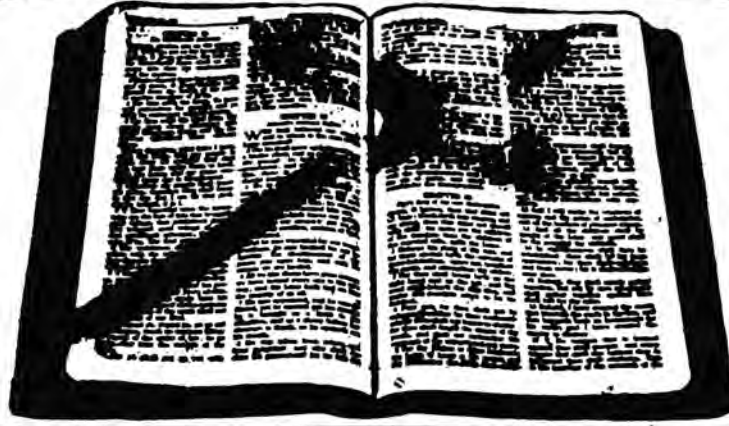
How To Make The Church Grow

G.N.

God exhorts us to make the church strong. (Eph. 6:10; I Cor. 16:13; Col. 1:5-12.) This involves certain essentials which would be reckless for any church to overlook or underestimate.

1. Fill it with a knowledge of the word of God. (Acts 20:28-32; I 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 on 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. (I Tim. 3; Tit. 1; I Tim. 4:12.)
7. Keep its membership united and happy in the word and work of the Lord. (Jn. 17:20, 21; I Cor. 1:10.)
8. Fill it with the prayers of devout saints. (Acts 2:42; I Thess. 5:17, 18.)
9. Make it to be a courteous and friendly church. (Prov. 18:24; I Pet. 4:9.)
10. Let its members be liberal with their time and money. (2 Cor. 9:6, 7; I Cor. 16:2; Acts

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, JUNE 6, 1969

NUMBER 206

There Is One Baptism No. 4

The teaching of Christ on baptism is as clear as crystal. There is no reason for anyone to misunderstand. But sometimes we hear the objection that if we are saved by baptism we would be saved by our own works, and since the Bible says "not by works done in righteousness, which we did ourselves" baptism can have nothing to do with salvation. Then again some may say, "I don't believe we can be saved by a mere physical act such as baptism." Let's consider these in order.



VIRGIL BRADFORD

SALVATION BY WORKS

We are saved by works—we are not saved by works. The Bible teaches both. But there is no contradiction in the statement because there are different kinds of works under consideration.

Man cannot be justified, or saved, by the works of the Law. (Gal. 2:16) "By the works of the law shall no flesh be justified." Now why? This is answered in Galatians 3:10-11:—"For as many as are of the works of the law are under a curse: for it is written, Cursed is everyone who continueth not IN ALL THINGS that are written in the book of the law, to do them." Since man could not, or did not, keep the law he could never stand justified by law in the sight of God. The violation of one commandment made one a law breaker. However, men could be justified UNDER the law, or even BEFORE the law, but not BY the law. (Cf. Rom. 4:1-13)

Men cannot be justified on the basis of meritorious works. If they were grace would be annulled. "By grace were ye saved." (Eph. 2:5) And Jesus says, "When ye have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do." (Lk. 17:10) None of us DESERVES to be saved.

We cannot be saved by any kind of works without faith. Neither can we be saved by faith without works. (Gal. 5:6; I Thes. 1:2-3; Jas. 2:24)

But there is no room for controversy about what God's word says, that is, baptism "doth now save you." (I Pet. 3:21) Now all believers of the Bible believe in the necessity of faith. When asked what they might do "to 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, the Lord Jesus says that believing is

doing a WORK, but it is a work of God, that is, a work commanded by Him. Then why should it be incredible that God should command baptism as an act for man to do, not as an act of the Law, or of merit, but as an act of FAITH IN GOD AND IN CHRIST? And the apostle Paul states very plainly that baptism is a manifestation of "faith in the working of God, who raised him from the dead." (Col. 2:12) Call baptism a work or not, the word of God still says, "He that believeth and is baptized shall be saved." (Mk. 16:16)

A MERE PHYSICAL ACT?

Frankly I agree that man can not be saved by "a mere physical act". This has already been explained above in the statement that baptism is an act of faith, not of human merit. However, it may be that the following will be helpful. In these thoughts we are simply taking up other matters that constitute our obedience to God.

The Scripture says, "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10:17) We only need to inquire whether it is necessary to believe in Christ to be saved, and we hear a resounding YES. But involved in this truth is the mouth and tongue for speaking and the ears for hearing. These are physical organs without which faith could never be developed. Is believing a "mere physical act"? Is it not a spiritual act, an operation of the mind and heart? If it is we have the use of physical organs of the human body used to accomplish a spiritual end, which end is the salvation of the soul.

What of the confession? Paul writes, "If thou confess WITH THY MOUTH the Lord Jesus, believing in thine heart that God 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) Implied in this we find the use of mouth, tongue, lungs, throat and all the rest of the parts necessary for speech. Yet, the Lord says this is unto salvation.

What of eating the Lord's supper? Is it necessary for Christians to eat the supper of the Lord? Is God as well pleased with those who absent themselves from the supper as with those who are faithful to remember the Lord's death and suffering? In this also there is involved the hands, the mouth, the teeth and tongue, the throat and stomach, etc. etc. Yet those who "forsake the assembling of themselves together" come under the displeasure, even the curse, of God. Some of the strongest language in the New Testament is in the Scripture that issues this warning. Read Hebrews 10:19-28. There is nothing more deeply spiritual than the eating of the Lord's supper. What scenes it brings before us of the sweating, bleeding, struggling Son of God as he made his way to Calvary! What agony of body and soul he suffered! And this supper, the communion of the

body and blood of Jesus, is not to satisfy the hunger of the body but to furnish spiritual nurture to the soul. It could never be thought of as a "mere physical act".

Praying, preaching, teaching, and singing the praises of God are physical acts with a spiritual significance without which there can be no salvation. We conclude, then, that a physical act does not render the act "UNSPIRITUAL". The problem, then, is not in baptism but in faith! Those who refuse to obey this commandment do so because of unbelief. (Cf. Heb. 4:19)

PLEASE CONSIDER

A rejection of the word of Christ is a rejection of Christ and of God the Father who sent him. God said to David through Hathan that he had rejected him, that is, God. Then he added that "you despised me!" (2 Sam. 12:9-10) He did so in rejecting the WORD OF GOD. Jesus said, "He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (Jn. 12:48) He also told his disciples, "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Lk. 10:16) To reject the word of the Lord is to reject him and everything that he has done to save us.

The Spirit of God is also rejected in those who reject the word of God. The Bible has been revealed by the Holy Spirit. (II Tim. 3:16; II Pet. 1:21, etc.) How can a man claim any relationship to God, Christ or the Spirit while kicking against their word?

Those who refuse baptism for the remission of sins remain in sin and apart from the church of which Jesus is Saviour. (Eph. 5:23; Gal 3:26:27) And they are thus rejecting the fellowship of God's people and heaven itself. You cannot be a disciple of Christ while willfully rejecting any command of his. "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 Funeral of a Rich Man

R. W. GRAY

(The following sermon was presented by the writer at Park Avenue Church of Christ, LaGrange, Ga. Tues., April 22, 1969, at the funeral of Elder, W. J. House)

The psalmist wrote, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not

(Continued on page 4)

WORDS of TRUTH

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Special Commitment To Duty In A Gospel Meeting

Careful Bible students know that there are times when Christians need to lay aside everything else and put first things first. There are occasions when the very circumstances demand that we fully commit ourselves to some duty or task. If misfortune strikes heavily we lay aside work and everything else and fully commit ourselves to the purpose to do all in our power to aid and comfort a loved one who is walking through the valley and shadow of death. We may love at other times—and all the time—but this is a time to prove our love. An effort to be neutral would be considered as an insult and a breach of confidence and trust.

Is this not true of a gospel meeting? Is it not a time for a full and complete committal on the part of every member of the church? Is it not a decisive hour for the church? Is not the good name of the church at stake? Is it not a fact that if the church fails to cooperate and to do its best it may not live down its failure in years to come?

Every player on the team is fully committed to the purpose to win. The army commits itself to the battle in such a self-abandon as to win the victory. A gospel meeting is not play, but its success does depend upon team-work. And every member of the church must be on the team. Each one must be at his post and place when the decisive hour comes. As Christian soldiers, we may have been recently in training, but when the gospel meeting starts, we enter into battle. It is not a struggle with flesh and blood, but we are in battle for the minds of men. We are fighting to dethrone Satan, and to enthrone Christ in the hearts of our friends, our relatives, our children—our own minds. We are in battle for our brethren who have been taken captive by Satan at his own will.

The forces of evil are well fortified. The enemy is well entrenched, and the battle is sure to be hard fought, if we do not retreat to our own work and play! But victory is sure—sure here and now, provided the members of the church make a full and complete committal to the task of getting the people to be present.

The preacher cannot convert empty pews. They are like the absent members—unable to hear a thing that is said and done. And they are as cold and indifferent, and as lukewarm. The preacher has been engaged and the gospel will be preached. But it cannot benefit those who do not hear it. Only those present can be reached and blessed by



GUS NICHOLS

the preacher. In New Testament times even God did not convert a soul who would not hear the gospel. In every case of conversion in the book of Acts, the sinner first made contact with the preacher of the gospel—he heard the word.

The power is in the word—in the preached word—in the word embibed into our hearts and lives and made to be a living word! The unsaved do not usually expect sinless perfection of us, but they do rightfully expect sincerity on our part. To them, there is nothing more repulsive than hypocrisy. They believe members of the church should be at their post of duty and searching for more truth, and to get closer to God. And if they do not see this in a church, they turn away, even from what otherwise would have been a powerful message—the saving truth of the gospel itself.

When members of the church fail to attend every service of a gospel meeting when it is at all possible for them to be present, the sinner says, "They are no more converted and committed to Christ than I." The outsider knows that members are no more than hypocrites if they just come once or twice during a meeting, and when they could have been present at every service. The sinner says, "If I were a member of the church, I would let my light shine". Not only can we not convert others unless we are fully committed to Christ, but we will also be lost the same as if we were not in the church at all. (Heb. 12:14.)

Christ was fully committed to the task of dying for our sins and doing all that was necessary for him to do that we might have forgiveness of our sins and be Christians. And it is now an insult to him to look down and see those claiming to be his disciples absent when His great love and death are being so faithfully proclaimed to "empty benches", when the preacher is trying to revive backsliders who are absent!

I am pleading for a full and entire committal of all our members to the teamwork necessary on our part in order to have great gospel meetings this year in every congregation, and even in other places in reach of members who can attend. I want to close this appeal with the following questions for your serious consideration: Will you do your part—your best during the gospel meeting? Will you prove your love? Will you show your faith? How big is the Lord in your heart? How big is the space reserved in your heart for Jesus? And how big is the church in your heart? What is your soul worth—in your own sight? Do you want others saved, or lost? Are you on the team and at your place?

The Jew's Religion

FRANK D. YOUNG

I have recently pointed out that the word "religion" is used five times in the Bible — and these all are in the New Testament. One and only one of these times is this word used of people who were pleasing to God. In our last study we observed that the first time this word "religion" is used is in reference to the Pharisees, and in whose religion Paul evidenced his opposition to Christ and his disciples.

The second and third times the word "religion" is found in God's word are in Gal. 1:13 and 14. There Paul says, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

The "Jew's religion", as here referred to by Paul, is used in a broader sense than our reference to the religion of the Pharisees. The "Jews' religion" is simply the Old Testament religion. It included all the Jewish people.

Two or three salient points stand out in Paul's statement here. One is he says, "Ye have heard of my conversation (meaning "manner of life") in TIME PAST in the Jews' religion." He no longer held this religion. Paul had this "in time past". He had learned the true purpose of the Old Testament and now had turned to Christ. In Phil 3:2-11 this apostle warned the Philippian Christians against those who would bind on them this out-of-date

law, and then recounts to them his change from Judaism to Christianity. He says: "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do not count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death: if by any means I may attain unto the resurrection from the dead." Thus in Gal. 1:13 Paul refers to his past as well as in Phil 3. But in Phil 3 he emphasizes he gave up the past, that is the "Jews' religion" in order to gain Christ.

Also in this Gal. 1:13-14 passage is this statement to be observed. Paul says then, at that time, "beyond measure I persecuted the church of God, and wasted it" — "made havoc of it"! Because of that religion he sought to destroy the church. After becoming a Christian they said, "he which persecuted us in times past now preacheth the faith which once he destroyed." Gal. 1:23.

It is said also in this passage, Gal. 1:14, that Paul "profited in the Jews' religion above many my equals in mine own nation, BEING MORE EXCEEDINGLY ZEALOUS OF THE TRADITIONS OF MY FATHERS". It was the "traditions" of the "fathers" versus the will of Jesus Christ. He could not hold to the Old Testament and to the law of Christ at the same time.

The "Jews' religion" is (was) the religion of the Old Testament. To it Jesus referred when he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law and the prophets were not destroyed, They were fulfilled. The law, Jesus says would not end until it was fulfilled. Christ himself was the end of the law in two senses. He was the "end" of the law in that he was the purpose of the law. In Romans 10:4 Paul says, "For Christ is the end of the law for righteousness to everyone that believeth". The great purpose of the Old Testament law — the Jews' religion — was the prepare the people for the coming of Christ. In Gal. 3:24 the scriptures say, "wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith". In the New Testament, God's law that is in the Old Testament—a system of works—is contrasted with God's law in the New Testament, which is a system of faith. The New Testament gives great emphasis to our salvation through Christ — in obedience to his law of faith.

Christ was also the "end" of the law, that is it came to a close with him. In Col. 2:14 Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The law ended with Christ. Since Christ, we have his law — the New Testament.

In Romans 7:4 Paul says: "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God". Then in verse 6 (Rom. 7) he says, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." The law — the Old Testament law — is gone. Christ's law is now effective.

Jesus said it would be "fulfilled" or filled full in
(Continued on page 4)

Gospel Preachers and Ministerial Alliances

Some gospel preachers of the Lord's church have become affiliated with the ministerial alliances of their communities. The following observations are addressed to such and to those who may be contemplating such a move.

Is it right for a minister of the church of Christ to join ministerial alliances made up of ministers of the various sectarian bodies of a community? If it is right, all should be encouraged to do so. If it is wrong, we should abstain from these involvements and teach other brethren the same.

Through the years, preachers of the church of Christ have stood apart from these alliances. Was there any Biblical foundation for their so doing? Tradition, personal preference or popular opinion are not an adequate foundation for decision. Faithful servants of Jesus will seek His will on such a question.

AN UNEQUAL YOKE

As members of Christ's body, we would not consider these denominational leaders true Christians. Although they honor Jesus with their lips, by their works they deny Him. Paul charges all Christians:

"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? and what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? . . . Wherefore come ye out from among them, and be ye separate saith the Lord . . ." II Cor. 6:14-17.

The word "alliance" is defined, "state of being allied; act of allying or uniting; a union of interests." By the very definition of the word, a Christian brother is united or yoked with unbelievers. Would any dare to question that it is an unequal yoke?

What fellowship hath those who teach the righteousness of God with those whose teaching of error is iniquitous? What communion hath the light of the world with the darkness of sinful false religion? What concord hath the citizen of the kingdom of Christ with those who promote the cause of Belial? What portion hath a believer with an unbeliever in preaching the gospel? The obvious answer to all the above rhetorical questions is NONE! Then to all men in such unholy alliances, the Holy Spirit says, "Come ye out from among them, and be ye separate saith the Lord."

EVIL OUTGROWTHS OF SUCH INVOLVEMENTS

Many evil results would naturally come when God's men join in fellowship with denominational ministerial alliances.

1. It would cause confusion in the minds of the brethren and the world. For if you teach that denominationalism is sinful and wrong, and then you join in an intimate type of alliance with the leaders of these very institutions, how can the people interpret your words and acts? How can they harmonize them? If you can fellowship their preachers on Tuesday, why can the people not fellowship them in their gathering on Sunday? Remember, "God is not the author of confusion, but of peace," I Cor. 14:33. If we create confusion by our conduct, certainly we are not representing His Cause as He would wish for us to do. To the religious leaders of Israel in Ezekiel's day, God said, "And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean," 44:23. So today, preachers are to teach God's people the difference in true and false religion, not confuse their minds by thoughtless actions.

2. It compromises you in many ways. Not only will you be considered "one of them" by the community, but these difficulties would face you: (1) How would you pray with them and engage in other acts of worship with them? (2) In what could you cooperate with them? (3) Would you warn them of their sin and error and rebuke them for their failure to turn from it? (4) Or worse still, would you say nothing and leave the impression that you endorsed them and their work? (5) It creates a situation wherein the danger of falling into digression and apostasy becomes extremely

easy and even likely. It is true for preachers as for our youngsters, that "evil companions corrupt good morals", doctrinally as well as socially, I Cor. 15:33.

THE USUAL JUSTIFICATION

But someone protests, "look at the good one can do by getting out in the midst of the community's activities. Think of the good influence you can have. Consider the opportunities to teach them the truth and the respect a preacher gains by participation in the alliance."

To the above type of argument, I first think of Paul's answer to a similar proposition, "What, shall we continue in sin that grace may abound? God forbid," Rom. 6:1-2a. Secondly, I question the truthfulness of the claim. I challenge the reader to look about at those men who have thus entangled themselves and see if they have wrought good or folly in the final analysis? Generally the loss of influence and respect the man and the local church suffers, far outweighs any good that would come. Add to this the confusion it creates and see how the scales tilt.

Moses' message to Israel should have some instruction for us today: "For I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods it will surely be a snare unto thee." Ex. 23:31b-33. Again he said, "thou shalt make no covenant with them . . . neither shalt thou make marriages with them . . . For he will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against you, and he will destroy thee quickly. But thus shall ye deal with

them: ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art a holy people unto Jehovah thy God." Deut. 7:2-6. The Lord's church is at war with every false religion, be it Catholicism, Protestantism, Buddhism or Islam. There can be no compromise, no peaceful co-existence. When we fall into the snare of compromise, we are doomed.

I can hardly visualize the prophet Amos making application to the wicked false teacher Amaziah, priest of Bethel, for membership in the local ministerial alliance. Of course Amos had a definitive message of rebuke to deliver to such men. Perhaps herein lies the difference in him and brethren who would affiliate.

Paul reminded a young evangelist, "No soldier on service entangleth himself in the affairs of this life; that he may please him that enrolled him as a soldier," II Tim. 2:4. Could any better advice be given to those soldiers of Jesus who are enmeshed in worldly associations?

It is a sad day for Zion when her leaders go down to the "Plain of Ono" to talk of compromise with the enemy, Neh. 6:1-7. Nehemiah, a faithful man of God, refused such an invitation. We can do no less today.

Fellow soldiers of the army of King Jesus, fight the good fight of faith, preach the word, in season and out. Be not entangled in the affairs of this world.

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The Bible Doctrine of Death No. 3

Note: Sorry this article was not used before No. 4. After reading this read the one last week.

Thus far in our studies attention has been directed to the various ways in which Biblical penmen have employed the word death. Concerning physical death interesting similes and multiple metaphors were noted in the last article. In this article we propose to answer two questions that are clearly related to each other.

HOW DO MEN DIE TODAY?

Physical death travels six major avenues. Some die of DISEASES such as cancer, leukemia, flu or various of the coronary attacks to that most important body organ—the heart. THE COMMERCIAL APPEAL in its March 4th edition of this year (1969) related an item of news from the 1918 flu epidemic. During that one year alone 21,000,000 died of Spanish flu. Millions therefore, have perished by being cut down by deadly diseases. ACCIDENTS remove hundreds of thousands from life's realm annually. In 1969, possibly more than 50,000 people will die on the highways and streets of our nation alone. Drownings, airplane tragedies, fatalities at work, at play and in the home will greatly add to the thousands which expire annually in automobile accidents. MURDER from the days when wicked Cain slew righteous Abel has taken an exceedingly heavy toll of innocent lives. Many die by the SELF-INFLICTED WOUND. We recently read in our newspaper that suicide ranks sixth in our



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nation as to causes of death. The first funeral this writer ever conducted was for a lifetime-acquaintance who took his own life. There have been others since that first one. Without exception these have been among the saddest funerals we have conducted in a twenty year ministry. The WARS of human history have filled an innumerable number of graves. Men in their prime, little lovely children who happened to get where bullets were or underneath a dropped bomb, aged men and women and young mothers have perished by the millions because greedy and bloodthirsty tyrants have kept the world in armed conflict most of its history. Few indeed have been the years when peace held a universal sway among the nations of men. The Second World War is supposed to have claimed in the neighborhood of thirty million lives. Some die of DECAY. The battered human frame just wears out. Unless Jesus comes in our lifetime death will one day travel one of these routes and our number will occupy priority upon the summon's slip. Will each of us be ready to meet our Maker when the pale horse and his rider stand ready to cross our threshold.

HOW DID PEOPLE DIE IN BIBLE TIMES?

Abel was humanity's first person to experience physical death. The deep resentment felt by covetous Cain toward righteous Abel caused Adam's firstborn to rise in wrath and slay an innocent and just man. Moses wrote, "that Cain rose up against Abel his brother, and slew him." (Gen. 4:8.) The apostle John affirms that Cain was of the wicked one (Satan) and slew his brother. (I John 3:12.) Greek scholars inform us that John used the word "sphazo" for slay and its literal import is "to butcher, to slit the throat with a knife". If John used the word in its literal import, this would then be the manner in which the first murder occurred. However, he may have employed the word in a figurative way with no intent to specify the exact manner in which this cruel murder occurred. The wicked contemporaries of Noah who were void of a single worthy thought

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The Funeral of A Rich Man

(Continued from page 1)

seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed." (Psa. 37:23-26) And again, "Precious in the sight of the Lord is the death of his saints." (Psa. 116:15)

Because of deep personal and emotional involvement one of the most difficult tasks ever assigned your speaker is the invitation to speak at the funeral of Brother Willie House. But the respect and admiration held for him makes it, at the same time, one of the greatest honors bestowed in all of my life.

Those of you who knew the life of this Christian man know that you are attending the funeral of a rich man. Brother House was not wealthy by the standards of the world, though he never suffered for want of the necessities of this life. But he was a rich man in every meaningful and lasting sense of that term.

James referred to those who were "rich in faith, and heirs of the kingdom." (James 2:5). Jesus talked of those who are "rich toward God" in Luke, chapter twelve. In the sermon on the mount the Lord said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and wheré thieves break through and steal: But lay yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." (Matt. 6:19-21) These are some of the ways in which Bro. House was rich indeed.

Soloman said, "All is vanity and vexation of spirit . . ." but these words never came from the lips of our deceased brother. There was never occasion for such pessimism in his life. He learned in early years that a man's life consists not in the abundance of the things he possesseth, and that the whole duty of man upon the earth is to "fear God and keep His commandments."

Some of you have expressed in times past your envy of this man's lot in life. And his was an enviable life indeed. For brother House knew what it meant to love and to be loved.

It is my conviction that he loved his Lord, and, in his life sought to glorify Him. Brother Howard Blazer has already pointed out that "he preached his funeral while he lived." And, may I add, "how eloquently he preached it!"

He preached his funeral as he evidenced love for Christ's Church. As an elder he sought to be, along with his fellow bishops, an "example to the flock." Never did he seek to "lord it over" God's people, but ruled with love and tenderness. He seemed to sense what it would mean when the chief shepherd should appear to present all faithful elders with a "crown of glory." (I Pet. 5:4).

This man loved his neighbors and sought to show that love in deeds. Many of them are here today to pay their respects to one they loved in return. Truly, this was a rich man!

Brother House loved gospel preaching and faithful gospel preachers. Among those I recall having heard him mention with gratitude and respect were, A. C. Dreaden, Franklin Camp, Winfred Clarke, J. Howard Carter, Mark Hearn, and just two weeks ago, while visiting in his home, we heard him express the great respect he had for your present minister, Brother Howard Blazer, Sr. He expressed sincere gratitude for his dedication, his ability, and his desire to do a great work for Christ in this city. He talked of a great many more who had impressed his life for better through preaching. Typical of the attitude of those who worked with him through the years is a statement by Brother Winfred Clarke who, in his characteristically abrupt style, announced upon return from a visit to his home, "Brother Gray, Bro. Willie House is a good man."

Those acquainted with this family are often impressed with the love pervading it's membership. Edgar A. Guest said, "It takes a heap o livin in a house to make it a home." The sentiment of his words express the feeling one gets when visiting in the remarkable House community. His brother, Paul House, spoke earlier today of the happiness shared by these Christian people. He observed that

"no comparable plot of ground had seen the likes of love, joy, mutual respect and real happiness as that shared in the small House settlement."

In giving clues to the character of one's new neighbor a noted psychologist advised that we give attention to the manner in which he, as the father, was greeted by his children when he came home from work. If being loved deeply by one's children is an indication of one's true character, and we're inclined to give much validity to this standard of measurement, Brother House scored high. A noted poet has written, "Call not that man wretched, who, though many ills he may suffer, has a child to love."

It isn't necessary that we all state publically our love for this good elder, this family knows of our love; that this congregation realizes that a great loss has been sustained, but that, also, a rich heritage has been left. How the words of John ring true, "that they may rest from their labors; and their works do follow them."

When the church suffers the loss of a Godly elder their love for one another ought to increase, and their dedication to his unfinished work ought to be their first order of business. The words of Mr. Lincoln at Gettysburg are fitting at such an occasion as this: "Men will little note nor long remember what we say here, but it can never forget what they did here . . . It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced." And, paraphrasing another portion of that famous address: "It is rather for us to be here dedicated to the great task remaining before us . . ., that from these honored dead we take increased devotion to that cause for which and to which they dedicated their lives, that their love and example may not have been in vain."

Reflecting upon his unfinished work we realize that our brother had high hopes for the continued growth of this congregation and those in this area. His first desire was that truth may be taught and practiced, that we remain loyal to the Lord and His word. Second, in order of importance, that we learn to love one another more; and last, that you continue to grow spiritually and numerically. The writer of Hebrews 13:7 admonished that we "Remember . . . leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith." RSV. Considering the final outcome of the life of faithful elders of the flock of God we are made to cry with Balaam, "Let me die the death of the righteous, and let my last end be like his!"

The Jew's Religion

(Continued from page 2)

him. Having accomplished its purpose, it would end. At the old wheat thrasher the sack would be placed under the spout, until filled with the grain. When the bag was full, it would be taken away. So it was with the law. When it served its purpose, Christ having met its requirements, it was done away.

In Acts 15:1 the Bible says, "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Then v. 5 says, "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses". The teachers were attempting to bind on Christians in addition to the teachings of Christ and the gospel certain requirements of the Old Testament law. In answer to their error, Peter said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Thus Peter says, our faith came by the gospel — our obedience to the New Testament is what God confirmed at the house of the Gentiles, in Acts 10 and 11. Then Peter further says in Acts 15:9 that God "put no difference between us and them, purifying their hearts by faith. He did the same for the Gentiles at Cornelius house in Acts 10. Then in Acts 15:10 he says, "now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to

bear?" The yoke was the Old Testament law. The Jews could not meet its requirements, even while they were under it. Certainly Gentiles cannot now. So Peter continues, Acts 15:11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". The "we" was the Jews. The "they" was the Gentiles. And so he says, "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". But verse 9 says, he "put no difference between us and then, purifying their hearts by faith". God's system of grace and God's system of faith are one and the same. For that reason Paul affirmed: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast". Eph. 2:8-9. God's system of grace, came because of God's plan and God's favor. It was not of man's works. Man did not design it. Neither does he earn his salvation. It is of grace. Paul says in 1 Tim. 1:9 God, "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began". "Our works" are contrasted with "his own purpose and grace". God's plan did not originate with man. It came because of God's purpose and God's grace for man.

But the plan also involves man. To mention "faith" is to involve man.

Peter said, in solving the difficulty in Jerusalem, that the Jews on Pentecost had their hearts purified by faith. He also said, God made choice that the Gentiles should hear and believe. And third, he said God put no difference between the two. On Pentecost and at Cornelius' house both, the gospel in its fulness was preached and those who obeyed it were saved. Acts 2 and Acts 10 are the same. In both cases they heard the gospel and obeyed it.

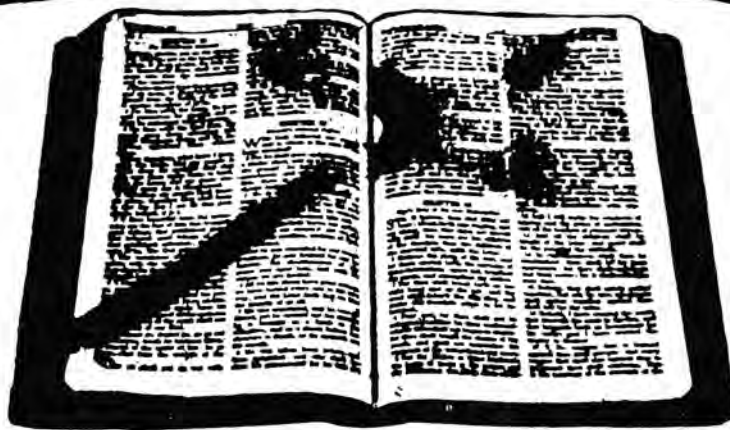
The Bible Doctrine of Death No. 3

(Continued from page 3)

perished in the waters of the universal flood. (Gen. 7:23.) Centuries later the pursuing hosts of Pharaoh perished in the converging waters of the Red Sea as they vainly sought to retrieve a departing nation of valuable slaves. (Ex. 14:23-28; 15:4-5.) Fire and brimstone were rained upon the sin infested cities of the plain—Sodom, Gomorrah, Admah and Zeboim. (Gen. 14:24; Deut. 29:23.) Fornication, adultery and the most degrading forms of sexual uncleanness had become the order of the day in these sinful dens of Satanic iniquity. Present day worshippers at the shrine of the goddess of illicit and perverted sex should take heed to the grave consequences which befell these ancient cities of Jordan plain. Nadab and Abihu, the sons of Aaron the first high priest, were consumed by fire. (Lev. 10:1-2.) It is dreadful to die in fiery flames. How much more dreadful to die while engaged in the spirit of disobedience. Murmuring Jews died by the multitudes as an angered Jehovah caused fiery serpents to inflict that fatal bite upon these chronic complainers in the wilderness.

The New Testament contains also a multiplicity of ways in which people died. Our Lord recalled the story for his auditors in Luke 13 of where Siloam's tower had fallen upon some eighteen people. Earlier in the same chapter the people had remarked to Jesus of those Gailileans whose blood Pilate had mingled with their sacrifices. The redeeming Captain of our salvation died by crucifixion. Tradition says that Peter experienced a smiliar fate only he requested to be crucified with his head downward feeling absolutely unworthy to die in an upright position as did his Master. John the Baptist was beheaded because he believed in preaching the truth about marriage, divorce and remarriage. (Mark 6:16-29.) Stephen was stoned which was the customary manner of a Jewish execution. (Acts 7:59.) Ananias and Sapphira perished by direct intervention of God during early church history. (Acts 5:1-10.) James, the first apostolic martyr, was killed with a sword.

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 Bible Doctrine Of Death No. 6

In the previous two articles attention was riveted upon various Biblical personalities who died tragic deaths while engaged in acts of outright disobedience. Such deaths, in this writer's opinion, do not augur well for eternal felicity. Final judgment is not within human jurisdiction for which we are thankful. However, the sacred scriptures inform us about acts and attitudes which will damn souls in judgment and to make one's earthly exit while engaged in one or more of these damning transgressions seem very unsafe to us. How much better to die in the faith, obedient to prescribed duties and while longingly desiring that upper and better kingdom on high. Consider with care the great contrast of the following people in their earthly exits and the ones we have sadly delineated in previous essays.



ROBERT TAYLOR JR.

youth but he became a "prince of God", as his name of Israel implies, and died as a great man of God.

Mighty Moses spent his final hours in heeding Jehovah's commandment to ascend the mountain of Nebo and from Mt. Pisgah's lofty height to survey the land of promise soon to be inhabited by the teeming Israelites below. Jehovah God presided at the funeral and burial services of his faithful servant. The heavenly chorus will one day hymn in unison the beautiful song honoring God's two great lawgivers—Moses the servant and Christ the Son. Joshua, Moses' successor, filled his closing days with heartfelt and deeply stirring exhortations for Israel to adhere closely to God's law. (Joshua 23, 24.) The Hebrew nation heeded these sage words of wise counsel and maintained diligently God's faith all the days of Joshua and the elders who outlived him. David's final days were spent in preparing abundantly for the great temple his heir Solomon would one day erect, in thanking God for making such accomplishments possible and with valiant efforts to persuade Solomon to keep intact his precious faith in Jehovah. What finer things could have graced the renowned king's final deeds before death than diligent engagement in the foregoing activities?

Jesus died in a prayerful attitude and with the full assurance that the great sacrifice for humanity's sins had been made. As he breathed his last precious breath he knew the Father's will stood ably accomplished on the brow of cruel Calvary. Stephen died in the line of duty as the first Christian martyr and with a twofold petition that his spirit would be received by the Lord Jesus and that this sin would not be held against his malicious murderers. James the apostle, with ten years of kingdom service to his spiritual credit died at the cruel hands of Herod Agrippa I. He was the first apostle to die for the Christian faith. Paul concluded approximately three decades of distinguished service for the Master and met death as one who had fought a good fight, had finished the course and had kept intact the holy faith. (2 Tim. 4:7.) It is therefore no wonder then that the crown of righteousness loomed so brightly and with such surety in his future. Antipas is mentioned in only one verse of the Bible's 31,102 verses. Yet Christ spoke of him as "my faithful martyr, who was slain among you, where Satan dwelleth." (Rev. 2:13.) He died faithful to the Master's trust. John pronounces a heavenly benediction upon those who "die in the Lord." (Rev. 14:13.) But to die in the Lord means we have to come first into him and then remain in that relationship until death. Only then can we be assured of dying in the Lord.

None of us knows the day of his death. With Isaac of old each of us can truthfully say, "I know not the day of my death." (Gen. 27:2.) The way

we will die and its manner are yet wrapped in the mysterious future of uncertainty. Even those with present diseases of an incurable nature may be taken by another manner of death which they do not presently anticipate. However, some things can be said with certainty. Death ends our period of

preparation to meet the Judge in judgment. There will be no proclaimed messages offering salvation, extended invitations to the unsaved, confessions unto salvation or baptismal scenes in water for proffered pardon on the other side of death. The only baptismal scenes then will be in hell fire

which is how John described eternal punishment in Matthew 3:11-12. Now you can believe Christ, repent of sins, confess that precious name of the lovely Lord and be baptized unto the remission of past sins. Such now will bring present redemption. However, redemption will not be available for the

non-Christian on the other side of death. Now you can live soberly, righteously and godly with a view toward being prepared for heaven. On the other side of death there will be no opportunity for the cultivation of Christian character. As you read this final article on "The Bible Doctrine of Death", are

you ready to close your eyes in the sleep of death? If not, delay no longer. Time waits for no man. Death will not always be distant. Right now each can say that "there is but a step between me and death." (I Sam. 20:3.) Every moment; it is a moment that could have been spent in preparing for judgment and the hereafter. Now is the time for preparation—tomorrow may be too late, or may not even be.

Several years ago this writer closed a gospel meeting in a Tennessee community and used basically the same material as presented in these six articles. A young gospel preacher from a neighboring congregation visited the service that night and led the main prayer. We had been close friends for years. He listened attentively as this writer presented the solemn picture of death as delineated within Holy Writ. Neither of us realized this would be the last time we would see each other alive. Before that year ended a telephone call came informing me that this young man and his son were killed in an automobile accident as he was taking the child to school. We spoke at the dual funerals for this fine Christian man and his youthful son. This could be the last article this writer will pen. Before it reaches the printed page the writer could be in his tomb. It might be the last article you will ever read. With what dispatch therefore should we be making ourselves ready to meet Death when he crosses our threshold or the Lord Jesus were he to come in your lifetime.

WORDS of TRUTH

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GUS NICHOLS

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Sources Of Religious Error

Jesus said unto the unbelieving Sadducees of Palestine, "Ye do err, not knowing the scriptures, nor the power of God." (Mat. 22:29.) The scriptures taught that God is the God of Abraham, Isaac and Jacob, but not the God of the dead, "but of the living". (Mat. 22:23-33.) Therefore, as to their Spirits, those old patriarchs were still living. The soul does not die, as does the body. (Mat. 10:28.)

These Sadducees erred "not knowing their scriptures" on this point. They also erred "not knowing" the "power of God"—the power of God to change our vile bodies in the resurrection, so that there will be no marriage relationships in the future world. (Phil. 3:20-21.)

Many err today through ignorance of the scriptures. They neither know what the scriptures say, nor what they mean. There are many sources of this type of religious ignorance.

1. Many so doubt the very existence of God that they do not give any time to thinking and meditating upon the fact of his existence. They neither believe that God is, nor that he is a rewarder of those who diligently seek him. (Heb. 11:6; Psa. 14:1.) They would think a man to be a fool who would suppose that their county court house had no builder, but just happened to exist. "Every house was builded by some man, but he that built all things is God." (Heb. 3:4.) God is to be understood by the things seen round about us. (Rom. 1:20.) Our earth and all things in it came from the creative hand of God, and not by accident and chance. The house proclaims its builder, and the earth, and all in it, proclaim their Maker. Then the Bible further reveals God and his will unto man. (2 Tim. 3:15-17; 2 Pet. 1:20-21.)

2. Ignorance of the scriptures robs one of all the restraining and wonder-working power and influence of the word of God. (Heb. 4:12; Rom. 1:16.) David said, "Thy word have I hidden in mine heart, that I might not sin against thee." (Psa. 119:11.) The word works effectually, but not in those who are ignorant of it. (1 Thes. 2:13.) Those who crucified Jesus did it because of their ignorance of the scriptures. (Acts 3:19; 1 Cor. 2:8.) Paul persecuted the church because of his ignorance of the scriptures. (1 Tim. 1:13.) Paul's letter to Timothy was intended to help him to behave himself. (1 Tim. 3:14-15.) John wrote to keep young Christians from sinning. (1 Jn. 2:1.)

3. Ignorance of the scriptures caused those Sadducees in the texts under consideration to doubt the resurrection and future life. (Mat. 22:23-33.) Ignorance is the greatest curse of



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humanity.

4. Many are ignorant of the scriptures because they doubt the truth, integrity and inspiration of the Bible. They have no faith in what the Bible teaches. "Abraham believed God", and Nineveh "believed God", and Paul said, "I believe God, that it shall be even as it was told me." (Rom. 4:3; Jonah 3:4-5; Acts 27:25.) They believed what God said. No one can "believe God" and doubt or deny what he says in his word.

5. Many others are ignorant of the scriptures because of their prejudice—because they read what they do read with a closed mind, determined in their sinful hearts not to be affected by what they read. They close their eyes against the truth. (Mat. 13:15; 2 Cor. 4:3-4.) They stop reading and listening to keep from believing the truth. They have no love for truth and facts. They rather believe the devil's lies than the Lord's truth. (2 Thess. 2:8-12.) They rather follow their own darkened and foolish hearts than to follow the Lord Jesus Christ and his doctrine. (Mat. 16:24; 2 Jn. 9-11.) They rather listen to some preacher who tells them what he "thinks" about religious matters than to listen to what God, in his word, "says" about such matters. God's infinite wisdom is foolishness unto them, they are so conceited in their own wisdom and ignorance. (1 Cor. 1:18-31; 3:17-19; Isa. 55:8-9; Prov. 21:2; 28:26.)

6. Some others "are ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7.) Being "smart Elic's", they "wrest (twist and turn about) the scriptures to their own destruction." (2 Pet. 3:16.)

7. Others do not know the scriptures because they have been made to believe by false teachers that the Bible teaches all sorts of contradictory doctrines, and means one thing to one, and entirely something else to another, and that God never intended that we see the Bible alike. But God is not the author of confusion. (1 Cor. 14:33.) He is not, therefore, the author of a contradictory Bible. These people would be insulted if a lawyer were to say he could prove anything in court that he wanted to by them. Yet they blasphemously say this about God and his testimony in the Bible. The Bible teaches a harmonious system of truth, and is pure as silver tried in the fire seven times. (Psa. 12:6.) "Thy word is truth." (Jn. 17:17.)

8. Many are ignorant of the scriptures because they do not "rightly divide the word of truth." (2 Tim. 2:15.) They do not know that God has spoken unto us in the New Testament by His Son, and that we are not under the law of Moses. (Heb. 1:1-2; Jn. 1:17; Col. 2:14; Eph. 2:14.) They do not know that the last will and testament of Christ did not go in force until after his death. (Heb. 9:15-17.) They do not know that we are to come to the Book of ACTS to find the church set up under the great commission, and how to become members of it. (Acts 2.) They do not know that we must come to the letters to "The churches of Christ", and to individual Christians, beginning with Romans, in order to find our full duty as Christians and how to worship in the church of the Lord. They "do err, not knowing the scriptures."

9. Many others err because they will not get them a concordance in which every word is catalogued with the various passages on a subject connotated under a given word and then believe and accept at full weight every verse on a given subject. They believe and accept those verses saying faith is necessary, then reject and ignore all those verses teaching that repentance and baptism are also necessary. (Rom. 5:1; 6:3-5; Mk. 16:15-16; Acts 2:36-41, 47; Acts 22:16; 1 Pet. 3:20-21.) They will say Crispus believed, (Acts 18:8) then deny another verse saying he was baptized. (1 Cor. 1:14.) They will say "The baptism of repentance" was not performed by man, (Mk. 1:4; Lk. 3:3), then deny the statement that it was administered by John. (Acts 19:4.) They read the Bible to accept what they like, and what they can twist into supporting their preconceived doctrine, and treat all those scriptures contradicting their false ideas as thought the devil put those scriptures in the Bible by some sort of hocus-pocus trick. They have no proper reverence and respect for the Word of God—for the scriptures.

10. Many of them love their sins and are prejudiced against any effort to get them to

change, to "REPENT . . . and be converted that their sins may be blotted out." (Acts 3:19.) They would have loved Christ if God had sent him to tell them to stay in their sins and go to heaven, instead of sending him "to turn away every one of you from his iniquity". (Acts 3:26.) Many hate the Bible for the reason that it is the only Book in the world which will not let them alone.

11. Others err through ignorance of the difference in specific and generic law. Liberalism trifles with the specific laws of God—they add to, subtract from, and substitute something else for what God has commanded. They have no proper respect for the word of God. They are so conceited as to think they can improve upon the will of God, as revealed in the scriptures. They change God's plan of salvation in the New Testament, and substitute their own plan, at least in part. They pervert the gospel. (Gal. 1:7-9.) They pervert the worship, also. (Jn. 4:23-24; Acts 2:42; Acts 20:7; 1 Cor. 16:1-2; Rev. 1:10.)

12. Radicalism, and anti-ism trifles with generic law, and treats it as if it were specific law. They operate in the realm of human liberty, forbidding what God has made a matter of option, choice, or liberty. (1 Tim. 4:1-5.) Judas Iscariot was a radical, and condemned Jesus and the woman who anointed him for his burial. According to Judas, she sinned in doing something permitted under generic law which simply required disciples to do good. He said she should have sold it—first turned it into money—then given it to the poor. Judas thought it was an awful waste. Jesus commended her, and condemned Judas for his anti laws, and for trying to legislate for God, and for treating generic law as if it were specific law. (Km. 14:1-9; Jn. 12:1-6.)

13. Many err now not knowing the scriptures concerning Generic law, and that divinely approved examples under such law are authority, but optional authority. We do not have to travel as did the apostles in their approved examples; neither do we have to use their methods of teaching. We may use radio, TV, etc. However, being under the law of liberty under generic commands, we may also use their methods when we think it expedient to do so.

14. However, we are to obey all specific law given by the Lord, and follow all approved examples under that kind of law. Let us not err "not knowing the scriptures, neither the power of God". (Mt. 22:29.) Wilful ignorance of the scriptures is wilful sin. (2 Pet. 3:1-15.) It shows a wicked heart and an inordinate love for sin and error. (Jn. 3:19-22.)

Letter To Gus Nichols

BOGALUSA, LOUISIANA 70427

June 9, 1969

Gus Nichols

Sixth Street Church of Christ

Jasper, Alabama

Dear Brother Nichols:

I wish to let you know that I rejoice with you and the thousands of others in the recognition given you on Friday, June 6, in Montgomery, Ala., in your being AWARDED THE DOCTOR OF LAW DEGREE by Oklahoma Christian College, also, that you have a building at ALABAMA CHRISTIAN COLLEGE named in your honor on that day.

It is so wonderful that you have been able to bring so many blessings to such a large number of people during your life of preaching and Christian living. I know that Sister Nichols has been a great inspiration and encouragement through all of these years.

Had it not been for your help and encouragement, I might have never gone on preaching the gospel. A few thousand copies of "THINGS OLD AND NEW IN RELIGION" have gone into many homes, into some other languages, into many class room discussions, and over many radio stations (even behind the iron curtain) as a direct result of your influence. The 125,000 copies of the twenty-four quarterlies for the Junior High and Senior High School students in the Bread of Life Bible Study Series are the outcome of your grounding me in the truth of the gospel. The Lord

(Continued on page 4)

There Is One God

There is one God. There is also one Spirit and one Lord Jesus Christ. (Eph. 4:4-6) This, with literally hundreds of other Scriptures, kills the "Jesus only" theory. This completes the sacred seven basic features of the Christian religion. One body, the church; one Spirit, one hope, ONE LORD, one faith, one baptism and ONE GOD and Father of us all. Which of the seven would you compromise? Would you give up the idea of ONE GOD? ONE LORD JESUS CHRIST? ONE BAPTISM? Surely no one who places his trust in the Lord would be willing to sacrifice a single one of them for any reason whatsoever. In the true and best sense there can never be to us gods, lords, faiths or baptisms, for the same Lord tells us of each that there is ONE.



VIRGIL BRADFORD

idols. In the wilderness Israel sinned in making a calf of gold and worshipping it. (Ex. 32:8) Catholics continue to be the idolatrous people as they worship their images, their "saints," and so on. But there are other gods that we must guard against.

THE GOD OF EASE

We are living in an age of gadgets, conveniences, automatic shifts, automatic washers, etc. Yet we seem never to have time for really important things. Industrial workers want more and more for less and less work. We hear about a guaranteed wage, in one industry the astounding sum of \$18,000 per year whether they work or not!!! Like the Epicureans, we want more idle time, more vacations, more time off with pay, as pleasure becomes the chief aim in life. But the Lord wants workers. He gave Adam and Eve work to do. God himself is a worker. One of the dangers of widowhood, according to the Scriptures, is idleness. (I Tim. 5:11-13) Furthermore, the Lord has decreed that those who will not work should not eat. (II Thes. 3:10) Those who can work, but won't, are not fit to live, as you can see from this verse. Laziness, idleness, slothfulness are all condemned of God. When the desire for ease and pleasure hinders our service to God, we become idolaters.

The brethren in Thessalonica have given us a fine example, and something that we have not emphasized as we should. Paul said to them, "—ye turned unto God from idols, TO SERVE a living and true God." (I Thes. 1:9) Could our failure to understand this principle be the cause of the difficulty with which we get church members to work?

THE GOD OF MONEY

"Ye cannot serve God and mammon." (Matt. 6:24) "Where your treasure is, there will your heart be also." (Lk. 12:34) "But they that are

mindful to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the LOVE OF MONEY is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (I Tim. 6:9-10)

Every conceivable sort of sin has been committed for money. Some will lie, cheat, murder or sell out to Satan body and soul,—for money. Nowhere in God's word is money condemned, only the love of it, and the misuse of it. Abraham, David, Solomon and many others have been wealthy, but in no instance has one ever been condemned for having money. Greedy hoarding of money is sinful and is a hindrance to the Cause of Christ. When we withhold from God our contributions to use on needless things we are bordering dangerously on idolatry and many "things" tend to become our God.

GODS OF LUST AND FORCE

Making a long story short, the lusts of the flesh and armed might have long been gods of many in the world. Israel lusted after evil things in the wilderness. (Ex. 32) Simon lusted for power over men. (Ac. 8:18) Paul describes some "whose god is their belly." (Rom. 16:18) Yes, lust and passion may become our gods.

Armed might and physical force are the gods of many. Israel trusted in horses and chariots rather than God; they looked to Egypt for help instead of looking to Jehovah God. (Isa. 30:1f; 31:1) What a tragic thing it is for a nation to suppose they are secure with vast stock piles of weaponry while they forget God! "The wicked shall be turned into Scow, and all the nations that forget God." (Ps. 9:17) Ships, planes, missiles and men cannot save our nation without God. (Cf. Jer. 18:7-10 and Ezek. 14:12-14)

The list of "things" that men serve could be extended, but these are enough to indicate that we have a problem, and that problem is in allowing the things of the world to push God out of our life.

What's Wrong With Your Son Becoming A Preacher?

MRS. ROBERT R. (IRENE) TAYLOR JR.
Ripley, Miss.

On a recent visit to one of our Christian campuses this writer overheard a conversation which disturbs me greatly. Two mothers were discussing the educational field of study of their respective sons, presently students at the college. One mother proudly related that her son planned to be a preacher of the gospel and asked if that were the plans of the other boy. Quickly the second mother replied, "Oh, no! I wouldn't want MY son to be a preacher!" If this were an isolated case it would be sad enough, but the writer has encountered this same attitude all too frequently. This prompts me to ask those mothers who feel thusly, "Just what is wrong with your son becoming a preacher?"

Reflection on this attitude makes me ponder whether or not our "preacher shortage" might be laid, in part at least, at the feet of many Christian mothers! Why should we object to our sons giving their lives in such service for the Lord? Are material things REALLY that important to us? It is true that preachers do not command salaries comparable to that offered in the professional world, but if space permitted, many compensations could be listed which preachers enjoy that money just cannot buy.

Two of the most beautiful examples of motherhood related in Biblical writing are Hannah and the grandmother-mother team of Lois and Eunice. Inspiration records the fact that Hannah, in her strong desire to have a child, made a vow to the Lord. In I Samuel 1:11 we read, "... O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, THEN I WILL GIVE HIM UNTO THE LORD ALL THE DAYS OF HIS LIFE, and there shall no razor come upon his head." (Emphasis added.) When Mother-love is as strong as God intended many of us would find this vow difficult to keep; but Hannah was a woman of her word. "And they slew a bullock, and brought

the child to Eli. . . For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also have I lent him to the Lord, as long as he liveth he shall be lent to the Lord. . ." (I Samuel 1:25, 27-28.) Verse 23 of this chapter tells us that this took place when the child was old enough to wear. Although this was likely at an older age than is the custom now, the lad was still referred to as the "child Samuel" in later chapters.

Paul finds occasion (or thanks to God for Timothy when he calls to remembrance "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (II Timothy 1:5.) Without doubt this early training enabled Timothy to be a more effective servant with Paul. It is entirely possible that the idea of serving Christ as a gospel proclaimer was planted in childhood by a godly mother and grandmother. What better time to begin such encouragement? Timothy knew the scripture from a child. (2 Tim. 3:15.)

None among us would rightly choose to dictate our son's vocation but it seems that when our sons determine to devote their lives to proclaiming the "good news" of Jesus we should find cause to rejoice and never discourage them. How differently would the account of Samuel's life read if Hannah had broken her vow. As Christian parents, don't we have an unspoken agreement with God to rear our sons and daughters to be mature and don't burden your son with stipulations. It is equally sad to hear parents say, "I want my son to preach — BUT — I don't want him to go too far away." When he decides to go into a hard mission field, whether on the mainland or abroad, be proud of his courage! Don't make the mistake of one couple who instructed their preacher son-in-law not to leave the mainland! Can't you imagine how Timothy would have felt if Lois and Eunice had told him to work with Paul, but don't go beyond the interior regions of Asia Minor!! We Christian parents need to learn to

(Continued on page 4)

THE GOD OF SELF
Atheists are their own gods. They claim that there is no God, but how do they know this? There is only one way that they could know there is no God and that would be for them to be God. Otherwise, the one thing they might not know is that there is ONE GOD. No one but a fool would say, or even think, that there is no God. (Ps. 14:1) King Herod allowed the people to glorify him as a god. (Ac. 12:22-23) Because he accepted the glory and robbed God of his glory an angel of the Lord smote him so that he died. Hitler with his race of "super men" evidently bordered on exalting himself as if he were God. Before World War II the Japanese rulers allowed themselves to be worshipped and served as gods. The popes of Rome for centuries have been acclaimed "Lord God, the Pope." Such blasphemy sounds strange to a Christian and to those who believe the Bible as the word of God. But this illustrates the fact that in the world there are "gods many."

IDOLATRY AN OLD PROBLEM

The awfulness of idolatry is vividly set forth in this: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; Noses have they, but they smell not; They have hands, but they handle not; feet have they, but they walk not; Neither speak they through their throat. THEY THAT MAKE THEM SHALL BE LIKE UNTO THEM: YEA, EVERY ONE THAT TRUSTETH IN THEM." (Ps. 115:4-8)

Men have worshipped just about everything imaginable. So serious was the sin of idolatry that those under Moses' law were stoned to death for the same. The people of Canaan were driven out because of idolatry and wickedness. (Deut. 17:2-5; Lev. 18) They worshipped the sun, moon and stars. Every sort of animal and creeping thing became an object of worship. The ten plagues sent against Egypt was a stroke of God against their

Melchisedec A Type of Christ

FLAVIL H. NICHOLS
Winchester, Tenn.

Mentioned only twice in the Old Testament (Gen. 14:18; Ps. 110:4), Melchisedec is named in the New Testament nine times, all by the same writer. (Heb. 5:6, 10; 6:20; 7:1, 10, 11, 15, 17, 21.) In our first installment we noted that the personal history of "Melchizedek" (in the O.T.) is a mystery; likewise the pre-fleshly (Jn. 6:38, 62) existence of Jesus is a mystery—for he is DEITY. (Jn. 1:1-3, 14.) Also there are mysteries (I Tim. 3:16) about how he was made "in fashion as a man", (Phil. 2:8), with no earthly father. (Isa. 7:14 Matt. 1:18-23.) Let us note another comparison

MELCHISEDEC A KING

Melchisedec is introduced to us as "king of Salem." (Gen. 14:18) On Mount Zion stood the city of Jebus, "the same is Jerusalem." (Josh. 15:8; cf. Judges 19:10.) Later, on this same Mount Zion was erected Solomon's temple, of which we read: "In Salem also is his tabernacle, and his dwelling place in Zion." (Ps. 76:2.) Thus we conclude that "Jebus" and "Salem" refer to the same place. It has been suggested that the transition was easy from "Jebus Salem" to "Jerusalem," which name still is the most common for this city. Hence, Melchisedec was "king of Salem" (or Jerusalem)!

The very name "Melchisedec" means "King of righteousness." (Heb. 7:2.) Since the name "Salem" means "PEACE", we read that this honorable man was "King of Righteousness and after that also King of Salem, which is, King of PEACE." (Heb. 7:2.) Doubtless the very sequence of these titles is beautifully significant.

"It was God's purpose to make Jerusalem prominent above all other places in bringing about the reign of the 'Prince of Peace' (Isa. 9:6)." (R. Milligan on Heb. 7:2.) How fitting, therefore, that Melchisedec long ago reigned as "King of peace" (Heb. 7:2) as a type of Jesus Christ.

CHRIST IS ALSO A KING

Like Melchisedec, Jesus Christ is FIRST "King of righteousness." Jehovah "unto the Son . . . saith, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1:8.) Of Jesus is it affirmed: "Thou hast loved righteousness, and hated iniquity." (v. 9.) He demonstrated this truth when he required John (the immerser) to assist him to "fulfill all righteousness." (Matt. 3:15.) So Jesus is "King of righteousness;" and "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.) Righteousness must come first; then "peace" will follow.

The way to be "righteous" is demonstrated by Zacharias and Elisabeth, who "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Lk. 1:5-6.) All who obey God are subject to him who wields a "sceptre of righteousness." (Heb. 1:8; 5:9.)

"Behold a king shall reign in righteousness" (Isa. 32:1), for God said: "I will raise unto David a righteous branch, and a king shall reign and prosper." (Jer. 23:5.) The prophet Isaiah wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . the Prince of Peace." (Isa. 9:6-7.)

As Melchisedec was "King of righteousness" and "King of Peace," so also the Lord's dominion is the "kingdom" of "righteousness, and peace." (Rom. 14:17.) His gospel is the "gospel of peace." (Rom. 10:15; Eph. 6:15.) Followers of the "Prince of peace" (Isa. 9:7) must, like him, be "peacemakers" (Matt. 5:8), and must "follow after the things which make for peace." (Rom. 14:19; cf. Heb. 12:14.) This is not to be 'peace at any price' (Matt. 10:34-39); for 'The wisdom that is from above is first PURE, THEN PEACEABLE . . ." (Jas. 3:17.) There must be no compromise of the truth with error, even in pursuit of peace!

JESUS IS KING NOW

On Pentecost the apostle Peter described David as "a prophet, and knowing that God had sworn

with an oath to him" (David). "that of the fruit of his" (David's) "loins, according to the flesh, he would raise up Christ to sit on his" (David's) "throne." (Acts 2:30.) The reign of Christ on David's throne is thus associated with his resurrection from the dead—not his second coming! He was "raised up" to sit on David's throne! He is not to "descend" or "come down" to sit on it! Hear the apostle Peter further: "He" (David) "seeing this" (the raising up of Christ to sit on his throne) "before" (before it happened) "spoke of the RESURRECTION of Christ" — not his Second Coming!!! (v. 31.) Peter further testifies of Jesus: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" — that is, Jesus has received from Jehovah the very thing that the Holy Ghost promised (through David)—which is: "He would raise up Christ to sit on "David's throne." (v. 30-32.) Jesus has therefore received this promise, and now sits and rules on David's throne! Melchisedec was KING—and so is Jesus.

Christ has a kingdom now! Paul wrote that he and Timothy, together with the brethren at Colosse, were by God translated "into the kingdom of his dear Son." (Col. 1:13.) Another apostle wrote: "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ . . ." (Rev. 1:9.)

Caesar ruled over the bodies of men; Christ rules their souls, for his is a spiritual reign. To Pilate he responded: "My kingdom is not of this world." (Jn. 18:36.) He called his "kingdom" his "church." (Matt. 16:18-19.) Since the Pentecost day of Acts 2 Jesus has been ruling and reigning on David's throne (v. 30-38), and he will continue to reign until the last enemy (death) shall be destroyed. (I Cor. 15:22-24.) This will be accomplished when he raises all the dead (Jn. 5:28-9), and prevents death from seizing anyone else. At his second coming Christ will not begin to reign; rather, he will then "deliver the kingdom to God." (I Cor. 15:24.)

Truly, Jesus is king now! The world is his territory. (Matt. 28:19-20.) The gospel is his law. (Rom. 5:2; Matt. 28:20.) The church is his kingdom. (Matt. 16:18-19.) We plead with you to "set apart in your heart Christ as Lord." (I Pet. 3:15.) Bring into captivity "every thought to the obedience of Christ." (2 Cor. 10:4-5.) Like Melchisedec of old, Jesus is "KING."

(Next: Both are priests.)

The Responsibility of Youth

JACK WELCH

In our society, adolescence covers nearly a decade and is extremely trying for all involved. The young people are trying to grow up, to adjust to the society, to prepare for service, to control their own lives, but are both helped and frustrated by the church, their parents, and themselves. Each of these three groups bears a certain and distinct responsibility to youth in God's sight.

1. THE ENTIRE CHURCH HAS A RESPONSIBILITY, in that we are to bear "one another's burdens." (Galatians 6:2.) The elders have a special responsibility in that they are to feed and watch over "all the flock" over which the Holy Ghost has made them overseers. The church then should see that proper leadership and instruction is provided for the young, that maturation is achieved by using the young people in important areas of worship and work. Furthermore, a distinct attempt to guide the recreation of the young people should be made — positive suggestions for wholesome activities should outweigh negative prohibitions, and needless stumbling blocks to their development should be removed.

2. PARENTS HAVE A RESPONSIBILITY to

bring up their children "in the nurture and admonition of the Lord". (Ephesians 6:4.) They should instruct their children in the ways of God and see that their energies are properly channeled. Parents can do much by opening their homes to other young people, by initiating wholesome recreational activities, and by encouraging their own children to attend those activities which are planned by other Christians and are of an uplifting nature.

3. THE YOUNG PEOPLE THEMSELVES MUST KNOW that if they are not faithful to God, they themselves will suffer everlasting punishment. Their stake is therefore great in learning how to live a godly life. Young people should take Paul's admonition seriously and be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity". (I Timothy 4:12.)

4. IN CONCLUSION WE CAN SAY that the entire congregation should cultivate patience in dealing with the young, and in turn, the young should cultivate patience and not become bitter with the indifference of the adult members. With this attitude, the Lord's work will prosper and the soul will not be frustrated, and lost, but will be edified and saved.

Letter To Gus Nichols

(Continued from page 2)

willing, I hope to complete preparation within two years on a VACATION BIBLE SCHOOL series—entitled "RELIGIOUS PEOPLE WHO BECAME CHRISTIAN". This will involve a study of two conversions in Acts each day of a five day Vacation Bible School. I plan to write a tract on each of the conversions to be passed out—one a week for ten weeks in the vicinity of the Bible School—plus one tract for the summary of all the conversions. The eleventh tract is to go into each home during the week of the Vacation Bible School.

TEENAGE RADIO BIBLE CLASS, a thirty minute program in which young people are used, is presented as a public service over three stations each Saturday, covering a good portion between Jackson, Miss. and Baton Rouge and New Orleans, La.

Please pray that the Lord's cause will grow here. Kindest regards to Sister Nichols. In Christian Love,

HOYT BAILEY

What's Wrong With Your Son Becoming A Preacher?

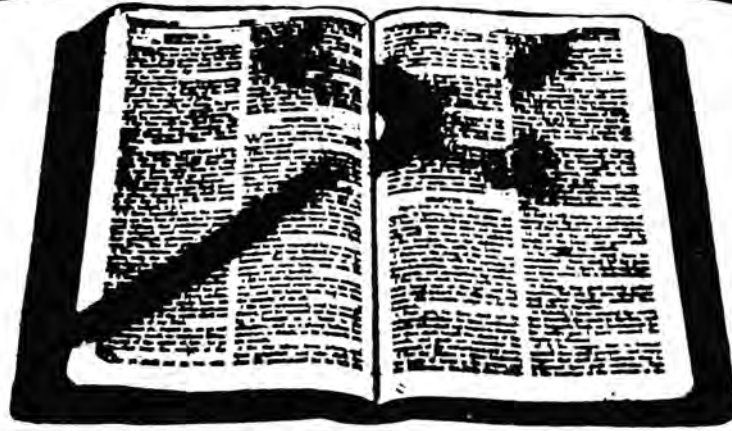
(Continued from page 3)

forget our personal desires and give our preacher-sons free rein. Where would we be if everyone generations ago had shared this philosophy? How grateful we are that there were and are those who continue in spite of discouragements.

My prayer for the church is that we may have more mothers like Hannah and Lois and Eunice. These mothers didn't lack in love for their children. To the contrary, they loved their sons ENOUGH to give them to the Lord. This takes a special kind of love. It takes a love willing to sacrifice the joys of close family associations. It is the writer's contention that when we have more such mothers we will have more preacher sons.

What has been said of our sons may, in a sense, be applied to our daughters. As a preacher's wife, I am often asked if I would want my daughter to marry a preacher or our son to give his life to preaching. My answer is that I hope they will have enough love for the cause of the Lord to want to be active workers in the kingdom and if that includes the role of preacher or preacher's wife I will feel proud and honored. There is great satisfaction to be found by those willing to share the joys and sorrows involved in proclaiming the gospel. Let's encourage our children to enter this field of service and never be guilty of discouraging them in any realm which would glorify God and spread his kingdom.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, JUNE 27, 1969

NUMBER 208

"Clothed, And In His Right Mind"

The New Testament contains three accounts of the expulsion of the Legion of demons from the pathetic Gadarenes. These are located in Matthew 8:28-34, Mark 5:1-12 and Luke 8:26-40. Matthew says there were two of the demoniacs whereas Mark and Luke mention only one. Contrary to infidelity's blatant claims that such constitutes a Biblical contradiction we quickly observe that Mark's and Luke's mention of just one does not preclude there being two. Matthew states there were two and that forever settles the matter. Mark and Luke simply omit reference to the other one who is adequately mentioned by Matthew. Perhaps they chose the one who was the more fierce of the two. There is no contradiction in these accounts.



ROBERT TAYLOR JR.

bodies. The darkest chapter in King David's life had for its introduction a woman who needlessly exposed her body for public view. Bathsheba still has many modern daughters who by showing their naked or semi-nude bodies lead men to lust, commit immorality and finally to reap eternal damnation. A nation filled with God fearing women who dress and act modestly could do more to lead this country toward writing a new and much needed chapter of purity and morality than any one thing we can imagine.

America is rapidly traveling the road toward such recklessly daring immodesty that decent people all over this country are fearfully alarmed for the moral survival of our nation. No generation of Americans has ever worn less clothing while appearing in public places than the "in" group of this morally bankrupt decade. The modern mini style in dresses and skirts is absolutely too far from the knee in the wrong direction. Ladies and young girls who wear such are not even modest when standing much less when sitting. Low cut blouses and dresses, skin tight outfits, shorts which expose much more of the legs than they cover and the excessively brief attire characteristic of the mixed swimming group all add up to the public shame of a naked-minded nation on its way to lower and lower forms of moral bankruptcy and sensual depravity. A nation is not in its right mind at all when it willingly condones and shamelessly practices such. Who will affirm that a nation marching rapidly toward shameless nudity is in its right mind? He who thinks this is right, is in his wrong mind.

We have preached, taught and written against immodest apparel for many years. It is indeed shameful that some who profess to be Christians are frequently guilty of wearing about as little in public as any child of Satan. Women who dress in such fashions are openly demonstrating that they regard Satan's standards more highly than they do the Lord's law. If not, why not? We have had sisters in the church tell us to the face that nothing we could say from the pulpit or with the pen would change the brief garb in which they and their young daughters appeared in public places. Sisters, this issue is not between you and the preacher! It is between you and your God and you had better think twice before treating his law of modesty with daring contempt. You cannot break his law demanding decency with impunity. Those who fail to learn this lesson in this life will learn it too late in the day of final judgment. Your soul and the souls of men who might be influenced by your daring lack of feminine propriety are at stake. Christian women, you need to realize that the average man of today's world is not like the pure-minded Job who had made a covenant with his eyes lest he look and think lustfully upon a woman. (Job 31:1.) If you dress in such fashion as to provoke that lustful look and lascivious thought

in a man's mind, you stand guilty before the God of heaven. Do you think you can go to heaven when you spend your life deliberately provoking men to have ugly thoughts toward you by your indecent dress?

Christian women, for the sake of the Lord, the church and the moral stability of our own future, show the world what Christianity will do for decency in dress habits. Buck the styles of the day if need be but remember it is much better to go to heaven decently clothed than to be lost and lead others to damnation also by catering to the lascivious styles currently in vogue. Satan, and never the Christ, prompts men and women to desire to show the looking world nearly all their bodies, or as much as civil law will allow! God, Christ, the Bible and all people in their "right minds" are for modesty and decency in thought, speech, daily deeds and dress habits while before the public eye. Christ and Christianity need to be kept uppermost in mind in the selection of one's wardrobe.

There Is One God

Though there is but one living and true God what we serve becomes a god to us. Men who reject God Almighty are without excuse. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19:1) In agreement with this Paul wrote, "For the invisible things of him from the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that THEY MAY BE WITHOUT EXCUSE."

(Rom. 1:20) So God is evident everywhere in all creation. We cannot open our eyes and behold the wonders of nature without seeing the handiwork of God, the Living One.

"Every house is built by some one (some person); but he that built all things is God." (Heb. 3:4) If you were told that in a certain isolated section of wilderness that no man had ever penetrated its borders and you then went into that place and found a house you would say, "There has been some man here, for here is a house that



VIRGIL BRADFORD

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WORDS of TRUTH

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GUS NICHOLS

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The Reality Of God

GUS NICHOLS

One cannot please God without first of all believing that He is, that He really does exist. (Heb. 11:6.) The evidence of the existence of God must be very strong and convincing to honest hearts, or else belief would not have been required of all, and the lack of it so severely condemned. (Mk. 16:15-16.)

NATURE PROVES HER MAKER

Even those without the Bible are without excuse for being heathen. Paul says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20.) The heathen had drifted away from the original revelation which said: "In the beginning God created the heaven and the earth." (Gen. 1:1.) The book of nature reveals God and shows his hands have been at work. "The heavens declare the glory of God; and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard," (Psa. 19:1-3.) Yes, the still small voice of nature cries out that there is a God who created and made all things. Intelligent human beings are unable to fully ignore this testimony on behalf of the reality of Jehovah God.

FOOLISH TO DENY ALL REALITY

Some have been so foolish as to deny the reality of the existence of all things, even the existence of the earth and the universe and their own existence, in order to get rid of the fact of God Almighty. They claim that we are deceived by our senses and conscience, and contend that we only think we exist, and that everything is a mere illusion—that we have only an imaginary world. One can hardly be considered honest who will deny the existence of all things, even his own existence, in order to deny the existence of Almighty God. This theory tacitly admits that if there is a real universe, then God made it, and controls it. This illustrates the scripture which says, "The fool hath said in his heart, There is no God." (Psa. 14:1.)

DID ALL THINGS COME FROM NOTHING?

There is a theory that the universe, the earth and man rose up spontaneously out of nothing and had no Creator or maker. This theory is forced to the conclusion that the blind forces of nature, guided by no intelligence, by mere accident and chance produced all things as they are, and that blind chance is at the steering wheel of the

universe, directing in all matters.

Who could believe such unreasonable theories? Believing scientists tell us there are millions of essential combinations of material things and circumstances necessary to the formation of the universe and man, the lack of any of which would have made the existence of the universe and man impossible, and therefore, on that postulate we would have had no universe nor man.

The universe could not have risen up out of nothing spontaneously. Real scientists deny that something can come from nothing, and say "Out of nothing comes nothing." If there ever had been a time in the long, distant past when there was nothing in existence, there never could have been anything in existence. For a great big nothing which did not exist and could not function or do anything, could not have so functioned, and so performed as to make itself into something. How could nothing so function as to design and make itself into something? Something has come from SOMETHING all the way back to God, the great, eternal and original BEING who created and operates his universe. (Gen. 1:1.) David's statement of God is very reasonable and satisfactory. He says, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psa. 90:1-2.) Yes, God is as "everlasting" in the far distant past, as he will be in the future. (Rom. 16:26.) He always has been, and will always be. Everything has come from this "Eternal God." (Deut. 33:27; Rom. 1:20.) All infidels think man is the supreme being, or intelligence, in the universe. But man could not have made himself, much less the great universe and all that is in it.

ALL THINGS CAME FROM GOD

Instead of life coming into existence by accident and chance, life has come from life all the way back to God the LIVING ONE. All life that we know anything about has come from antecedent life. The theory of spontaneous generation, that life came from dead and lifeless matter, (and without any background design or intelligence), is mere theory, and is not science. It is false science. (I Tim. 6:20.) Honest scientists have always confessed that they "know absolutely nothing about the origin of life." Professor Edwin Conklin, Biologist of Princeton University has well said, "The probability of life originating from accident is comparable to the Unabridged Dictionary resulting from an explosion in a printing shop." He might have said as much about the origin of the universe itself.

ONLY LIFE AND INTELLIGENCE COULD CREATE LIFE

While traveling in Egypt one of our guides expressed a doubt about the existence of Jehovah God. He contended that man is about to create life, and if and when he does, there can be no more faith in God as a CREATOR. He was surprised when I told him that such would not weaken my faith one whit in the Bible account of creation. Then he was somewhat shocked when I explained the matter in its true light. (1) I reasoned that it takes great intelligence to create life—more intelligence than the combined intelligence of the whole world up to now. This is an admitted and undeniable fact. (2) Then I contended that it took more intelligence to create the first and original life in the beginning, with all of its potentials and possibilities, than it would take to merely create some tiny living cell now, which would likely never amount to anything. (3) This proved God—the intelligent one—was back of all things. Life never has come into existence without intelligent causation—without a great designer and MAKER—ALLMIGHTY GOD!

LAWS OF NATURE CANNOT CREATE

If it be contended that the laws of nature produced the universe and man, we reply that this is THEORY, and not SCIENCE. Real science can only tell us something of the laws of nature now, and how they operate now, since the origin of the universe and nature's laws. Science knows nothing of the laws of nature and their workings before the universe and man ever existed. It is a contradiction to say the universe rose up out of nothing, and was the first thing to ever exist, and then argue that the laws of nature were first, and were designed

without a Designer, and were made without a Maker, to operate UPON NOTHING so as to make out of it SOMETHING—a great universe and man. Laws imply intelligent arrangement, system, order and regulation of things, and can never exist without a law Maker in the background of the picture. How could there have been "Laws of nature" BEFORE ANYTHING ever existed so as to raise up a universe out of nothing?

NOTHING EVER MADE ITSELF

Nothing ever made itself—out of nothing! How could a thing which did not exist, nor move nor think—a thing which was only a big nothing—a thing which WAS NOTHING and could DO NOTHING—how could such a BIG NOTHING so function and operate as to make itself INTO SOMETHING? If this is foolish, then how could a nonexistent universe, which was nothing, and at a time when there was nothing,—how could such a nothing which could do nothing make itself rise up out of nothing and become the universe? How could the universe have created itself out of nothing when there was no universe in existence so as to create anything?

THE HOUSE ILLUSTRATION

The Teleological argument made by the Hebrew writer is unanswerable. It contends that there is reason and design in the universe and all things about us. The Bible puts the argument in these words, "For every house is builded by some man; but he that built all things is God." (Heb. 3:4.) No house has ever come into existence without a designer and builder. The blind forces of nature, guided by no intelligence, as in earthquakes and tornadoes may destroy whole cities, but "every house is builded by some man." The house proclaims its builder. All know the man existed when they behold the house—his handiwork. Just so, "He that built all things is God." God made the man. (Gen. 2:7.) As the watch was made by man and began to run and tick away the time, so God made man and started his heart to ticking—and here we are! Seeing, hearing, smelling, feeling, tasting, the brain, the nervous system, the digestive system, the reproductive system, the "miracle of birth", and of this and infinitely more proves man was designed and made. I was thinking today while eating my lunch that my swallowing machine did not come into existence by accident and chance. No great machine ever just happened—even this typewriter. Well, man is a millionfold more wonderfully made! God created and made all things. (Gen. 1:1; 2:4; Psa. 33:6-9; Prov. 3:19; 8:22-30; Jer. 27:5.)

DESIGNED THE EARTH TO BE INHABITED

When God created the earth, (Gen. 1:1), he "hung it upon nothing". (Job. 26:7.) That is, He constituted it a spaceship, operated by remote control and made a man to dwell upon this ship in orbit around the sun once each year. Now we are away up here in space with stars millions of miles away round about us. We are held up by the powerful word of God, which we call gravity. (Heb. 1:1-3.) "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He that established it, He created it not in vain, He FORMED IT TO BE INHABITED." (Isa. 45:18.) If God had made the earth too small and too light, or too big and too heavy, we would have been, with our spaceship, too close to the sun, or too far away, and in either case the earth could not have been inhabited. It had to be so designed as to be precision-made. Hence, we read that God, "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." (Psa. 40:12.) This is reasonable as well as scriptural. As every stitch that a mother takes in preparation for her coming baby is a stitch of love, so every move God made in creating this earth and all therein, was in loving preparation for the coming of man to inhabit the earth. (Gen. 1 & 2.)

THE UNIVERSE NOT ETERNAL

Since something always has existed, some have supposed that the universe is eternal, rather than our Creator, God. They admit that if there ever had been a time when there was nothing, there never could have been anything. But their

(Continued on page 4)

Vain Religion

FRANK D. YOUNG

In James 1:26 James says, "If any man thinketh himself to be religious while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." We have already discussed this passage, and have made some observations in regard to the misuses of our tongues. But in view of James' statement, that one's religion can be "vain", I want to think with you further about our work, and worship — even our lives.

Let us see some ways in which our efforts can be vain and displeasing before God, that we might become more acceptable to Jehovah.

THE SCRIPTURES EMPHASIZE THAT ONE'S FAITH CAN BE VAIN. In I Cor. 15:1-2 Paul said, "Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain." Yes, one's faith can be in vain. Paul says, he preached the gospel to the Corinthians. They received it. They stood in it, and by it they were saved — if they held fast the word — except their faith was vain.

FAITH IS VAIN IF IT IS GROUNDLESS and without true foundation. In this same chapter the apostle says in v. 14, "if Christ hath not been raised, then is our preaching vain, your faith also is vain." Then v. 17 says, "and if Christ hath not been raised your faith is vain; ye are yet in your sins." If Christ isn't risen, the foundation of all the Christian religion is false. If we preach him to be risen, and he isn't our testimony is false. If we believe false testimony, our faith is not true. It is vain.

HAVE WE BELIEVED IN VAIN? Is what we believe untrue? The Scriptures affirm that He literally and bodily arose. Mark 16:9 says, "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene. . . ." In bodily form and in physical manifestations, he many times demonstrated to his disciples and the apostles that he was alive, after the crucifixion. On the Pentecost of Acts 2, fifty days after the crucifixion, many who were present where these events had transpired, accepted them as facts. When Peter and others declared the One whom they had crucified, and who was buried, was then risen, none went to the tomb and presented the dead body. Had Jesus not risen, as claimed, his body could have, and would have been presented as proof that he was still dead. But the apostles who saw him after the resurrection, died rather than deny their faith in his resurrection. Their faith was not vain. Faith in Christ is based on truth and facts.

BUT FAITH CAN BE VAIN ALSO IN THAT IT IS WITHOUT EFFECT. Paul says, they were saved by the gospel, "if ye keep in memory what I have preached unto you" — that is, if you hold fast the gospel as I preached it unto you. Faith is intended to lead to obedience to God. When it fails to lead us to obey, it is a vain faith. A faith begun, which doesn't continue, becomes a vain faith. Let us look at both these ideas.

In John 8:30-32 the Scriptures say, "Jesus therefore said to those Jews that believed on 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." Yet the believers responded, "we are Abraham's seed, and have never been in bondage to any man: how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Everyone that committeth sin is the bondservant of sin." Vv. 33-34. Thus believers were still in sin. They were still slaves — freed from the bondage of sin. Their faith was vain. Their faith didn't obey the Christ. In James 2:20, James says, "But wilt thou know, o vain man, that faith apart from works is barren?" In Gal. 5:6, Paul said, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." When our faith doesn't obey Christ it is a vain faith.

AGRIPPA, THE KING DEMONSTRATED HOW VAIN ONE'S FAITH IN CHRIST CAN BE. In Acts 26:27-28, Paul says, "King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldstst fain make me a Christian." This king saw the testimony of the prophets concerning the Christ to be true, yet he refused to accept it. His faith would not obey. His faith was vain.

And so we ask all. Have we obeyed the Christ? Have we truly trusted him for our salvation? The apostle says in Hebrews 5:8-9, "though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Christ is the Savior of those who obey him. Hence James says of our faith, "by works (meaning obedience) was faith made perfect." (James 2:22.) A faith in Christ which doesn't obey him is an imperfect faith. It is an incomplete faith. It is a faith which can't justify. For James says again in 2:24, "ye see that by works a man is justified, and not only by faith." A faith short of obedience to Christ's will is a vain faith. Of the one out of Christ, Jesus said, "He that believeth and is baptized shall be saved." Mk 16:16. And of the Christian, Peter says, "receiving the end of your faith, even the salvation of your souls." 1 Peter 1:9. Faith to the sinner is completed by his being born into Christ's kingdom. And faith to the child of God is completed by a dedicated, consistent, continual devoted life in God's kingdom.

BUT ONE MAY BE BAPTIZED IN VAIN. The mere act of being baptized is not necessarily obedience to God. Baptism must be obedience to God. In Acts 19 the records tells of Paul's going to Corinth, and finding "certain disciples, he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism." Notice, Paul asked if they received the Spirit when they BELIEVED. Finding they had not heard of the Spirit he asked, "Into what then were ye baptized?" Paul knew their faith should include their baptism. But seeing they had not heard of the Holy Spirit, he knew their faith was incomplete. He thus knew their baptism was wrong. So he asked, "Into what were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus." Acts 19:1-5. John's baptism had taught the people to look forward to the coming of Christ. John's baptism was a preparatory baptism. Our baptism is "into the name of the Lord Jesus." Baptism may be in vain. One's baptism must be preceded by FAITH in Jesus Christ. Jesus says, "He that believeth and is baptized shall be saved." (Mk. 16:16.) The record says, "Many of the Corinthians hearing BELIEVED, and were baptized." (Acts 18:8.) The jailor of Acts 16 was commanded to "believe on the Lord Jesus Christ." And after he was baptized, the text says, he "rejoiced greatly, with all his house, having believed in God." One's baptism must be preceded by REPENTANCE. Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins. . ." (Acts 2:38.) Baptism and everything connected with it, is a heart proposition Paul says, "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the HEART to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6:17-18.) Not every washing is a baptism. Baptism is a heart service, as well as the outward form.

BUT WE CAN ALSO WORSHIP IN VAIN. Vain religion will give rise to vain worship. This is clearly what James is saying when he said, "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." (James 1:26.) Jesus also warned that our worship may be vain. "But in vain do they worship me, Teaching as their doctrines the precepts of men." (Matt. 15:9.) The

worship of God is divine. Men can't substitute their wills for Christ's will. We need to worship as the New Testament directs. Since he said, "Sing", why not just sing, as the New Testament commands? Since he says "pray", why not pray, rather than burn incense, as the OLD Law required? We can assemble to worship specifically as God directs, and THEN worship in vain. In 1 Corinthians 11:20 the Corinthian Christians were warned, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." Yet Christians were taught to eat the Lord's supper. We can so conduct ourselves as to render vain the very command of God. Paul said to these Corinthians, "for in your eating each one taketh before others his own supper; and one is hungry, and another is drunken." These people turned the worship into a physical feast. And the apostle said, "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord." (V. 27.) Thus we must know, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which break, is it not a communion of the body of Christ?" (1 Cor. 10:16.) God's worship is a sacred occasion. In remembering the death of Christ we need to soberly reflect upon the price paid for our sins, and the hope we have in him. David said, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Ps. 89:7.) We must so worship God, as to glorify him, and edify ourselves. God's strength comes when we worship aright.

ONE MAY PRAY IN VAIN. One who rejects God's law can't pray. Solomon said, "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28:9.) When we purposely and deliberately live in sin, God won't hear. David said, "If I regard iniquity in my heart, the Lord will not hear." (Ps. 66:18.) Prayer is not a substitute for obedience to God. Prayer is not a substitute for a righteous life.

ONE'S LIFE MAY BE LIVED IN VAIN. Out of Christ there is no hope. Our morality, though great and good, may be in vain. Corenlius was a good man, as Acts 10:2,2 describes him. But he needed to obey the gospel that he might be saved. Acts 11:14 says he was told to call for Peter, who when he was come "shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." Corenlius, like all, had to be saved by the gospel. Paul says, "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.) Salvation is in Christ. One is lost out of Him. One's life is in vain, though moral, unless redeemed by the blood of Jesus Christ.

Our life, our prayers, our worship can be in vain. They must needs be governed by the gospel of Jesus Christ if we would be saved.

Letter To Gus Nichols

Rt. 8, Box 355,
Florence, Ala. 35630.
June 22, 1969.
Words of Truth
6th Ave.
Jasper, Ala.

Dear Brother Nichols:
MAYWOOD CHRISTIAN CAMP, Hamilton, Alabama, is planning a great retreat for families in the midst of the six one-week sessions. July 3-5 is called Christian family week. Lowell McGuire of Killen, Ala. and Derrel Davis of Florence, Ala. will be the featured speakers. They will speak on the general theme: "Then Cometh The Devil". Their lessons will be Thursday, 3 p.m., 8 p.m., and Friday, 10 a.m., 3 p.m., 8 p.m.

Sandwiched between these great lessons will be recreation of all kinds: swimming, hiking, ball playing, crafts, visiting and singing. Even a little eating. Bring your camping equipment or plan to use camp facilities.

Thank you sincerely,
Richard N. Taylor

There is One God

(Continued from page 1)

some man has built." Likewise, when we observe order and organization in the universe we can just as confidently say, God has been here. Someone has organized these things and something upholds them in their place. Wherever we find design we know that there was a designer. I just passed some beautiful lilies in a small flower garden. Their fragrance, their delicate design and beauty told me anew that GOD IS. Wherever there is life there is a Creator and the giver of life. So we may conclude that neither a house, nor the stars, nor earth, nor anything else in our world came by chance. God is the Maker of it all.

It is impossible for something to come from nothing. Our own intelligence tells us there is something; therefore, there has always been something and that something is JEHOVAH GOD.

It is no wonder that the Psalmist wrote, "The fool hath said in his heart, There is no God." (Ps. 14:1) We are forbidden to call a man a fool, but when God calls one a fool he is a fool, and the most foolish of all conclusions is that there is no God.

GOD IS SPIRIT

It is difficult, if not impossible, for us to think of God apart from human characteristics. We all visualize God in some form. But what we "see" comes by way of anthropomorphism in which the traits of a human being are applied to God. Jesus said, "God is (a) Spirit: and they that worship him must worship in spirit and truth." (Jn. 4:24) It is plainly evident that God has intellect, emotions and a will. It is in this sense, not in the physical, that we are made in the likeness and image of God. (See Gen. 1:26f) Then in a number of places the Scriptures declare that God is not a man. Also that we have fathers of our flesh but God is the Father of spirits. (Num. 23:19; Hos. 11:9; Num. 16:22; Ac. 17:28; Heb. 23:19)

God cannot be known as a living, personal being except by revelation. We do not have the wisdom and know-how to track him out apart from the Bible. A Russian cosmonaut came back to earth and announced that he did not see God while circling the earth! Of course not. Atheists are blinded to the Great Truth that there IS ONE GOD. But how thrilling it was to hear three Americans circling the moon read from God's holy word beginning with Genesis one, verse one!

GOD IS JEALOUS

"And God spake all these words, saying, — Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them; for I Jehovah thy God am A JEALOUS GOD —." (Ex. 20:1-6) "(For thou shalt worship no other god: for Jehovah, whose names is Jealous, is a jealous God)" (Ex. 34:14) Now with men jealousy is often a sign of an inferiority complex. Not so with God. The term here applied to God implies "one demanding exclusive loyalty." And why should not the Lord God demand exclusive loyalty? He is our Maker, the giver of life and of every good thing we have. He is supremely interested in saving us from sin and giving us an entrance into the eternal kingdom. He gave his Son to die in our stead. Heaven and earth have joined in this grand effort to rescue man from Satan and from sin. So, why should not God "demand exclusive loyalty"?

SINS ARE AGAINST GOD

This beneficent, loving God reaches down to us through Jesus Christ even though we sin against him. And God is grieved with our sins. When the antediluvian world sank deep into the mire of sin "it repented Jehovah that he had made man on the earth, and it GRIEVED HIM AT HIS HEART." (Gen. 6:6) Jesus was grieved at the hardening of the hearts of the Pharisees, and must have been so grieved many times, as illustrated in Mark 3:5. The Holy Spirit is also grieved when we sin. (Eph. 4:30) So it is when we sin whether against self or a fellow-man, all sins are against God and only God can take away our sins by Jesus Christ.

Perhaps will help us understand why "the friendship of the world is enmity with God." (Jas. 4:4) One of the great hindrances to the work of

the Lord today is in our secularism, or world-likeness. This is evident in many religious journals, church bulletins and pulpits where we see brethren actually begging "Christians" to be faithful in worshipping God. And right along with the attendance problem is the money problem. Why is it that about ten percent of the church must bear about ninety percent of the burden? Is it not the love of and for the things of the world? Hence, when we fail to set our affections on the things above where Christ is we are sure to have them set on things below,—and the Cause of Christ suffers accordingly.

Yes, there is one God and Father of us all, who is above all and in you all. But God is no respecter of persons, and he will "render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek: but glory and honor and peace to every man that worketh good, to the Jew first and also to the Greek: for there is no respect of persons with God." (Rom. 2:6-11.)

This is perhaps life's most serious thought: Each one of us must give account of himself UNTO GOD. (Rom. 14:12)

To be continued

The Reality Of God

(Continued from page 2)

contention makes no place for design and intelligent functioning of the universe and all things. They still have man and all life coming from dead and nonintelligent matter by mere accident and chance, with no purpose in anything.

SCIENCE DISPROVES THEIR THEORY

The law of Thermodynamics, (the science concerning heat), proves that the universe is not eternal, but had a beginning. Science tells us that heat is being wasted and lost at such a rate as proves that the universe is not eternal, or it would have long ago been unfit to be inhabited. If the universe had had no origin, or beginning, it would have been without heat billions of years ago, and there could be no life on this earth. As sure as the sands of time are running out, they have not been running eternally, and without beginning of time, or they would have run out in the far and unthinkable past.

LET US BELIEVE THE BIBLE

Let us believe the Bible which stands unchanged in a changing world, with not one scientific statement in it disproved. It says, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail." (Heb. 1:8-12.) Yes, the Great God of the universe does really exist. Let us love and serve him!

Bearing The Minority Image

RUBEL SHELLY

A man working for a particular company bears, to a greater or less degree, the image that his company has established over the years. A student at a university bears the image of his school. This "image" is sometimes a source of pride; at other times, it is a source of embarrassment.

The young people of our day are being forced to bear the image created by a minority group of young radicals whose morals and tactics are a source of consternation for the majority. The greater part of today's younger generation is determined to make a worthwhile contribution to society. They are not convinced that every existing value must be overthrown. They do not believe that rebellion against legitimate authority is right. They do not endorse the actions of that immature and irresponsible minority of dissidents.

Frank C. Holloman, director of fire and police departments in Memphis, Tennessee, recently said that only about five per cent of today's teenagers

are involved in crime. "THE OTHER 95 PER CENT ARE BETTER CITIZENS THAN THE ADULTS. THE YOUTH OF TODAY SHOULD NOT BE BLAMED FOR A MINORITY'S ACTIONS," he said.

Today's young person is extremely sensitive to the evil things that exist in his world. This is one of the most heartening observations about the younger generation. Such things as war, racial hatred and purely materialistic standards of success are repulsive and odious to them—just as they are to every believer. But a misguided minority has tried to fight these evils with other evils—overthrow of authority, destruction of property, abandonment of moral codes, drugs. Others of the same generation take a more mature view of the situation and understand that every preceding generation has shared their idealism and has tried to solve these same problems, albeit unsuccessfully. They are determined to build on the existing foundations that have been laid by earlier generations rather than destroy those foundations and thereby make their goals even more difficult to achieve.

Bearing the image of this loud, unruly and widely-publicized minority is a terrible burden. But every generation has its peculiar liabilities. Christian young people must strive to live above this image and create a respectable and righteous image for themselves. "Don't let people look down on you because you are young; see that they look up to you because you are an example to them in your speech and behaviour, in your love and faith and sincerity." (I Tim. 4:12, Phillips' translation).

Portrait of a Generous Man

HARDEMAN NICHOLS

The ability of a Christian to give liberally to the church is determined by the prosperity of his soul; not by the profit of his business nor by the profusion of his salary. One can be liberal even if his total income is only two mites; but it takes a generous soul to give just as it takes a generous soul to give in times of prosperity. Here is his portrait.

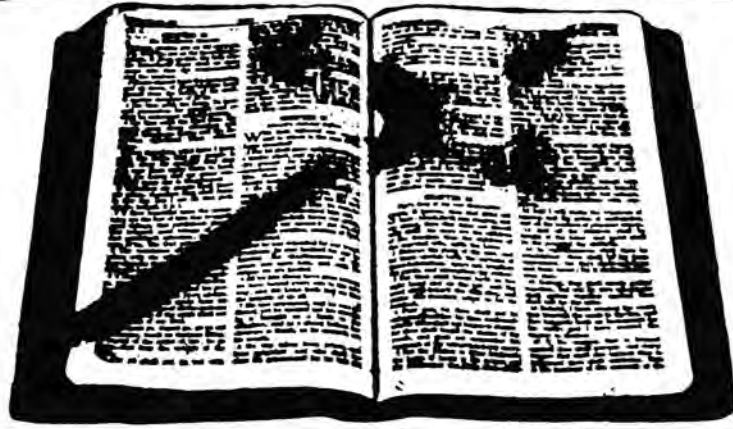
1. HIS "WANTS" SUCCUMB TO "NEEDS". Generosity cannot live in a soul that must first supply all its "wants" before giving. Desires supply all "wants" before giving. Desires for things of this world must yield first place to the spirit. Jesus demands, "See ye first the kingdom of God and his righteousness" (Matt. 6:33). This is needful and one can't be saved without it; but he can go to heaven without fulfilling all his "wants" for material things. Putting the importance of the spiritual above houses and lands and luxuries will cause one to offer first-fruits, not cores and peelings, to God. He knows that he must not get so tied up with debt, obtained things he wants, that he can't give; covetousness is still idolatry. The generous soul gives first; then his "wants" are considered. This mortifies his greed.

2. HE TO THE LOST GIVES HEED. A generous heart understands the worth of a soul and the tremendous price of redemption paid by the Lord. And he is so thankful for such an unspeakable gift that he cannot be "at ease in Zion". He holds up the light of truth by supporting those who preach the Word. His offerings plant the seed.

3. FOR THE DESOLATE AND POOR HE PLEADS. A generous soul is not selfish. He is not like the priest and Levite in the Lord's parable in Luke 10:30-37 who acted upon the satanic principle of "What is mine is mine and I'll keep it". Rather, he, like the good Samaritan, opened his ear and his hand to the cry of the needy, beautifying the heavenly principle of "What is mine is yours when you are in need and I'll share it". If he were not generous he would have no rightful claim to the love of God. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in Him? 1 Jno. 3:17. One can't possibly love without giving. His love demands his deeds.

4. HE GIVES JUST LIKE IT READS. The generous man proves the sincerity of his love (2 Cor. 8:8) by giving upon the first day of every week as God has prospered him (1 Cor. 16:1-2). His WEEKLY gifts are not WEEKLY; because he gives according to that a man hath, and not according to that he hath not."

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 3

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The Bible Doctrine Of The Second Coming No. 3

Previous articles on this intensely interesting subject have raised questions relative to the promise of Christ's second advent and whether man can know with any degree of accuracy the WHEN of this future event. Concerning the last area of investigation we pointed out that such belongs to the secret things of God—those things not revealed. (Deut. 29:29.) This article will raise and answer two additional questions as touching our Lord's second coming.



ROBERT TAYLOR JR.

FOR WHAT IS HE NOT COMING?

1. He is not coming to be the Babe in Bethlehem's manger. This he became at the first coming. He is not coming to be a growing boy in Nazareth or the Man of Sorrows. These roles he fulfilled during the first advent. He is not coming to engage in an extended and time consuming personal ministry as he did at the first coming. Calvary, the rock-hewn sepulchre and the resurrection therefrom will occupy none of the agenda of activities planned at his second coming.

2. Contrary to premillennial theory, he is not coming to establish his kingdom. This was the divine intent of his first coming. IF PREMILLENNIALISM BE TRUE, we can list at least eighty-four gospel preachers in the New Testament who taught error. Count them as we refer to various passages of scripture. John the Baptist preached, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) In the next chapter the Prince of all preachers said, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) In giving instructions pertaining to the Limited Commission Jesus told the twelve, "And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:7.) The seventy disciples were sent forth with these instructions, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." (Luke 10:9.) John the Baptist, Jesus, the twelve apostles and the seventy disciples consistently taught the nearness of the approaching kingdom—the reign of heaven on earth. One of these eighty-four preachers was given the keys of the kingdom of heaven. (Matt. 16:19.) The other eleven are later given power to bind and loose. (Matt. 18:18.) One of these gospel preachers said later he was "in the kingdom and patience of Jesus Christ, . . ." (Rev. 1:9.) This was before the first century ended. Could these eighty-four gospel preachers have been mistaken? Not for one moment will we concede

such an insult to our Lord, his harbinger, the twelve apostles and the seventy disciples. If premillennial people had any respect at all for Jesus Christ, they would cease teaching their unfounded theories which make eighty-four gospel carriers false teachers. Then there is the apostle Paul. He never preached the nearness of the kingdom's approach as did the others. At that time he was not allied with the cause of Christ. But he later told the Hebrews, (if he be the Hebrew penman), that since we have received "a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: . . ." (Heb. 12:28.) He wrote the Colossians to this effect: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: . . ." (Col. 1:13.) Some thirty to thirty-three years after these eighty-four gospel preachers told of its nearness Paul said it was here. The Hebrews were in it and the Colossians enjoyed a translation therein also. In Acts 2 Luke teaches that the kingdom came upon the first Pentecost after Christ's resurrection. This would in fact make the eighty-sixth preacher who was mistaken if the premillennial theory be true.

We have had brethren, in places where premillennialism has been taught, tell us it is a harmless error. There is NO such thing as a harmless religious error. Premillennialism removes the kingdom from us now, denies citizenship in it for those living during the past nineteen centuries, dethrones Christ as a present reigning king and makes these eighty-six gospel preachers and the Holy Spirit who guided them into false witnesses. Yet some say we should not oppose this rank error! A prominent preacher in Florida recently wrote a premillennial paper to the effect that he had no trouble in extending fellowship to those who espouse this very error!

3. Christ is not coming to give man a chance to accept the gospel. This he did the first time. He came as Saviour the first time and will be a Saviour this time to the prepared. But to those who know not God and have never obeyed the gospel, he will come in the vengeance of just judgment and fiery indignation. (2 Thes. 1:6-9.)

WHY IS HE COMING?

1. He will come to fulfill all the promises made to that effect. The Lord is not slack concerning his promise. (2 Pet. 3:9.) Over three hundred verses tell us of his second coming. He would be slack concerning his promises if this one were never fulfilled. But according to religious infidels whom we quoted in an earlier article, Jesus will renege on all these promises. If we had this concept of Christ, it would be impossible to place any trust in him as Lord. We have wondered for years why these men even bother with religion. Seemingly, it would be best to relinquish the small segment of Christianity they do hold and be totally consistent

in their infidelity.

2. He will come to raise the dead. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29.)

3. Jesus will come to judge the quick and the dead. (2 Tim. 4:1.) It was in view of this sobering event (the judgment) that Paul issued his solemn and weighty charge for Timothy to "Preach the word." (2 Tim. 4:2.) Paul told the classical scholars on Mars' hill in Athens that God has already "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) Jesus said "the Father judgeth no man, but hath committed all judgment unto the Son: . . ." (John 5:22.)

4. At his second coming the returning king of righteousness will reward the faithful with eternal life. To those on the right hand he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . ." (Matt. 25:34.) He said the righteous will go "into life eternal." (Matt. 25:46.) He desires for his disciples to be with him and to share in his glory. (1 Thess. 4:17; John 17:24; Rev. 3:21.) He is coming "to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1:10.) Then he will deliver the kingdom to his Father. (1 Cor. 15:24-28.)

5. As judge he will condemn the unjust, the wicked and the disobedient. (Matt. 25:41; 2 Thess. 1:7-9; Rom 2:7-9.) At the second coming he will make right what has been left hanging in an unbalanced world. The scales of universal justice and right will be evened up at the second coming of Jesus.

(To be concluded)

In an elders meeting much time was given to what some critics had said against the church, and the way things were being done—the way elders were overseeing the church. Finally one elder said, "We were selected and appointed, BY ALL THE CHURCH, to take the oversight of it, ACCORDING TO THE SCRIPTURES, (Acts 20:28; 1 Pet. 5:2): now, are we going to do this work, AND DO IT FAITHFULLY, or are we going to turn the church over to a few disgruntled to oversee it through us as mere figure heads or dummies? If we are going to give up God's form of church government through elders, or overseers, why not resign and take a vote, and let the MAJORITY oversee it?"

WORDS of TRUTH

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Placing Membership

In our complex world many members of the church, like many other people, move about from place to place. Wishing to worship with the local church, or congregation of the Lord, they obey the imperative to assemble with the saints for worship. (Heb. 10:25; I Cor. 14:23; Acts 2:42; 11:26; 20:7.)

These faithful disciples of the Lord may come forward and express the desire to "Place membership" with the local church so as to be a part of its working force, and to accept local responsibility.

Some have contended that there is no authority for either "Placing membership", or for the church to do anything about the matter. Some have even argued that a member of the church automatically carries his membership with him where ever he goes, and is therefore, a member of any local congregation where he may visit.

The inspired apostle Paul did not teach this doctrine, nor practice it. The scripture says, "And when Paul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus." (Acts 9:26-30.)

When Paul "Assayed to join himself to the disciples" at Jerusalem, he was, in other words, seeking to "join" the church in Jerusalem, for the disciples were the church there. And all of this means he was simply trying to "place membership" with the Jerusalem church. There is no specific and formal way by which this is to be done.

The HOW of it is a matter of expediency. Paul later said, "Let all things be done decently and in order." (I Cor. 14:40.) Since the elders of the local church are to watch over, and feed the flock among them, it follows that they should know the members, know who are member under their charge, and as much about them as possible, so as to minister to their needs in a spiritual way. (Heb. 13:7, 17; Acts 20:17-32; 1 Pet. 5:1-4.)

Just as certain as it is true that elders are shepherds of the sheep, and Christ is the chief



GUS NICHOLS

shepherd, the elders should know who the members are, and in certain cases members should "place membership", otherwise, there would be confusion in some congregations over the matter, and "God is not the author of confusion." (I Cor. 14:33.) And it would be a matter of confusion for the church to receive and fellowship all those who come along without any question, statement, or information concerning them. In this way false teachers would have a "Hayday" among the churches. All they would have to do would be to just take up with congregations and sow discord. Jesus had said in the sermon on the Mount, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Mt. 7:15.) Paul speaks of some such teachers who had been by "False brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." (Gal. 2:4-5.)

Open fellowship means to open the flood gate so that any and all kinds of people, believers and unbelievers, obedient and disobedient alike would voluntarily come into a congregation and make themselves at home.

The scriptures speak of fellowship, which means joint participation and equal responsibility in the work and fruits of the congregation. (Acts 2:42; I Jn. 1:7.) It is the implied duty of all Christians in moving to a new locality become identified with the congregation of the Lord's people there, and to become a part of the great work being done. Paul did this at Jerusalem. (Acts 9:26-30.)

Paul did not propose to keep the matter of his discipleship a secret while in Jerusalem, but wanted to work with the church there, and under the oversight of the elders of the church. He wanted all to know he was a Christian and ready to let his light shine for Jesus. (Mat. 5:14-16; Phil. 2:14-16.) Since we, as Christians, are to fellowship one another, and not the world, we should upon moving into a new community where the true church is, in some appropriate manner, let the church know that we are members of the body of Christ, and ready to do our utmost to carry out the will of God in the community, and to cooperate with other members of the church, under the direction of the elders, in carrying out the mission of the church.

Paul was not a sinner, trying to become a Christian, when he assayed to "join" the disciples, (the church), in Jerusalem. (Acts 9:26-30.) But he had already been a member of the church in the general sense of the term for some time, as recorded in the first part of the 9th chapter of Acts. He had seen the Lord, gone into Damascus and waited three days and nights for the man of God to come and tell him what he must do. (Acts 9:5-18.) His faith and obedience to the gospel made him a member of the body of Christ, the church. He was baptized into that body. (I Cor. 12:13-28.) His sins were then washed away in the blood of Christ, and as a Christian, he carried some time preaching in the synagogue. (Acts 9:19-22.) In fact it seems that it was after three years that he went to Jerusalem. (Gal. 1:17-19.) He was already a member of the church, or body of Christ all that time, and was not trying to "join" it. But he wanted to "join" the local group of disciples in Jerusalem, and did so and went in and out among them serving as a Christian and then a member of the local church. Speaking of these local congregations, Paul later wrote, "The churches of Christ salute you." (Rom. 16:16.)

Each church in this local sense includes only those who have obeyed the gospel and become Christians and are identified with the local church and its work. The Ethiopian Eunuch upon being baptized upon a confession of his faith in Christ was saved and went on his way rejoicing. (Acts 8:26-39.) But he was not as yet identified with any local congregation of the saints. Perhaps he had to start such a church in Ethiopia upon his return home. He was already a member of the church which Jesus built, and to which the Lord adds all such as are obeying the gospel so as to be saved. (Acts 2:36-41, 47.)

The local churches of the Lord grow out of the command for Christians, those who have obeyed

the gospel, to assemble themselves together to worship and work for the Lord in congregational capacity, as well as individuals. (Heb. 10:25; I Cor. 14:23; Acts 11:26.)

No Christian is a member of all the "Churches of Christ" at one and the same time. (Rom. 16:16.) One becomes a member of the local church where he obeys the gospel, provided it is known and understood that he will continue to live, work and worship there. Otherwise, he will need to become identified with the church where he does mean to have membership and fellowship.

While being separate, congregations are autonomous and each conducts its own affairs under Christ, the great Head of the church in its general sense, as well as the head of the local congregation. (Eph. 1:22-23; 5:23-24; Col. 1:18, 24.)

Paul and the Corinthians were all baptized into one and the same body of Christ. (I Cor. 12:13.) However, they were not baptized into the same local congregation. Paul was baptized at Damascus. (Acts 9:22, 26.) While the Corinthians were baptized in another country, the nation of Greece, and at Corinth. (Acts 18:6-8.) Again, let us say: obedience to the gospel does not make one a member of all the "Churches of Christ." (Rom. 16:16.)

This being true, God wants each Christian to become identified with a local church and be a faithful member of it until death. While he may visit other churches, and aid them in singing, and otherwise in meetings, his primary obligation is in his home congregation. Until he has given liberally to the work in the home congregation, he has no divine right to contribute to the work of other congregations and individual efforts here and there. (I Cor. 16:1-3; II Cor. 8:1-5; Rom. 15:25-31.) While congregations may cooperate in order to do some work which one of them alone could not do by itself, still they remain separate and distinct as congregations. Hence, there is no room for driftwood in God's kingdom.

As Barnabas introduced and recommended Paul at Jerusalem, some one now well known to a congregation may recommend one known to him. In fact, letters may be written from one congregation where one has lived and been a member of the church to commend him to the confidence and fellowship of another church where he seeks to "join" them, or at any other time such a letter is needed. (II Cor. 3:1-3.)

But it is actually wrong and sinful for members of the church to move into another community where the church is, sneak in and take a back pew, like a spectator for months and years, without seeking, or like Paul, "Assaying" to "Join" that congregation. Such people are treated by the local membership as outsiders, and are not in the fellowship of the church. While they may worship there, they are treated as mere visitors, and their influence is made void, their light is under a bushel.

Such untaught members are often heard to say for years and years, "O, my membership is back where I moved from, and we go back there once in a while." One cannot ignore the church in the local sense and be a true Christian. A good way to fall from grace and be lost is to move to a community where the true church is and ignore it with the excuse your membership is back home.

Recently, a good elder said there is much proof that we are drifting with the tide, that the church is becoming worldly and giving up the divine standard of conduct taught in the Bible. And as proof he stated that we once opposed social drinking, as well as drunkenness, and now some congregations are arguing that social drinking is not wrong. (Prov. 20:1; 23:29-35; Lk. 1:15.) We once condemned dancing. Now such sins are winked at. We once condemned immodesty in dress for both men and women. (I Tim. 2:6-10.) Now what one sees is enough to "make the devil blush," and is so vulgar that it can't be described in the pulpit without being guilty of obscenity.

An ounce of practice is worth a ton of mere theory.

We can never reach the lost, while we think only of the cost. (Rom. 1:14-16.)

There Is One God No. 3

There must be some reasons why God and his word are set at naught by so many people. It may be that we just do not recognize the wonderful nature of God and his love for humanity. We have shown heretofore that God is manifested in nature, that God is Spirit and that he is a jealous God. Searching for truth that may inspire us to seek the Lord another outstanding fact is now suggested.



VIRGIL BRADFORD

GOD IS THE GOD OF MERCY

He is a merciful God, full of mercy. Paul calls him the Father of mercies and God of all comfort. (2 Cor. 1:3) Peter says that he is the "God of all grace." (1 Pet. 5:10) Again, Paul wrote, "So then he hath mercy on whom he will, and whom he will he hardeneth." (Rom. 9:18) The BIBLE is replete with examples of his mercy. He showed mercy to Adam and Eve when he drove them from Eden and made it impossible for them to eat of the tree of life and live forever in sin, as sinners, without any hope of redemption. (Gen. 3:22-24)

God was the "Father of mercies" to Noah, and without doubt would have been to all the men and women then living if they had accepted. Why else would Noah have preached to the people of that generation if there had not been the possibility of their repentance and a reversal in the plan of God to destroy them? (2 Pet. 2:5) Why would Peter have referred to those days and told of the long-suffering of God if no avenue of escape had existed? (1 Pet. 3:20) As it is now, so it was then, "God is not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9)

Time and time again God showed mercy to Israel. When he gave the Law through Moses he said, "For I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me, and showing lovingkindness (Mercy) unto thousands of them that love me and keep my commandments." (Ex. 20:5-6) Here is stated the principle upon which God granted mercy to those who lived then, - that they must love God and keep his commandments. No one then living could show that he loved the Lord without being obedient to his word. None can show today that he loves God apart from a sincere effort to do what he commands. (Jn. 14:15; 1 Jn. 5:3)

MERCY TO US THROUGH JESUS CHRIST

Our Lord Jesus Christ is a "merciful and faithful high priest in things pertaining to God." (Heb. 2:17) God promised through the prophet Jeremiah, "I will be merciful to their iniquities and their sins will I remember no more." (Jer. 31:34; Heb. 8:12) Also Paul wrote, "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but ACCORDING TO HIS MERCY he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour." (Tit. 3:4-5)

The fact is established then, that sinners need a Saviour, and that Saviour is Jesus Christ. No other way of being saved is made known to men. "For there is none other name under heaven, given among men, whereby we must be saved." (Ac. 4:12 A. V.) All the tender mercies of God have been stored up in Jesus Christ for those who put their trust in him. The salvation of our souls, with all the wonderful promises of God is our's if we will accept it by faith. We must understand, of course, that this saving faith is the faith that lays

hold upon the grace and mercy of God in childlike obedience to his word.

THERE IS ONE LAWGIVER

God is our Lawgiver. He has given us his law through the Lord Jesus and his apostles. Heaven determined that in Christ should "all the fulness dwell." (Col. 1:19) And that "In all things he should have the preeminence." (Col. 1:18) The law of the Lord to us is the New Covenant. It is called the "perfect law of liberty." (Jas. 1:25) "The law of the Spirit of life." (Rom. 8:2) And "the law of faith." (Rom. 3:27) How is it, then, that some of us entertain the idea that we are not under any law? True, we are not under Moses' law. Neither are we under a law of works in the sense that Israel was. But as surely as there is ONE LAWGIVER and judge we must stand before him in that day to be judged by his law, the law of faith. (See Jas. 4:12) It follows that as surely as there is ONE GOD and judge who is the Lawgiver that all of us must obey his law by faith or be forever banished from his presence.

God jealously guards his right to rule and exercise his prerogatives as Lawgiver. One need not be immoral to be a law breaker. Adam and Eve violated a positive, not a moral, law of God when they ate forbidden fruit. Those refusing to submit to Christ in baptism are guilty for that reason also. We have no right to make a law of any sort in the realm of serving God. We may neither make laws nor annul his law with impunity. Moses commanded Israel saying, "Ye shall not add unto the word which I command you, neither shall ye diminish from it." (Deut. 4:2) The same word of wisdom is found in Proverbs 30:6: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." The New Testament ends with the same solemn warning, saying, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, GOD SHALL ADD UNTO HIM THE PLAGUES which are written in this book." (Perhaps the primary application is to the Revelation, but who would deny that its principle holds true for all the word of God?) Then John added, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22:18-19)

Preachers, even those who preach the gospel of Christ, stand in jeopardy every day. People naturally look to us for guidance, and it is extremely difficult for us to let God be God, Lawgiver, Judge and King. We often feel the pressure exerted by those who expect us to know all, and, being thus pressured are likely to enforce our opinions rather than the word of God. There is no doubt but what the Lord has placed the elders of the church in position to make many decisions. In every case, however, unless the Bible speaks clearly and unequivocally they should be "swift to hear, slow to speak" lest THEIR WORD become law to God's people.

So compelling is the word of the Living God that none can ever be the same once he hears. The gospel is like the flood in the days of Noah. Some were saved by it, others were drowned. We can all be saved by the ONE GREAT GOD through Jesus Christ, the Saviour, by humble obedience to him. Or we may stand condemned before him through neglect, flagrant violation of his commands or being presumptuous in our attitude toward his hold word.

Perhaps some may be helped by understanding that our God, THE ONE GOD, is omnipotent, omniscient and omni-present. What does it mean to you that God is everywhere, is all powerful and knows all things? See following article.

Men Who Will Be Men

Rubel Shelly

Too many men have a perverted idea of what manhood is all about. When you talk about manhood, most people think in physical terms. They think about height, weight, physique, etc.

These are not really the ultimate criteria of manhood. A real man is the one who accepts the spiritual challenges of Christianity. It takes something really courageous, bold and daring in a man to make him accept God's challenge to spiritual manhood.

The work of God is in desperate need of REAL MEN. David lamented the lack of godly men in his generation. (Ps. 12:1) The same lamentation can be made in our own time. We must have men who can bring their lives under control.

Bringing one's life under control is a real job. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32) Solomon said, "If you want a real test of manhood, this is it: Control your temper, rule your spirit, conquer your fleshly passions. The man who does these things is greater than a mighty general who can conquer a fortified city." Now there is a real test of manhood! It is not measured by what a man can do to OTHERS, but by what he can do to HIMSELF!

Every little boy likes to think, "My Dad can whip your Dad any old time." But as he grows up, he will come to see that there are more vital things in life than brute strength. He will have much more respect for a father who is overcoming weaknesses, bad habits and sinful desires than for a father who looks like a champion athlete but has no self control.

Think of a boy who has a drinking father. His father's alcohol is a psychological crutch that he thinks he needs when he gets in difficulty or must do something that takes courage. He isn't a man! He can't face his problem without a bottle in his hand.

Think about a father who smokes. His children certainly don't view him as they would view a father who was an alcoholic. But neither can they respect their father as much as they could if he did not smoke. They know that their father is "hooked" on nicotine. They know that cigarettes aren't good for their father. They are going to have a father for less years than they could have if he did not smoke. What distresses them most is that they have heard their father say, "I would like to quit smoking. I know I shouldn't smoke but I just can't put these cigarettes away." The child asks himself, "Why isn't my Dad man enough to quit smoking?" Father, you are destroying your child's respect for you as a man!

Godliness calls for every ounce of manhood that is within any of us. The real challenge to manhood is not worldiness, but Christianity! To live up to the high spiritual calling of Christ is the greatest challenge that any man will ever accept in life! It takes a real man to do it.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but WHEN I BECAME A MAN, I PUT AWAY CHILDISH THINGS." (1 Cor. 13:11) Men, put away childish and immature notions of manhood and accept spiritual definitions. Live up to godly challenges to real Christian living.

Be a man as a husband. Assume responsibility as the head of your house. (Eph. 5:23) Modern trends have made the husband just another fellow around the house. But the Christian man exercises sure and loving authority in his home. He is the provider, leader and example for the rest of his family.

Be a man as a father. Your child's first impression of manhood will be made by you. A girl will form her ideas of the ideal man she wants to marry someday on the basis of her relationship with her father. A boy will grow into the mold of his father's example.

Be a man in the church. The responsibility of leading the church rests squarely on the shoulders of God-fearing MEN. Your faithful service in the church will contribute to purity in your life and effective spiritual leadership in your home.

It is as sinful for me to neglect and let "George do it", as it is for all of us to neglect and object and let no body do it. (Jas. 4:17; Judges 5:23; Mt. 25:31-46.)

If those in the church who do nothing but criticize, would roll up their sleeves and show us some good examples of how things should be done, the church would be better off.

Pure Religion

FRANK D. YOUNG

In studying the theme of religion, we have come to the word "religion" where it is used when approved of Jehovah. James says, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world". (James 1:27.) This fifth and final use of the word, as the King James translation has it, is "PURE RELIGION".

Until this study we have mostly been negative. But the first four times this word is used, its use is negative. Hence a study of these words in these passages required negative studying. Even when we study "PURE RELIGION", there is a negative side to it. James says, "Keep oneself unspotted from the world". "THOU SHALT NOTS" are involved in such a command.

The "DON'T SAY 'THOU SHALT NOT'" philosophy is wrong, morally, spiritually, philosophically, and scripturally.

In Galatians 5:17 Paul says, "Ye cannot do the things that ye would". That is negative, and dealing with morals. Eight of ten of the Ten Commandments are negative. Many of our civil laws are negative. The highway sign saying "Speed limit 45 miles per hour" is negative. That sign isn't demanding we drive 45 miles per hour. It is telling us not to drive more than 45 miles per hour. The false psychology which was once taught said, "DON'T SAY 'DON'T' TO A CHILD". This is and always was wrong. Solomon said, "A child left to himself bringeth his mother to shame." (Prov. 29:15.) A child to whom "DON'T" isn't spoken, is left to himself, to a considerable degree.

Christianity both constrains and restrains. This passage from James is both positive and negative. When James says, "Pure religion and undefiled before our God and the Father is this", then he says "to visit the fatherless and widows in their affliction"—that is positive. That is something to do. He then says, "and to keep himself unspotted from the world". That is negative. The command to "visit" is a command to do something. The command to "keep unspotted" is a command to refuse to do something else.

These two principles of positive and negative teachings are emphasized in teaching many truths. In Romans 12:1 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". This exhortation to present our bodies "a living sacrifice" is a positive requirement. But the apostle then says, "and be not conformed to this world"—that is a negative. But "be ye transformed" is positive.

In Ephesians 4:28 Paul says, "Let him that stole steal no more". There is our negative. "But", he says, "rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth". There is our positive.

Jesus taught his disciples. "If any man will come after me, let him deny himself"—negative. "And take up his cross, and follow me". Positive. Matt. 16:24.

Peter says, in I Peter 3:10-11, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him turn away from evil"—these are negative statements. But he continues "and do good, let him seek peace, and pursue it". That is positive language.

Isaiah called on the Old Testament people to "cease to do evil; learn to do well". (Isa. 1:16-17.) The first is negative. "Quit your wrong doing," he was saying. The next is positive. "Go to doing right", he says.

Thus our passage in James, being both negative and positive, illustrates the two great principles which will govern all well ordered lives. We must give up our wrongs. But more . . . we must do good. We must practice right.

But James says, "Pure religion and undefiled before our God and Father is this . . .". This is the only time in the Scriptures where "religion" is used in which people are pleasing to God. The

word "religion" here is synonymous with Christianity. The divine side of religion is here seen. "Before God and the Father". A true religion is ordained of God. God has the right to say what is "pure and undefiled", in his sight. A God-less religion is a vain religion. The first commandment, as Jesus pronounced it, says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". (Matt. 22:37.) Our religion must please God, before any other. God must be pleased whether or not man is. It is God who approves or disapproves.

But this religion is a "pure and undefiled" religion. True religion comes from a pure heart, and engages in that which is not contaminated. A pure religion is genuine and sincere. Pure religion cannot be adulterated. Pure silk is unmixed with cotton or wool. Pure gold is unmixed with other metals. It is free from alloy. A pure silk tie may be defiled by tobacco juice. A pure religion may be defiled by an ungodly life.

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions". Religion is doing. It isn't something one "gets". It is conformity in heart and life to loving God with the whole of our being, and our neighbors as ourselves. Thus James says, "But be ye doers of the word, and not hearers only, deluding your own selves". (James 1:22.) Pure religion is practicing what one preaches. Pure religion is practicing what one reads in the New Testament. Pure religion is obeying Christ.

This passage teaches that the church is a place for work as well as for worship. Jesus says, "For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard". (Matt. 20:1.) The church, God's kingdom, is likened to a vineyard, and laborers are hired. Both vineyard, and laborers emphasize work to be done. In Matt. 25:14-15 Jesus says, "For it is as when a man,

going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability . . .". Talents are for use. Talents are to serve and work with. Our talents emphasize the positive side of Christianity.

But pure religion is to visit the fatherless and widows in their afflictions. "The fatherless and widows" is a figure of speech, where a part is put for the whole. When God says, "fatherless and widows" he doesn't exclude men—though nothing is here said about men. But men who get in need must be helped, even as the widows and the fatherless. Neither does the passage mention women who are not widows. But a woman in need, though not a widow, must also be rendered aid by those able to do so. And this verse doesn't mention an entire family . . . man, woman and children, (who are not fatherless) who may come to be in need. No law of God releases one from an obligation to help such. This passage simply covers all of Christianity from the practical side. Let me illustrate this type language. In Exodus 22:22 Moses' law said, "Ye shall not afflict any widow, or fatherless child". Yet it was wrong to afflict any person. But those who would take advantage of people, often have a better opportunity with the unfortunate, than with others. When Jesus said, of the Pharisees, "for ye devour widows' houses", (Matt. 23:14,) there is no implication that it is right to devour any one's house, though he be not a widow. But those whose hearts made them so covetous and so hypocritical, found it easier to covetous and so hypocritical, found it easier to "devour widows' houses". And widows often would have more difficulty in earning their needs. To devour their houses showed how low one would go. So we have here a statement saying pure religion has concern for the needy. In the practical side of life, man in serving God must serve man.

The best of people, because of reverses and for many reasons, may come to be in want. And God says, "Bear ye one another's burdens and so fulfill the law of Christ." (Gal. 6:2.) The church is not merely a social agency. Nor is it the purpose of a Christian to indiscriminately give aid to everyone. The apostle Paul said to the Thessalonians, "If any man will not work, neither let him eat". (2 Thess. 3:10.) Christianity doesn't encourage indolence

and laziness. Work is good for all, and necessary for most people, if they would live a full and complete life. One who has the proper self-respect, desires to earn his livelihood. Good-hearted, self-respecting people want to be able to earn their own living, plus being able to help those who get in needy circumstances. The apostle Paul commands us "to labor, working with our hands that we might have to give to him that hath need" Eph. 4:28.

Pure religion will create in our hearts love for people, and liberality toward both God and man. John says, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I John 3:17.) Then the next verse says, "My little children, let us not love in word, neither with the tongue; but in deed and truth".

"PURE RELIGION" has concern for all men. In Heb. 13:2 we read: "Forget not to show love unto strangers; for thereby some have entertained angels unawares". Evidently strangers were unknown. Their identity, whether Christian or not, was not known. But Christians must be concerned for those who are truly in need. Pure religion makes one concerned.

The word "visit", I think needs not much comment. I need not remind you this word does not suggest a social chat, nor a social meal. This word "visit" is more like that of a doctor's call. Its purpose is for service. It is to administer to one's needs, or to relieve the wants of one. Mr. Thayer, the Greek Lexicographer, says this word means "to look upon in order to help or benefit". And so we read of the judgment in Matt. 25:31-46. The record says, The Judge will say, "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me". On the opposite side was the negative. And when the question came "when saw we thee" in such conditions? Jesus said, "Inasmuch as ye did it unto the least of these my brethren, even these least, ye did it unto me".

Pure religion has to do with life. It leads one to worship God; to keep his life pure; and to do good to his fellow-man.

Our best citizens are those who most perfectly obey God and the laws of civil government. (Rom. 13:1-8.)

The way of a man is not in himself: it is not in man that walketh to direct his own steps. (Jer. 10:23.) The steps of a good man are ordered by the Lord. (Ps. 37:23.) And the orders are in the Bible.

"Every way of a man is right in his own eyes." (Prov. 21:2.)

"The wicked flee when no man persueth; but the righteous are bold as a lion." (Prov. 28:1.)

"He that trusteth in his own heart is a fool." (Prov. 28:26.) Follow the Bible.

The broad way leads to death, and many arrive there; but the narrow way leads to life and only a few find it. (See Mat. 7:13-14.)

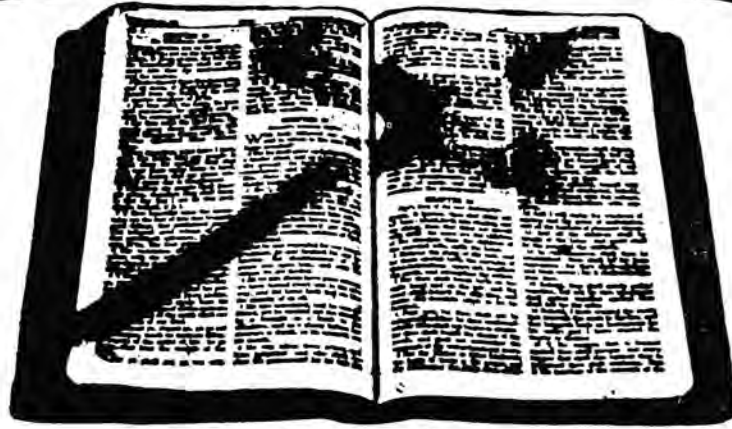
"Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) How much faith do you have?

Christ came to turn men away from their iniquities. (Acts 3:19, 26.) Are you still holding on to some of your iniquities and sinful habits?

Some seem to think of Christian worship as though it were intended for the outward man. They want it to be entertaining and appeal unto the flesh. (Jn. 4:23-24.)

The generation gap between parents and children will be no great problem if parents lovingly teach and train their children in the nurture and admonition of the Lord and if children honor their parents in the Lord, as all are taught to do. (Prov. 22:6; Eph. 6:1-4.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

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The Omnipresent God

The word "omnipresent" is not found in the Bible; the idea of the omnipresence of God abounds. I do not understand how God can be everywhere, but I firmly believe that he is. If I understood everything about God I suppose that I would be one of the Godhead, but I acknowledge that this thought is too wonderful for me. Consequently, the faith that I hold, and the faith that you hold who believe the Bible to be the very word of God, tells me that God is Creator of heaven and earth and that he in some way is EVERYWHERE.



VIRGIL BRADFORD

God permitted Solomon to build the temple of the Lord in Jerusalem. In a dedicatory prayer at the completion of the temple he said, "But will God in very deed dwell with men on the earth? behold, HEAVEN AND THE HEAVEN OF HEAVENS CANNOT CONTAIN THEE; how much less this house which I have built!" (II Chr. 6:18) When Hagar fled from the presence of Sarah she was found in the wilderness by the "angel of Jehovah." (Gen. 16:7ff) "And she called the name of Jehovah that spake unto her, Thou art a God that seeth: for she said, Have I even here looked after him that seeth me? Wherefore the well was called Be-er-la-hai-roi: behold, it is between Kadesh and Bered." (Gen. 16:13f) The word for God in this quotation is El Roi, that is, the God of seeing. And the name of the place means, The well of the Living One who seeth me.

MANY ARE IDOLATERS

It seems extremely easy for men to slip into idolatry. This may be true because of the lack of realization that God is ever present, that God sees and knows. We do not deliberately and suddenly become idolaters, but like the story told about the frog—well, here is the story: It is said if you take a frog and throw him into hot water that he will jump out. On the other hand if you place him in water pleasant to him and gradually heat it, instead of jumping out he will be cooked. There must be some reason why so many people disregard the God who made all things. It is hard to believe that men and women, otherwise quite normal, would turn away from God in unbelief if they came to a better realization that God is not flesh and blood, not a man, but the Living Spirit who made us and who is intensely interested in our welfare.

WE CANNOT GO WHERE GOD IS NOT
"Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, And thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, And the light about me shall be night; Even the darkness hideth not from thee, but the night shineth as the day: The darkness and the light are both alike to thee." (Ps. 139:7-12)

JONAH FLED FROM GOD

Did Jonah flee from the presence of Jehovah? Or, did he imagine that he did so? The statement that "Jonah rose up to flee unto Tarshish from the presence of Jehovah" in Jonah 1:3 merely expresses what Jonah planned to do, not what he was actually doing. No doubt Jonah thought of God as a local God who would not know where he was or what he was doing. But how like Jonah we are today. When we speak a juicy bit of gossip into a willing ear do we suppose that God does not see, hear and know? The individual who engages in a bit of crooked dealing, taking advantage of another's ignorance or naivete, does he stop to consider that "the eyes of the Lord are in every place, beholding the evil and the good"? (Prov. 15:3) Or those parties who steal away from worship and return to offer lying excuses, — whom do they think they are fooling? God knew all along where they were and what they were doing. So, don't be a Jonah, don't think that you can escape the presence of the Lord.

MEN LOVE DARKNESS

That is, some men love darkness. Jesus said it. He said it regarding those who shunned and despised him when he came to save them. "And this is the judgment, that light is come into the world, and men loved the darkness rather than the light; for their works were evil." (Jn. 3:19) The next verse shows that the light here considered is the light of truth, for Jesus added, "Every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd." (Jn. 3:20)

But may we not make a very literal and physical application of this truth? Is the thief as liable to do his evil in the light as he is in darkness? Does the man or woman committing adultery feel a protective cloak in darkness that he would not feel otherwise? Why do dancing, drinking and gambling increase when evening comes and night shadows fall? Have you noticed men and women wearing dark glasses on cloudy days, or even indoors, when their problems were in the heart, not in the eyes? Somehow the darkening of their own eyes seems to give them a sense of false security, makes them feel hidden from public view. If such things cannot

be hidden from men, how much less can they be hidden from God!

Some of these wonderful Scriptures hold implications of God's presence, others are plain, positive statements to that effect. Notice with care the following: (Emphasis added)

"For Jehovah your God, he is God IN HEAVEN ABOVE, and ON EARTH BENEATH." (Josh. 2:11)

"Thus saith the high and lofty One that INHABITETH ETERNITY, whose name is Holy; I dwell in the high and holy place, WITH HIM ALSO that is of a contrite and humble spirit." (Isa. 57:15a)

"The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?" (Isa. 66:1)

"The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; as thou he needed anything, seeing that he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he IS NOT FAR FROM EACH ONE OF US: for in him we live, and move and have our being." (Ac. 17:24ff)

In view of this great truth that God is omnipresent we should, on the one hand, never feel that we may hide from him; on the other hand, his children may know that he sees, and hears, and maintains a constant vigil over them. (I Pet. 3:10-12)

"All Sinners May Leave"

One Saturday Mr. Moody was visiting a brother in the ministry. Upon being invited to spend Sunday with his friend, Mr. Moody offered to preach for his friend's congregation. His embarrassed friend objected because some members of his congregation had gotten into the habit of leaving before the meeting was ended. "If that is all," said Mr. Moody, "I must preach for you tomorrow."

When Mr. Moody opened his sermon he looked around the assembly and said, "My Brethren, I am going to preach to two sorts of folks today—saints and sinners! Sinners, I am going to give you your portion first, so please pay close attention." After preaching a few minutes, Mr. Moody paused and said, "There, sinners, I have finished with you now, you may take your hats and leave soon as you please. Now I will give the saints their portion of today's lesson." But everybody stayed until he ended the meeting!

WORDS of TRUTH

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Two Sources Of Error

There are two sources of religious error in the church. One is Liberalism, and the other is Radicalism. This has always been true, and is true now. If a man were driving across a narrow, one way bridge, over a great and deep canyon, which had no banisters, or safeguards, on either side, the right or the left; such a man would need to be very cautious lest he fall to sudden death by driving too close to the right, or too close to the left. These two dangers would constantly confront a cautious man crossing on such a bridge.



GUS NICHOLS

STRAIT AND NARROW WAY

There is such a way leading unto heaven and eternal life. "Strait is the gate and narrow is the way that leadeth unto life." (Mat. 7:14.) This "way" is not so fixed that it is impossible for one to go too far to the right, or too far to the left, fall into sin and be lost. (1 Cor. 10:12; Heb. 4:9, 11.)

DANGERS ON THE RIGHT AND LEFT

Spiritually speaking, God said, when he gave the law of the ten commandments unto Moses and the people, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn a side TO THE RIGHT HAND OR TO THE LEFT." (Deut. 5:32.) Then concerning the duty of a king, God said, "That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, TO THE RIGHT HAND, OR TO THE LEFT; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." (Deut. 17:20.) In the curses and the blessings, for disobedience and obedience, the Lord said, "And thou shalt not go aside from any of the words which I command thee this day, TO THE RIGHT HAND, OR TO THE LEFT, to go after other gods to serve them." (Deut. 28:14.) Unto Joshua, God by Moses said, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it TO THE RIGHT HAND OR TO THE LEFT, that thou mayest prosper whithersoever thou goest." (Josh. 1:7.) Then before his death, Joshua warned Israel saying, "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom TO THE RIGHT HAND OR TO THE LEFT." (Josh. 23:6.)

LIBERALISM ON THE RIGHT HAND

Liberalism is an attitude which drives men off the strait and narrow way.

makes man to trifle with divine specific law, and to treat the specific laws of God as though they were generic laws, or laws giving man a choice as to how he might obey the Lord, as to the thing to be done.

RADICALISM ON THE LEFT

The left hand is the opposite from the right hand. And Radicalism is the very opposite from Liberalism. Radicalism deals with the generic commands of God as though they were specific, and as though they were not general at all, and as if they left nothing to human judgment by a necessary inference.

FURTHER DEFINITION GIVEN

Since Liberalism grows out of a general disregard for authority, those who are liberal usually admit that they do not have to have authority for what they do, especially in matters of religion. The Liberalists act as if there were no standard of right and wrong, and admit that they do what is right in their own eyes, regardless of what God says. The whole of denominationalism grows out of liberalism. It is the little end of the tap root of religious sects and parties in the religious world in general. They do what is right in their own eyes, and have so much unbelief and disregard for the word of the Lord that they are hard to reach with the true gospel of Christ.

But Radicalism is a spirit of extreme regard for its own kind of law, a law which must be in all points, (where they are prejudiced), expressed in specific commands and specific approved examples, having very little regard for necessary inference. Radicalism makes laws for God, and tries to regulate that which God, under generic law, left to human wisdom. It trifles with matters in the realm of human liberty—under general commands which specify the thing to be done in terms leaving some incidentals, methods, ways and means, details, and the like, to human wisdom and option. Their error stems from their desire to have the Bible become the sort of a book which settles every such matter by specific mention, detail and so forth, with nothing left to human wisdom and expediency. Radicalism claims for the Bible that it always tells us how to do whatever God commands us to do, thus leaving us no room for doing things commanded in any different way now than those things were done by the apostles and early Christians—even under generic commands. While liberalism claims the right to do something other than the THING commanded; or if the way or method is commanded, Liberalism claims the right to do it some other way.

TRUTH IS BETWEEN THESE EXTREMES

I AM NEITHER A LIBERALIST, NOR A RADICAL. I am against both Liberalism and Radicalism in the church of our Lord. I believe that we must have divine authority for all we do in religion, and have so believed for sixty years—ever since I obeyed the gospel. I have so preached this for fifty three years. It is the true Bible teaching concerning divine authority. I learned it from the Bible as I heard Brother C. A. Wheeler preach the gospel the week I was baptized into Christ. The Bible has not changed, and I have never considered changing on the matter.

I believe, and will stay with it: that we must do the very things commanded of God in the New Testament, without addition, subtraction, or substitution. Furthermore, I believe that when God does tell us how to do something thus commanded, we must then do the thing commanded in the way specified. BUT I JUST AS STRONGLY BELIEVE THAT WHEN GOD TELLS US WHAT TO DO, BUT DOES NOT TELL US HOW TO DO THE THING THUS COMMANDED, WE ARE AT LIBERTY TO DO THE THING REQUIRED IN THE WAY THOUGHT TO BE EXPEDIENT UNDER THE CIRCUMSTANCES. OF COURSE, THIS IS CONTRARY TO BOTH LIBERALISM AND RADICALISM.

Finally, I believe that there is a difference in the two kinds of approved examples. Approved examples under a background specific command are binding upon us, because bound upon the early church, except in cases which in their very nature were limited to the miraculous age. But approved examples are only optional with us, IF THEY ARE UNDER BACKGROUND COMMANDS AND NOT SPECIFIC.

"The Blues"

Nearly everyone has periods of depression to some extent. We have our times when we feel that we're not at our very best to say the least. The human creature is a very sensitive and complicated mechanism. We develop all manner of "hangups" and many times act very stupidly when we should know better. In the 73rd Psalm the writer suggests that he came very close to "slipping" by being envious of the arrogant (vs. 2-3). It really "bugged" him that such people would receive praise from others (vs. 10). He got to feeling so sorry for himself that he even wondered why he bothered to serve God who allowed such things to happen!

After his period of depression was over, the psalmist realized "when my soul was embittered, when I was pricked in heart, I was stupid and ignorant, I was like a beast toward thee" (vs. 21-22). Don't most of us act "stupid and ignorant" at times—or at least think that way? None of us ever feels perfect 100 percent of the time. There are times when we're not in as good a "mood" as usual. Things happen from time to time that upset us!

Many times when brethren feel bad for some reason or another, they say things or act in such a way so as to hurt and even alienate others. THIS SHOULD NEVER BE! We should realize when we're in a "dangerous" frame of mind—when we're unusually sensitive, and make allowances (not excuses!) for it. We should develop the habit of thinking as Paul advised—"Do nothing from selfishness or conceit, but in humility count others better than yourselves." "Let each of you look not only to his own interests, but also to the interests of others." (Phil. 2:3-4). He then gave Christ as the example to follow—who didn't consider his own "rights," but denied himself of all his glory to become a sacrifice on a cross for an ungrateful humanity! (Vs. 5-8)

Here is the "key to acting and thinking wisely during periods of depression—don't wallow in self-pity!" Don't be so all-concerned with your own "rights" and your own selfish desires! If we can learn to do this, we won't be so temperamental. We won't make near so many blunders when we feel blue! HAVE A GENUINE LOVE FOR OTHERS AND A FORGIVING SPIRIT. Be ready to "BEAR THE INFIRMITIES OF THE WEAK." (Rom. 15:1-3) REALIZE THAT OTHERS HAVE THE—"BLUES" SOMETIMES TOO! WHEN WE CENTER OUR CONCERN ON OTHERS, WE STOP FEELING SORRY FOR OURSELVES.

Words Of Truth Still Increasing

Words Of Truth, our effective little weekly gospel paper, is still going and growing. Don't you want to have a part in the good work of telling others about this means of teaching and preaching the gospel? From various parts of our nation we receive words of enthusiastic praise for WORDS OF TRUTH. We are not in competition with other loyal religious papers, but believe that real light houses aid each other.

True and faithful gospel preachers are invited to send us short articles for the hot, busy summer months. We would appreciate many timely articles of two or three pages in length, double spaced, with a picture of the writers, for this added feature is highly praised by our late readers.

If you like the paper, tell others and send in clubs of subscriptions at \$2.50 for each name and address, or better still, let the elders send in a list of names and addresses of all families in the church, plus any friends they wish to include, and the paper will be sent directly by mail to each home, then the first of the following month the printer will bill the elders, or leaders, for the papers received AT ONLY 5 CENTS PER COPY. This may be your way of preaching the gospel. Try it. (Editor.)

"On My Way To A Meeting"

HARDEMAN NICHOLS

Recently I was preparing to depart to a meeting in Olney, Maryland. I made arrangements in the schedule to stop in Alabama on the way so I could visit my parents. But the day I had scheduled to leave was filled with emergencies which caused me to cancel flight plans three times. The first flight the next day was taken and as I arrived at the terminal in Birmingham unannounced, I was amazed to see my sister, Mrs. Rile Blackwood, and her daughter, Vicki, not thirty feet away. Knowing they surely were not meeting me, I walked in front of them and when they saw me, they were as amazed to see me as I had been in seeing them. After exchanging greetings, they told me that they had brought Dad over to catch a plane for a meeting in Ohio. At the moment he was in a phone booth talking to Mr. Rader Couch, a man in Birmingham who had been listening to him daily over the radio for about twenty years. The man was not a Christian but a neighbor learned of his interest and had met Dad at the airport to suggest the call. The call seemed unsuccessful in persuading Mr. Couch to attend to his obedience to Christ. Upon hanging up the phone and seeing me there, surprise and greetings were received from him. We suggested that if it would be advisable I would be glad to go visit Mr. Couch that very morning. After all, my sister intended to do some shopping before returning to Jasper and I could ride home with her. Brother Tuggle, the neighbor, agreed that a visit would possibly help, so I asked him to give me ten minutes to see Dad off. This brief visit ended, the interested neighbor and I called upon the Couch family. We were warmly received by both Mr. and Mrs. Couch and her sister, Mrs. Tedford, who was visiting them. The warmth cooled several degrees as the conversation turned toward their own religious circumstances. But during the southern hospitality of cake and coffee in the middle of the morning, the Bibles were brought to the table and before noon all three had determined to be baptized. Arrangements were made with a church nearby and we had the happy privilege of assisting these three precious souls in obeying the gospel. All of us went on our ways rejoicing.

Today, less than three weeks later, I received a phone call informing me that Brother Couch had a stroke and died.

To be sure I have pondered the associated incidents in detail. Why was I hindered a day in leaving? How was it that I happened to arrive at such a time that this service could be rendered? Was it "accidental" that I was there at a time to visit Mr. Couch? These questions may never be answered. Regardless of their own answers, there was no miracle worked. There were no sensations or messages in any supernatural way. God works through faithful men -- such as the neighbor who was interested enough to enlist help. And the results were the conversion of an honest household, conversions accomplished by believing and obeying the Gospel of Christ. I do believe that God would have held me accountable if I had not done what I could to teach these souls, even though I was just passing through while on my way to a meeting.

Two other things impressed me: The long suffering mercy of God and the importance of obedience without delay. Peter says "God is not willing that any should perish; but that all should come to repentance", 2 Peter 3:9. How close to the end of life down here we may be and not know it! Truly life is a vapor (James 4:14). What if Mr. Couch had delayed his obedience "until summer" as he at first suggested? How precious are present opportunities! "Boast not thyself of tomorrow for thou knowest not what a day may bring forth", Proverbs 27:1. Let us all be encouraged to obey now. "Today, if ye will hear his voice, harden not your hearts", Hebrews 3:15. (Bulletin.)

(Note: The foregoing conversions become more interesting, concerning divine providence, because the night before, Brother Tuggle called me by telephone, and apologized for calling so late, for it was near midnight, and said he could not go to sleep for thinking of Mr. Couch, and wanted me to contact him, and I promised to call him from the

airport the next morning. Looking back on the order of events, the conversion of three precious souls depended upon (1) Hardeman's visit in the home. (2) This depended upon his being at the Birmingham airport on the right day, at the right hour so as to be contacted by me. (3) And this depended upon my call to Mr. Couch's home, which also depended upon (4) the fact that young Brother Tuggle called me the night before about midnight. And, (5), that depended upon the fact that Brother Tuggle could not go to sleep that night. (6) That in turn depended upon the fact that he had heard of Mr. Couch's interest in the Radio programs in which I had preached the gospel, and that depended upon the fact (7) that we had broadcast on F.M. since Mr. Couch moved to Birmingham, otherwise, he would not have heard our program. (8) But all this would have availed nothing if Brother Tuggle had not been a conscientious Christian whose conscience could be made sleepless by an honest man wanting the salvation of his soul. (9) Furthermore, if Brother Tuggle had not voluntarily come to the airport to meet me, Hardeman would not have known where to find the honest man like the Ethiopian Eunuch. (Acts 8:26-39.) (10) Also if Hardeman had come from Dallas, Texas on either of the former scheduled reservation flights the needed contacts would not have been made. (11) And all this depended upon the fact that he had a meeting scheduled in the state of Maryland, and that (12) the time for his arrival in Birmingham coincided with these other events. (13) And the fact of the meeting in the first place, depended upon the fact that the Walnut Hill church was a mission-minded church and was sending Hardeman, their preacher, for this mission meeting. And on, and on, the chain of events may be traced.

Yet the Couch family was converted by the gospel of Christ, and not by some direct, miraculous, power upon them, independently of the gospel, nor in addition thereto. There were no new revelations in addition to the New Testament gospel. Yet God, operating through his laws of nature, and the machinery of his world, and perhaps in answer to the prayer of young Brother Tuggle, and others, did something important. Let us pray. (Rom. 10:1.) Editor.)

"Thoughts For The Vacationing Christian"

EDWIN P. FRYE

1. In your roaming vacation, be especially alert to the unseen or unexpected dangers of travel. Remember that your life as well as the lives of your dear ones are at stake. Remember, too, that a preventable catastrophe would cut from your life many wonderful years of faithful and productive service to your Lord. The prayers and best wishes of your brethren are with you!

2. During the time you are gone, the commandments of God are still to be obeyed. Worship Him. Be sure to pray often. Fellowship Christians where possible, and spend a portion of your time on things spiritual. Sing hymns while driving over the highways. Have a private devotional each day. The Lord Jesus will be your unseen travelling companion. Beside that comforting thought is the fact that man must refresh and enrich his spirit as well as his body!

3. Remember that God's plan of giving is to be complied with on a weekly basis, (1 Cor. 16:1-2) and the costs and financial obligations of His church will continue in your absence. Therefore, plan your time so that your contribution is submitted each week, or if this is not possible be sure to double your contribution upon your return. This is your vacation from work—not from God nor from Christian responsibility!

4. If you are a teacher, please be sure to let the Chairman of the Educational Department know in plenty of time exactly when you will be away. Also, if you have any other church assignment that you will be unable to fulfill try to arrange a trade with someone. If you are unable to trade let the proper chairman know of your intended absence. We need all the facts, man!

5. Please return to us a whole and rested person, both in mind and in body. Come back refreshed and resolved to work harder and smarter for the Lord than ever before. Let old things pass away and all things become new for him!

When To Rejoice

C. D. PLUM

To know when to do anything is a considerable accomplishment. One that most of us do not have perfectly to our credit. Doubtless none of us do. But there is much we can learn from the word of God concerning when to rejoice, that will be of great help to us.

But it is just as important to know when not to rejoice as to know when to rejoice. Right here we wish to introduce a warning from God's word. It is this: "But now ye rejoice in your boastings: all such rejoicing is evil." (James 4:16.) It is evident from this that God does not think much of our boastings. It might impress others; it does not impress him with our importance. For us to "be not wise in our own conceits" is more impressive to God. But right here is another one of the warnings from God to man. True love for God on man's part excludes the following kind of rejoicing: "Rejoiceth not in iniquity." (1 Cor. 13:6.) I once heard a woman rejoicing (not a member of the church) over walking into a large and crowded store, and, picking up an expensive scarf, put it over her neck under partial concealment of her coat and walking out without ever paying for it. "All such rejoicing is evil." And I have heard others gloat over the fact that some conductor failed to collect their train fare or ticket. But enough of this.

REJOICE WITH THE WORD

"The statutes of the Lord are right, rejoicing the heart." (Psa. 19:8.) "I was glad (made to rejoice) when they said unto me, let us go into the house of the Lord." (Psa. 122:1.) Are we always glad to assemble to worship God? Does it make us rejoice each opportunity we have? Verily, it should. But if it does make all of God's children rejoice to have another opportunity to worship God, why do we have so many empty church pews? And so many partly-filled meetinghouses when we should have so many "book" members that if they all came they would fill the house? Jeremiah considered obedience to God's word of paramount importance. He said of God's word: "Thy word was unto me the joy and rejoicing of mine heart." (Jer. 15:16.) And why are God's children, who have his precious promises, so gloomy and downcast? One does not need to be an optimist concerning the condition of the world, but the Christian can be cheerful and happy over his own good fortune in Christ. In fact, God wants his people to be this way. What do you think of this Scripture, "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly"? (Psa. 118:15.) But this is Old Testament Scripture, you say.

Very true, what do you think of this New Testament Scripture, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you"? (Matt. 5:12.) No reason, as I can see, for Christians to be bundles of gloom over their condition and their keeping; for Jesus has said: "I will never leave thee, nor forsake thee." Well may our hearts rejoice and our mouths offer him praise.

REJOICE BECAUSE

OUR NAMES ARE THERE

"But rather rejoice, because your names are written in heaven." (Luke 10:20.) When penitent believers are baptized into Christ, their names are then and there enrolled in heaven. And this is occasion for more rejoicing than having power to tread on serpents and scorpions, and over all the power of the enemy. A sinner turning to the Lord is of such importance as to stir the heavens into rejoicing. "There is joy in the presence of the angels of God over one sinner that repenteth."

It is just as important to keep our names in heaven as to have them written there. Names, though written in heaven, may be blotted out. And that means Christians must be careful about their living and giving to the Lord. Says Jesus: "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5.) Surely, no one wants to be a failure. Christians must be careful if they overcome the

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What About Traditions?

From many quarters we hear, "Let us lay aside OUR traditions! A new day has dawned in churches of Christ." We ask, Is the charge valid? If so, is it inherently wrong to follow "traditions?" And, what do they mean who use the term?



R. W. GRAY

Tradition is used in the New Testament to denote man made doctrines and customs designed to supersede divine law (Mk. 7:8; Col. 2:8), acceptable and unacceptable Jewish practices (Gal. 1:14), and, in 2 Thess. 2:15, to the inspired teachings of the apostles of the Lord. The same word, "paradosis," (traditions) is translated "ordinances" and refers to inspired teachings. (1 Cor. 11:2 KJV). We see, therefore, that the connotation we give the word determines its acceptability or unacceptability as it relates to "our" traditions.

God intended that the apostles' teachings be perpetuated throughout all generations by faithful teachers and preachers of the word: "And the things that thou hast heard of me among many witnesses," wrote Paul, "the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2) (See also 2 Tim. 4:1-6; Titus 1:9-13). If this is what is intended by the charge of "traditionalism" among us let us hope the charge valid. Any departure from these traditions would constitute grievous sin in God's sight. (Heb. 2:1-4; Gal. 1:6-9; 2 Jn. 9-11.)

If intended to implicate the people of God in a matter of violating God's law in deference to purely human philosophy the charge is at once the most serious business confronting us today. For if such a charge can be substantiated we are in a state of apostasy, our plea for a restoration has been abandoned by default, and our feeble efforts to serve God are in vain. (Matt. 15:9-13). But if such a charge is untrue, the accuser is indicted as an evil doer of the rankest sort. (Rom. 8:33; 2 Pet. 2:1-2.) We must exercise extreme caution and clarity, therefore, when making reference to "our" traditions.

Those considered pillars among us, including the editor of Words of Truth, have warned for many years of the danger of permitting purely procedural expediences to become matters of law; that in the area of generic authority much liberty and charity must be granted, and, failure to recognize this, they have urged, leads to anti-ism and unacceptable "traditionalism." To whatever extent these things have happened there is that much tradition among us that needs correcting. We need to know the difference, for example, in our "usual order of worship," and the liberty we have to re-arrange and thus improve the avenues appointed so as to gain the maximum benefit therefrom. The one hour, three songs and a prayer, a short lecture by not more than one speaker, the communion passed to the participants, rather than have the participants pass by the communion table, the collection, a closing song and prayer with the congregation always standing for the latter, are obviously not bound upon us in the scriptures. These are the divinely authorized acts of worship, to be sure, but the order and arrangement, as well as the time allotted each, is a matter of choice so long as they are carried out in order and decency. (1 Cor. 14:40). A great deal of improvement in our approach to these avenues of worship could and should be made. Alert elders should determine when the flock is not gaining maximum benefit from divine worship and make whatever adjustment they deem wise. Doing things under general authority in a "fixed" manner can, and often has, led some to think of the procedure as a part of the divine injunction. Though the word "custom" is a better choice we certainly agree that such "traditions" need to be kept in proper perspective.

The current charge of "traditionalism," while using the above as a springboard, comes from men who apparently have much more in mind than these RELATIVELY harmless customs. Their

words and subsequent actions betray a general dissatisfaction with binding themselves to a "thus saith the Lord." They refer to TRADITION in a purely denominational context, apparently aping teachers from which they obtained their degrees. Denominational professors glibly refer to "the Catholic, Protestant," "Evangelical," etc., "tradition." This Ashdodish like concept has filled the minds of some of our people. A religious group hasn't really arrived, in their judgment, until it has its own liturgy and tradition. They feel the need to think of "our" traditions so as to have something against which to rebel; and we are not attempting to be precocious, but simply point out what seems obvious.

A way to properly identify men bent upon restructure must be found before we become what they now imagine us to be, "just another denomination." It is truly ironic that those leveling unfair charges of traditionalism against the rank and file of God's people are the same group, as a rule, who cry "witch hunter!" when their practices are questioned. This renders suspect all who make such vague charges until they abandon their masks and make a serious attempt to substantiate their charges.

Some have been more specific than others and have offered the following as cases in point: (1) "We have denominationalized the designation Church of Christ." But one is made to wonder just who is guilty of this. Among those making this charge are those who tell us that "there will be saints in heaven who never heard of the church of Christ, but none will be there who are not members of the church about which we read in the Bible." One must sectarianize Christ's good name in order to make such a vague remark even appear consistent. (2) "Our exclusiveness is one of our traditions." None would question the need to be ready to enter into meaningful discussion regarding the faith with sincere persons, but this so-called aloofness is another way of saying we should enter into a "give and take bargaining" with teachers of error. If any doubt the serious outcome of such logic we would cite the disgraceful conduct of Pat Boone who joined himself to the chief of the deceivers, Mr. Oral Roberts, for a national TV program. To mention other matters disgruntled preachers have brought into focus there is our "traditional" and scriptural stand against promiscuity, dancing, etc., our insistence upon language that adequately describes and identifies the biblical doctrines we advance, and the steps of obedience required of an alien.

Now, if any of the aforementioned areas we have "traditionally" taught and practiced error, we should now abandon it. But such should be done following prayerful examination that reveals the alleged error involved, and not upon the basis of disagreement with God's will and way on the part of disgruntled, denominational-minded folk in our midst. This matter has become acute. An end to these unfair charges must soon come or another party will be formed among us. A teaching or practice is not "our" tradition if it is found in God's Book. It becomes "ours" in the unacceptable sense only if it has no scriptural foundation. Beware of those, therefore, who open their lectures or articles with charges of "tradition bound, creed bound, narrow minded, brethren, etc!" A careful examination of what follows such charges usually reveals a general unrest with status-quo, and a distaste for the so-called "establishment", whether it be civil, educational or religious leaders who are so designated.

When To Rejoice

(Continued from Page 3)

many obstacles that will obstruct their journey to heaven.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doeth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8:36-39.) The eunuch rejoiced "after" he was baptized, not before. That is because his sins

were washed away when he was baptized. (Acts 22:16.) He had reason to rejoice. The Philippian jailer "rejoiced" after he was baptized, too, and for the same reason: he was "baptized to wash away his sins." (Acts 16:31-34 22:16.) It does not say either of these men made an outward, noise demonstration when they rejoiced. They were happy because the burden of sins had been removed by their obedience to the Lord's word. They were in this way enrolled in heaven. They could and did, go on their way rejoicing. But they had to live right to the end of their earthly pilgrimage if heaven was to be their home.

REJOICE WHEN

BACKSLIDERS RETURN

When the wandering boy of Luke 15 returned to his father's house, the father, in teaching the elder son he should receive gladly his wandering brother, said: 'It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' And the man who had lost a sheep, and found it, said: "Rejoice with me; for I have found my sheep which was lost." (Luke 15:6.) A lost soul is of more value than the life of a sheep, and, when it returns, the occasion of more rejoicing.

REJOICE IN

CHRISTIAN AFFLICTION

The apostles had been beaten and had been commanded not to teach any more in the name of Jesus, but this was their reaction: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41.) The get-even spirit with their tormentors did not seem to be in their hearts. They were glad that they were made to suffer for the one who had suffered so much for them.

The apostle Peter, who was in the above mentioned suffering group, later wrote to Christians like this: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:15, 16.) Perhaps we are inclined too much toward complaining when we are made to suffer because we are standing up for what is right. No such complaint should escape our lips. But, rather, the Christian's attitude should be: "Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not." (Rom. 12:12-14.) Verily, let us "rejoice ever more; pray without ceasing; and in every thing give thanks."

Gospel Advocate

If we are "narrow" in believing that there is only one body, or church, built by Christ, and which includes all the saved, are not others also narrow in believing that there is only one God, one Christ, and one Spirit? (Eph. 4:4-6; 1 Cor. 8:6; Mat. 16:18; Col. 1:18; Eph. 4:4; 1 Cor. 12:20.)

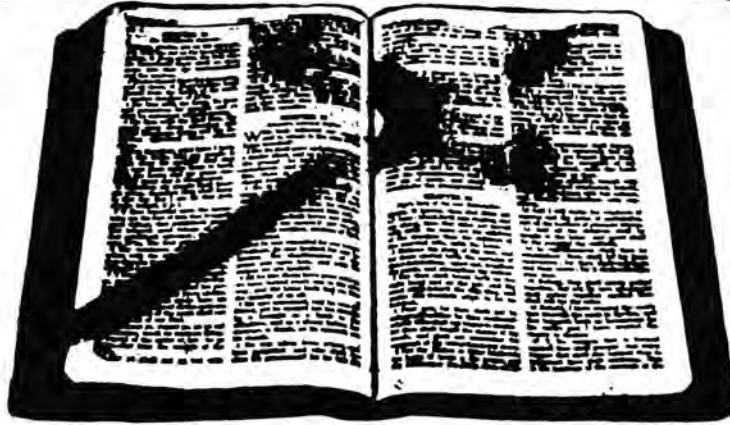
"He that winneth souls is wise". (Prov. 11:30.) He is wise in knowing they are lost and need to be taught and influenced. He is also wise in knowing the value of a soul--that is worth more than all the world. (Mt. 16:26; Mt. 10:28.) He is wise in that he knows that souls can be influenced and brought to salvation. Furthermore, he is wise in getting out and doing the job - "Winning souls". Are you wise? What are you?

What is the strongest temptation which comes to man in this world? It is the world itself. (1 Jn. 2:15-17; Jas. 4:4; Jas. 1:27; Rom. 12:1-2.) As the gravity of this earth pulls everything downward toward it, so the world tempts and draws us to it--if we permit it. But now we know there is power enough to take men to the moon, if they are anxious and willing to defy gravity and "GO UP"! Christians are those, and only those, who are other-world minded. (Mk. 10:29-30; Mt. 6:19-21.)

A talented man who thinks he can't, is as helpless as an elephant tied to a stake with a thread string. Why not break loose from those sinful habits? Why not begin to DO some of those great things which you have long desired to DO?

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 Bible Doctrine of The Second Coming No. 4

The second coming of our Master is a Biblical subject. In hundreds of passages God's Spirit has alluded to the glorious anticipation of Christ's return to this mundane sphere and the marvelous events connected therewith. Early Christians believed implicitly in the Lord's second coming. They made diligent preparation in order that this day of all days might not find them spiritually unprepared. One's views of the second coming will color all his concepts of the Christian system. He cannot reject this great Biblical doctrine without seriously impairing the entire foundation and superstructure of Christianity. He who possesses a wholesome and reverent attitude toward Christ's second advent is usually a person that displays respect for God's entire scope of human redemption. Four questions have been raised and discussed in earlier essays on this fascinating theme. Two closing questions will now be asked.



ROBERT TAYLOR JR.

HOW IS HE COMING?

In Acts 1 the two men clothed in white apparel offered this observation, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." (Acts 1:12. Emphasis added.) Thus these angelic visitors connected Jesus' ascension with his second coming. They affirmed that he "shall come in like manner" as he had gone away. Several implications can be derived from this angelic affirmation.

We know that he will come personally. That is the way he went away. No angelic or earthly messenger was a substitute for Jesus during the ascension. It was the Lord personally who ascended from historic Mt. Olivet just forty days after his triumphant resurrection and ten days prior to the stirring events of the approaching Pentecost. Since he ascended personally, he will descend personally. He will not come representatively. Paul wrote, "For the LORD HIMSELF shall descend from heaven with a shout, . . ." (1 Thess. 4:16.)

He will come with the clouds. While the apostles beheld his amazing ascension Luke affirms that "a cloud received him out of their sight." (Acts 1:9.) The aged apostle of love wrote, "Behold, he cometh with clouds; . . ." (Rev. 1:7.) The Maker of the clouds ascended with a cloud and will

descend with the clouds. This too, is a portion of his coming in like manner as he went away.

He ascended visibly. The apostles were eye witnesses of his ascension until a cloud concealed him from their intense gazing. (Acts 1:9.) At his second coming John foretells that "every eye shall see him, and they also which pierced him: . . ." (Rev. 1:7.) Certain false religionists of the twentieth century have told us that Jesus came to earth in 1914 as Russell said he would. They tell us he has been reigning here in regal splendor as an earthly potentate for the past fifty-five years. Though the writer was not living in 1914, some of you were. You know he did not come then for your eyes beheld him not. This writer is happy that the Holy Spirit anticipated that this future falsehood would be taught and he incorporated sufficient scriptural ammunition in the Sacred Volume to enable us to explode this false claim of the Jehovah's Witnesses. Toward these so-called witnesses of Jehovah we feel somewhat like a former teacher who once met them at his door with an open Bible. He proved them conclusively wrong about their teaching. His next observation went something like this, "You fellows are not very good witnesses for Jehovah!"

Jesus will come in power and glory this time. His first appearance was begun as the helpless Babe of Bethlehem. His life very early depended upon the promptness with which Joseph obeyed God's orders that they moved with dispatch to escape Herod's murderous edict aimed at the child's certain annihilation. The next time he will come in glory. (Matt. 25:31.) A retinue of mighty angels will accompany the returning monarch from Jehovah's right hand. One angel of the Lord slew 185,000 choice Assyrian troops in just one night to save Jerusalem from sinful Sennacherib's boasted destruction of the holy city. (2 Kings 19:35.)

WHAT SHALL WE BE DOING UNTIL HE COMES?

We choose four words, each beginning with the letter "w" to answer this concluding query. We should, WORK, WORSHIP, WATCH and WAIT. We are commanded to "save ourselves from this untoward generation." (Acts 2:40.) The Jews asked Jesus, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29.) Contrary to the denominational concept of obtaining salvation separate and apart from works, Jesus classed faith as a work of God and Peter told those on the way toward salvation to obey. (Acts 2:38-40.) Work is required in becoming a Christian and then we are to continue working out our "own salvation with fear and trembling." (Phil. 2:12.) Work which is done for the Master is never vain. (1 Cor. 15:58.) We are to

be faithful in our worship. In Matthew 4:10 Jesus taught the importance of worship. In John 4:23-24 he taught the three essentials of worship: (1) God is the proper object of worship. (2) He is to be worshipped in spirit. (3) He is to be worshipped in truth. The epistles tell of the specifics of Christian worship. Hebrews 10:25 warns us against forsaking the privilege and duty of regular worship—the very life's blood of the church.

Christians are commanded to watch. Jesus said on Tuesday before his death on Friday, "Take ye heed, watch and pray: for ye know not when the time is . . . Watch ye therefore: . . . And what I say unto you I say unto all, Watch." (Mark 13:33, 35, 37.) Disciples are taught to wait for the Lord. "And ye yourselves are like unto men that WAIT for their Lord, . . ." (Luke 12:36.) In Matthew 25 the wise virgins were ready and waiting the Bridegroom's arrival. Paul commended the Thessalonians because they had "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, . . ." (1 Thess. 1:9-10.)

Solomon said, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1.) Today is the time to prepare for the Lord's second coming for as the poet has said:

"The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own;
Live, love, work with a will;
Place no faith in tomorrow,
For the clock may then be still."

What About Infant Sprinkling?

R. W. GRAY

Perhaps no humanly devised rite impresses on-lookers more than the sprinkling of babies. So emotionally captivating is the ritual that some early restorationists were committed to it for a time despite scripture and reason's testimony against it. We sometimes hear of brethren who are "impressed" with the "Christening" of their grandchildren. A South Georgia congregation claiming kinship with the restoration has adopted the rite. Even though none of us would insist upon it, some view it as a relatively harmless innovation; hence, the following observations:

THE ADVOCATES SAY

The practice is built upon false premises. It is urged, for example, that babies as a part of "all

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WORDS of TRUTH

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Authority Of Christ

Where authority is not recognized and respected, every man is a law unto himself; anarchy and confusion abounds. In Matthew's record of the commission, he says, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came, and spake unto them, saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:16-20.) You will specially note that Christ had been given "All power and authority in heaven and in earth."



GUS NICHOLS

AUTHORITY STATED AND IMPLIED

Not only was the authority of Christ stated, when he said, "All power is given unto me in heaven and in earth," but his simple Command to his disciples to evangelize the world implied his authority, even when it was not stated. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he believeth not shall be damned." (Mk. 16:14-16.)

ALL MUST BE DONE IN HIS NAME

Since Christ has "All power and authority in heaven and in earth," all things must be done in his name, meaning "by his authority." In Luke's record of the commission, he says, "And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remissions of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:46-49.)

NOT DONE IN HIS NAME BEFORE

In the days of John the Baptist, and during the personal ministry of Christ, things were not done in the NAME OF CHRIST. The night of the passover before his crucifixion the next day, Jesus said unto his disciples, "In that day ye shall ask me nothing. Verily, verily," I say unto you, whatsoever ye shall ask the Father IN MY NAME,

he will give it you. HEITHERTO (up to now) HAVE YOU ASKED NOTHING IN MY NAME: ask, and ye shall receive, that your joy may be full. IN THAT DAY YE SHALL ASK IN MY NAME," etc. (Jn. 16:23-26.) That same night he had said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father IN MY NAME, he may give it you." (Jn. 15:16.)

ALL TO BE DONE IN HIS NAME

"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.) This means we are not to do anything as an act of religion which cannot be done in the name, or by the authority of Christ.

SPIRITUAL FORGERY PRACTICED

Many unfortunate people are in the penitentiaries of our country for the crime of forgery. They attempted to obtain money belonging to others by forging the name of the owner who had authority over his bank account, and they tried to get his money BY DOING SOMETHING IN HIS NAME WHICH HE HAD NOT AUTHORIZED. It is just so in religion. Many improperly taught people practice things in the name of the Lord which he has not authorized in his New Testament. In the commission he commanded his apostles to teach and baptize, then teach them to "Observe all things whatsoever I have commanded you." (Matt. 28:1-20.) By doing only SUCH THINGS as he has AUTHORIZED IN HIS WORD, we are obeying the command to do all things in his name. (Col. 3:17.)

AUTHORITY OF CHRIST IS SUPREME

There is no appeal from the authority of Christ. He has "All authority in heaven and in earth." (Matt. 28:18.) When God raised Christ from the dead he gave him supreme authority, a name above all other names. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and EVERY NAME THAT IS NAMED, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all!" (Eph. 1:20-23.) Again, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, (because of this) God also hath highly exalted him, and given him a name (authority) which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, (Supreme Ruler) to the glory of God the Father." (Phil. 2:8-11.)

THE ANGELS OF HEAVEN OBEY CHRIST

The angels of heaven obey Christ, as we have seen in the foregoing scriptures. Speaking of Christ, the apostle Peter says, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made SUBJECT UNTO HIM." (I Pet. 3:22.) Thus all men and angels, in heaven and earth, are subject to Christ and under obligation to obey him and respect his divine authority.

CHRIST IS KING ON DAVID'S THRONE

God promised with an oath to give unto Christ the throne of David, or David's right to rule under God, and has fulfilled his promise. "Once have I sworn by my holiness that I will not lie unto David, His seed shall endure forever, and his throne as the sun before me. It shall be established forever, as a faithful witness in heaven." (Psa. 89:35-37.) Christ was raised from the dead to sit upon David's throne. "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS THRONE. HE SEEING THIS BEFORE

SPAKE OF THE RESURRECTION OF CHRIST, THAT HIS SOUL WAS NOT LEFT IN HELL (hades) neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, AND HAVING RECEIVED OF THE PROMISE OF THE HOLY SPIRIT, (David's throne as promised to David by inspiration of the Spirit) he hath shed forth this, which ye now see and hear. . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD and Christ." (Acts 2:29-36.)

CHRIST NOW RULING ON HIS THRONE

The prophet said of Christ, "Even he shall build the temple of the Lord: (the church, Matt. 16:18; I Cor. 3:16-17.) and he shall bear the glory, AND SHALL SIT AND RULE UPON HIS THRONE." (Zech. 6:13.) Yes, Christ now has supreme authority and must be obeyed. His kingdom is now in existence. (Col. 1:13; Rev. 1:9.)

WE MUST OBEY HIS WORD AND LAW

Peter quotes from Moses the following prophecy and applies it unto Christ: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 2:22-23; Deut. 18:15-20.) The law of Christ is to be the rule of our life. (Gal. 6:5; I Cor. 9:21.) His law makes men free. (Rom. 8:2.)

CHRIST AUTHOR OF SALVATION

"Though he were a Son, ye learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) We must not ignore him and go back under the law of Moses for salvation. "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17.) We are to obey Christ, and not try to live by the law of Moses. We are now to observe whatsoever Christ has commanded of us. (Matt. 28:18-20.) Let us remember to do all things now in the name or by the authority of Christ. (Col. 3:17.)

WE ARE TO PREACH IN HIS NAME

We must point all men to Jesus for salvation. We should not trust in the name of kings and rulers of earth for salvation. Peter says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Luke's record of the commission makes it plain that all preaching must be done in the name of Christ. He says, "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Lk. 24:46-47.) To preach Christ is to preach "The things concerning the kingdom of God and THE NAME OF Jesus Christ." (Acts 8:5,12.) It includes preaching his divine authority, his right to command and direct in all religious matters.

THROUGH HIS NAME OBEY

The apostle Peter says, "To him give all the prophets witness, that THROUGH HIS NAME whosoever believeth in him shall receive remission of sins." (Acts 10:43.) This means by his authority, or in obedience to him. When the first sermon under the Great Commission was delivered, they asked what to do, and Peter said, "Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST, (by his authority), for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) Those at Samaria, "Were baptized IN THE NAME OF THE LORD JESUS," (by his authority). (Acts 8:16.) At the house of Cornelius, "he commanded them to be baptized IN THE NAME OF THE LORD." (Acts 10:48.) The twelve at Ephesus who had received John's baptism out of date, when they heard the truth about Christ, "Were baptized IN THE NAME OF THE LORD JESUS." (Acts 19:5.) Peter commanded the people in the first sermon under the commission to "Repent and be

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Nichols Speaks at Graduation of School of Preaching



STUDENT BODY OF SUNSET SCHOOL OF PREACHING 1969

The 1969 student body of the Sunset School of Preaching is here pictured with their teachers at the Sunset Church Of Christ, Lubbock, Texas. About 200 men are devoting two years to intensive study of the Bible that they might be better prepared for a far more effective work in preaching the gospel of Christ. The teachers are all faithful and outstanding preachers and teachers of the gospel.

Beginning, fourth from the left, in front row the faculty is seated: Abe Lincoln, Dayton Keese, Ed Wharton, Cline R. Paden, (Director of the school), Lionel Cortez, Moislis Perez, and Richard Rogers.

The Sunset School of Preaching is the first and largest school of preaching among "Churches of Christ". Paul charged Timothy to commit the truth of the gospel "unto faithful men who shall be able to teach others." (2 Tim. 2:2.)

The faculty of this school is not only strong in Biblical knowledge, but also brings into the classroom the added skill of years of training and experience in evangelistic work, both at home and abroad. Instructors in the school have preached in many foreign countries of the world and have done much effective local and missionary work.

Cline R. Paden conceived the idea of the special training of men for preaching. Many of these students have already been educated in colleges, and some have studied for years in one or more of our Christian colleges. But here is a vision of more intensive Bible training, under the very best of teachers of the Bible.

The Sunset church not only prayed for the Lord to send more laborers into his harvest, (Lk. 10:1-2), but is doing what it can on the human side to supply the training of the men. It would change the whole scope of the outlook of some of our congregations if they would lift up their eyes and look on the fields which are white unto harvest. (Jn. 4:35-38.)

Gus Nichols was the speaker at the 1969 graduation exercises of the Sunset School of Preaching in Lubbock, Texas, Sunday evening, June 27th. Forty-one men had completed two years of intensive Bible study. A capacity audience of hundreds of people attended the graduating exercises.

"Neglecting Worship Is A Sin"

BOB HAMPTON

The Psalmist wrote, "O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." (Psa. 95:6-7) The Divine search is for men who will worship him in spirit and truth. Jesus said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:23).

Man must worship God and him only! "Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 4:10). Those who fail to worship God are yeilding to Satan and are servants of Satan and sin (Rom. 6:16). Those who refuse to worship God will not be heard in prayer to him (John 9:31).

To neglect worship will cause one to be lost. A forsaking of the worship assembly of the church is a wilful sin and will not be pardoned without genuine repentance. (Heb. 10:25-29.) The fiery indignation of God will destroy such people at the great day of judgment. The sacrifice of Christ will not bring pardon to us if we sin wilfully and impenitently by forsaking the assembly.

God's people cannot escape the punishment of God if they neglect to worship and be faithful in his service. "How shall we escape if we neglect so great salvation" (Heb. 2:3). We know that worship is good and to fail to do what we know to be good is sin (James 4:17). God's law says for his people to assemble for worship (Heb. 10:25) and it is a sin to transgress it (I John 3:4).

Neglecting to worship regularly in the assembly of the saints is symptomatic of a far deeper spiritual problem—a lack of love for God! Since God commands all to worship, "For this is the love of God, that we keep his commandments" (I John 5:3). And again, "He that hath my commandments" and keepeth them, he it is that loveth me . . . If a man love me he will keep my words . . . He that loveth me not keepeth not my sayings" (John 14:21-24). Hence the real truth is they have left their first love and need to remember they have fallen and need to repent, do their first works, and return to God (Rev. 2:4-5). They have become lukewarm and if God has not already spewed them out, he will do so, if they do

Proper Marriage - Or - Trouble In The Flesh

R. W. GRAY

Second only to and essentially connected with one's spiritual life is his domestic relationships. Geunine happiness, including the marriage relationship, is God ordained. God planned marriage for the happiness of man and seeks to regulate it by divine law. (Gen. 2:20-25; Matt. 19:3-10; I Cor. 7:26-28.) It follows that unhappiness in this relationship results from disobedience to God's law.



R. W. GRAY

The training of children in "the way (he) (they) should go" (Prov. 22:6), bringing them up "in the nurture and admonition of the Lord" (Eph. 6:4), includes instructions that will insure fidelity and happiness in marriage when they have reached the days of their majority. (Prov. 5:2-6; 15-23; Titus 2:3-5).

Charges of incompatibility, other disgruntled attitudes reflected by partners in marriage, and the alarming divorce rate, results, not only because of the laxity characteristic of our age, but from the very lack of education on the part of those entering this sacred relationship. The Christian home is the ideal place for such instructions, and its failure in this regard has helped pave the way for so-called sex education in our public schools.

It would represent a definite mark of restoration if congregations provided classes for instructions prior to and following marriage. (Tit. 2:3-5.) The classes designed for girls and young women would be ideally taught by wives of elders and deacons. Sober men should be selected to counsel young men and boys. Such education is better confined to classes of this type and to the home situation. Some of its intimacies preclude a general dissemination of even scriptural facts. It is clear that certain truths are intended for the ears of wives and mothers. (Tit. 2:3-5.)

We spend thousands of dollars in an attempt to save our young people from the crippling influences of infidel teachers of philosophy, etc., but have voiced very little concern for the alarming loss of souls due to lack of a proper understanding of the sanctity of marriage. A broken home may result in the loss of souls of both partners and the souls of children born to them. It is refreshing to know that much emphasis is placed upon this important matter in most Christian schools among us. Preventive, not remedial medicine, is the proper solution.

Since love is thought to be deaf, blind, and beyond reason, training and preparation should precede "falling (?) in love". Help is often sought only after the wedding date has been set. The proposal is often made by or to one who is not a Christian. Seldom does the counsellor persuade one to postpone marriage plans until the unbeliever is converted. Elders and preachers usually receive very little cooperation from parents in giving young people such advice. Many appear nonchalant about their children's mate to be, and extremely naive regarding the seriousness of marrying an unbeliever. They, too, seek advice and counsel only after the trouble begins.

Following is a classic example of prevailing attitudes: The wedding was set for the following day. The young man involved confessed to the young woman, who was a Christian, that he was an infidel and an agnostic. Through her tears she inquired as to why this information had been withheld to this point. His honest reply: "You

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not repent (Rev. 3:14-16). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "Be zealous therefore, and repent" (Rev. 3:19).

What About Infant Sprinkling?

(Continued from page 1)

nations" are included in the commission of Matthew 28:18-20. The advocates ignore the fact that idiots, the untaught, and all unbelievers are likewise a part of all nations. The very commission cited qualifies and limits the number to be baptized. The divine formula is "teach and baptize," and "he that believeth and is baptized," and again, "repent, and be baptized, . . ." (Matt. 28:18-20; Mk. 16:16; Acts 2:38). These divinely appointed prerequisites exclude the baptism (or sprinkling) of infants. They are incapable of being taught, devoid of gospel faith, and are guilty of no sin from which to turn. (Rom. 10:17; Acts 17:30-31). This excuse for imposing a human rite upon us is flimsy.

Concerning infant sprinkling J. T. Meuller says, "Infants are born of flesh and as such are lost in sin, Psa. 51:5; Jn. 3:5-6b . . . The means by which infants are brought to Christ is baptism, Titus 3:5-6; I Pet. 3:21; Col. 2:11-12. Hence infants are to be baptized." (Christian Dogmatics page 497). Mr. Meuller uses an unwarranted twist of foregoing passages in an effort to substantiate the doctrine of inherent sin, and hence, infant baptism. Neither passage treats at all upon the subject and could not, therefore, advocate it. The passage from Psalms refers to sin on the part of the writer's mother, and not upon sin of an infant in the embryo stage, which stage is under consideration in the passage. (See Psa. 51:5). Imagine a man in full control of his faculties saying that an embryo just conceived is a sinner! In his second proof text, John 3:5, 6, Jesus is contrasting the physical birth of our bodies with the spiritual birth of our spirits. This does not touch the subject of inherent sin neither top, side nor bottom. The text cited as proof (?) that baptism is the means of bringing infants to Christ clearly deals with the immersion, and not the sprinkling, of adult believers. (Tit. 3:5-6; I Pet. 3:21; and especially Col. 2:11-12). By no stretch of the imagination can one find the sprinkling of an unbelieving infant in the advocate's proof texts.

God plainly teaches that we do not inherit the sins of our parents: "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: . . ." (Ezek. 18:20). Isaiah impresses upon us the reality of personal guilt, the guilt of our OWN sins, that separate us from God (Isa. 59:1-8). The false assumption of inherent sin does not justify the practice of infant sprinkling.

One group, recognizing the absurdity of accusing innocent babies of sin, revised the practice to involve a "dedication" on the part of the infant's parents. Having left the claim that such sprinkling was necessary, this group admittedly seeks to impose a purely human rite. But would it not appear that the parents, and not the unwilling infant, should receive "dedication"? It is known that the child neither cares, nor knows about such matters. What intelligent excuse may one offer for imposing upon an unwilling, unknowing, unyielding subject a religious rite of any kind? There is no excuse for infant sprinkling either in scripture or in common sense. It is clearly a prostitution of the laws of God and an invasion of the rights of the child involved.

THE WRONG DONE

Infant sprinkling is a perversion of both the action and design of baptism. It is an unscriptural act. It is a sin as it seeks to add to, change and pervert the word of God. (Gal. 1:6-9; 2 John vs. 9, 10, 11). A Bible believing Christian will not encourage nor condone the practice in any particular. They will remember that while they are "touched" when a baby is sprinkled that God would have them "touch not" things of a purely human origin.

The greatest harm is done the child who receives such sprinklings or "Christenings." Thousands have grown up to be taught that their sprinkling imposed upon them without their knowledge or

consent was all that heaven required. Friends and relatives of mine have scoffed at God's command to be immersed for the remission of sins (Acts 2:38), claiming their infant sprinkling was a means of gaining access to God's grace.

Wise parents will cause their children to face this question prior to marriage to one who is known to favor the Christening of babies. Your child or grandchild may be the one who will lose his or her soul for having been "sprinkled" in infancy. (Jn. 3:5.)

OTHER CONSIDERATIONS

Readers of this brief article will observe that no passage has been cited that specifically states "babies are not to be sprinkled!" Yet all must see that such is the scriptural teachings of the verses cited. (Mk. 16:16; Acts 2:38, etc.) This is positive proof that the Bible conveys a message to the mind by way of necessary inference. Brethren who are prone to question the idea of establishing truth from necessary inferences in the scriptures would do well to ponder this very question of Christening babies. Deductive reasoning must be employed if the practice is to be successfully refuted. The same is true regarding a great many things. To abandon the premise that the Bible teaches by command, example, and by NECESSARY inference, is to open the door to many unGodly and unscriptural practices and doctrines. (Mt. 15:9.)

Authority of Christ

(Continued from page 2)

baptized. . . IN THE NAME OF JESUS CHRIST, for the remission of sins." (Acts 2:38.) This is the way believers are to obtain remission of sins "THROUGH HIS NAME." (Acts 10:43; Acts 2:38.) All men must submit to the authority of Christ and obey him in order to be saved. (Heb. 5:9.) Then Christians must obey him in all things commanded. (Matt. 28:20.) He has "all power in heaven and in earth." (Matt. 28:18.)

Proper Marriage-Or -Trouble In The Flesh

(Continued from page 3)

never asked me." The reaction of the Christian parents: "The invitations are out, the expense for the wedding is behind us; it is too late to change the plans." Though the circumstances of this true account are somewhat unusual, the sentiments expressed pretty well sum up the thinking of many Christians in this matter. How sad. Needless to say, this young woman is now experiencing untold trouble in the flesh, and yet faces the prospects of the influence of her infidel husband upon children yet to be.

It is difficult to imagine an ideal marriage when one of the partners is an unbeliever. Starry eyes will inevitably fill with bitter tears. There is a sense in which we "hate" our children when we fail to educate them regarding this awful prospect.

Helping our young people find a Christian companion is, of course, just a beginning. The mistakes we may have made in adjusting to our own marriage need not be repeated in the lives of our children. A daughter will not think less of her mother if the latter admits mistakes and seeks to guide her daughter into more positive and constructive paths. No one is in a better position to instruct a young woman with reference to the intimacies of marriage than is her mother, nor a young man than his father.

While statistics do not tell the whole story they can serve Christian parents in pointing up the pitfalls into which millions are falling. Our young people MUST be made aware that statistically speaking A MARRIAGE CONTRACTED PRIOR TO AGE EIGHTEEN HAS LESS THAN HALF A CHANCE SURVIVING THE FIRST FIVE YEARS WITHOUT DIVORCE, AND THAT DIVORCE OCCURS SIX TIMES MORE OFTEN AMONG THOSE WHO MARRY UNDER THE AGE OF TWENTY-ONE THAN AMONG THOSE WHO MARRY AFTER THEY REACH THIS

AGE.

Statistics reveal that both the philosophy and immaturity of Hollywood is reflected in teen age marriages. The divorce rate among teens and that of Hollywood is running about the same. Those contemplating marriage prior to age twenty-one, therefore, require more intense training and teaching. A most serious error is to allow a young boy or girl to enter marriage unaware of the risks and unconscious of their own lack of appreciation of these risks.

We are told that more than six million children under eighteen are now victims of broken HOMES AND MOST WILL NEVER ADJUST HEATHILY. AND THIS IS IN THE U.S. ALONE. This is serious enough viewed as a statistic. But this may include your child or grandchild when the chapter is closed on the forthcoming decade. It could be your own child deciding with which parent he or she would rather live. Your ears may very well hear your own child cry, "Mommie don't leave me!"

God wants you to know marriage as a literal paradise on earth, the nearest thing to heaven itself. No human relationship is comparable to that enjoyed and experienced in a real Christian marriage, and no joy is greater than seeing your own child growing up in such an environment. Those stars can sparkle more brightly in your eyes as the years go by if proper preparation has been made for marriage. The opposite of "trouble in the flesh" is God's plan for you. In his love he sometimes advises postponing marriage plans till the ideal situation develops. (I Cor. 7:26-28.)

If we are "narrow" in believing that there is only one body, or church, built by Christ, and which includes all the saved, are not others also narrow in believing that there is only one God, one Christ, and one Spirit? (Eph. 4:4-6; I Cor. 8:6; Mat. 16:18; Col. 1:18; Eph. 4:4; I Cor. 12:20.)

"He that winneth souls is wise". (Prov. 11:30.) He is wise in knowing they are lost and need to be taught and influenced. He is also wise in knowing the value of a soul—that is worth more than all the world. (Mt. 16:26; Mt. 10:28.) He is wise in that he knows that souls can be influenced and brought to salvation. Furthermore, he is wise in getting out and doing the job - "Winning souls". Are you wise? What are you?

What is the strongest temptation which comes to man in this world? It is the world itself. (I Jn. 2:15-17; Jas. 4:4; Jas. 1:27; Rom. 12:1-2.) As the gravity of this earth pulls everything downward toward it, so the world tempts and draws us to it—if we permit it. But now we know there is power enough to take men to the moon, if they are anxious and willing to defy gravity and "GO UP"! Christians are those, and only those, who are other-world minded. (Mk. 10:29-30; Mt. 6:19-21.)

A talented man who thinks he can't, is as helpless as an elephant tied to a stake with a thread string. Why not break loose from those sinful habits? Why not begin to DO some of those great things which you have long desired to DO?

ROBERT R. TAYLOR JR.

G—GOD—The gospel is of God. (Acts 20:24; Rom. 1:1.)

O—OBEDIENCE—The gospel must be obeyed. (Acts 6:7; Rom. 6:17-18; 10:16; I Cor. 15:14.)

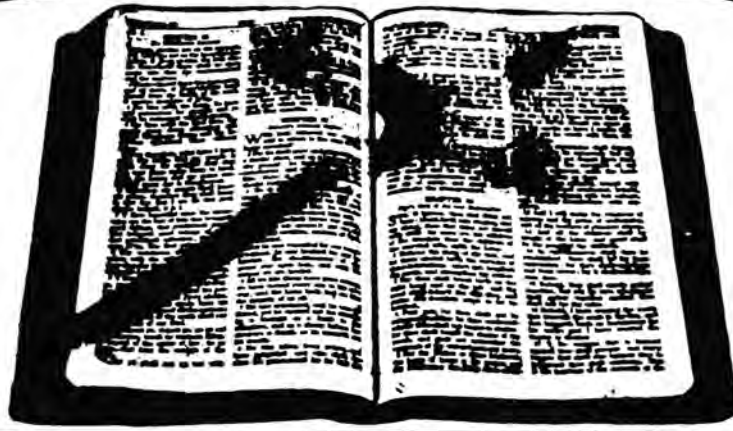
S—SAINTS—Obedience to the gospel results in people becoming saints. (Rom. 1:5-7.)

P—POWERFUL—The gospel is powerful. (Rom. 1:16-17; John 8:31-32; 6:63; Heb. 4:12.)

E—EVERLASTING LIFE—The gospel will bring everlasting life to those who obey it. (Rev. 22:14; Heb. 5:8-9; I Pet. 1:9.)

L—LOVED—The gospel should be loved. We are to speak truth in love. (Eph. 4:15.) Truth should be received and practiced in love also. Those who receive not the love of truth will be damned. (2 Thess. 2:10-12.)

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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Bible Doctrine Of The Resurrection No. 1

"The Bible Doctrine of Final Things" is a deeply challenging theme. An immense amount of Biblical space has been allotted by God's Spirit to the unfolding of this sobering subject. Previous attention has been directed toward death and Christ's second advent. Now the deeply stimulating theme of the bodily resurrection arises for our reverent attention and meditative



ROBERT TAYLOR JR.

capacity. The resurrection of the dead is a logical follow-up to the lessons on the second coming as this will be the next great event transpiring in the final wind up of earthly matters. When Christ comes there will be those yet alive. These will not experience physical death. Paul taught that Jesus will judge the quick (those alive at his appearing) and the dead. (2 Tim. 4:1.) According to Jesus in John 5:28-29 all the dead - both good and bad - will be raised at the same hour. Hence there will be no thousand years interval as envisioned and taught by the false teachers of the premillennial persuasion. In these articles on the resurrection we should like to assemble before you some who have rejected the resurrection and show just where the consequences of their denial will ultimately lead them. Then we shall assemble a host of believers in the resurrection thus showing what this cardinal belief really means to people. In conclusion we shall leave it to you, the reader, as to which group occupies the true position. We eagerly anticipate a rewarding joy in the penning of these articles. We sincerely hope you will find a like joy and profit in your reading and meditation of them.

ANCIENT INFIDELS AND THE RESURRECTION

Suppose we allow these resurrection denying personalities a place on our left hand. There will need to be an immense amount of room for the assemblage of these unbelievers for legion is their number. We could fervently wish that there had never lived a man made in God's image who would have denied this cardinal belief. But an acquaintance with past history and present infidelity informs us that multitudes have rejected the precious facet of Biblical faith known as the bodily resurrection.

The Sadducees will be the first group which we will place at our left hand. They were a prominent religious sect of the Jews in the time of Christ and the apostles. So far as this writer knows they were on the wrong side of truth in every New Testament appearance they made. They were opposed to John the Baptist. They were staunch

antagonists of our Master. They aided in his crucifixion. They were the first group to persecute the early church in Jerusalem. Inspiration's final mention of them (Acts 23:8) finds them still opposed to the Christian movement and its emphatic proclamation of the resurrection. On the Tuesday before his death the Sadducees came to Jesus. Matthew 22:23 portrays them as disavowing any belief in the resurrection. The question they asked the Lord was based on the premise that there will be no life other than this one. Twenty-five years later they opposed Paul in the same city where they had attempted to trap the Saviour. Luke wrote, "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." (Acts 23:8.) These people were the modernists of their day. Having espoused the false doctrine of materialism they felt that man is totally mortal and has no spirit which outlives his tabernacle of clay. They would have branded as false Solomon's declaration that at death "the Spirit shall return unto God who gave it." (Eccles. 12:7.)

On his second missionary tour Paul visited the capital of classical learning in his day. From Mars' Hill he addressed the proud philosophers of Athens. After proclaiming the one God to them he had just reached the place in his discourse where Jesus Christ would be presented as Saviour when they rudely interrupted his great sermon. Luke says, "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." (Acts 17:32.) Some of the Epicureans and Stoicks met the resurrection message with profane mockery. These also belong on the left hand of those who deny the resurrection.

There were even church members in the first century who denied a future bodily resurrection. Paul met their arguments in the longest of the one hundred chapters which he penned - I Corinthians 15. This is the great resurrection chapter of the Bible just as I Corinthians 13 is the great love chapter and Hebrews 11 is the great faith chapter of God's Word. Paul wrote, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15:12.) It does not appear that they denied Christ's resurrection but their own future bodily resurrection. However, Paul showed conclusively that a denial of our own resurrection is equivalent to rejecting the resurrection of the Lord Jesus. One cannot consistently deny the one and cling by faith to the other. They both stand together or they fall together. Apparently some questioned the validity of the resurrection because they could not understand HOW it would occur. "But some man will say, How are the dead raised up? and with what body do they come?" (I Cor. 15:35.) Because human wisdom could not figure out the resurrection process they likewise limited

divine wisdom and power. Like the Sadducees they grievously erred because they had left God's power out of the resurrection picture. (Matt. 22:29.) Some today claim to have difficulty in believing in the resurrection due basically to the same type of faulty reasoning. They say that this body returns to dust and may in turn become a part of some other body and on and on. How then can there be a return and reuniting of body and spirit at judgment? These people have left out the power and wisdom of Jehovah God! Church members who deny the resurrection also belong on the left hand.

There were those in Paul's audience in Acts 26 who denied the resurrection. Paul said, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8.) Brother McGarvey makes a convincing argument that Paul, in this declaration, turned from Agrippa, the special object of this discourse, and addressed the others who were actually unbelievers in the resurrection. Employment of the plural pronoun in the original bears this out. Please recall that Festus was present and in the previous chapter he had been openly skeptical that the dead Jesus whom Paul preached was really alive. He referred to such as Jewish superstition. (Acts 25:19.) Possibly other elite members of this royal audience were as skeptical as was he. It is very likely that King Agrippa accepted the resurrection. As bad as the Herod family had been at least one of them had showed belief in the resurrection. Herod Antipas, great uncle of Agrippa II, had helped popularize the idea that Jesus was really John who "is risen from the dead." (Mark 6:16.) Whether Agrippa did or did not accept the resurrection we know some of Paul's audience found such to be beyond their credibility. These too, belong on the left hand.

Hymenaeus and Philetus belong in this group. Paul wrote, "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (2 Tim. 2:17-18.) These too belong on the left hand of our assemblage.

This is a motley group which we have assembled. The one thing they shared in common was a denial of what God said concerning the resurrection. To a righteous heart there is not a single attractive feature about this group. Contemplation of their blatant infidelity invites a feeling of repulsion. Not repulsion for their doomed souls - these we love - but for their attitude of unbelief toward one of the most cherished of all Bible doctrines - the belief in a bodily resurrection. It is our sincere wish that some of these may have later turned from their error to truth and may yet arise to the resurrection of life in yonder's judgment. Such is the fervency of our concern for them.

(To be continued)

WORDS of TRUTH

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Trust In God

We should trust in God under all circumstances. If God cannot be trusted all the time and under all conditions and circumstances, then he cannot be trusted any time, or any where. God is too good to do wrong. He never neglects his faithful and obedient children. Furthermore, he is too wise to make a mistake.

He knows just what is best. God is also abundantly able to do whatever is best for us. And God's great concern for us is always equal to our needs.

TRUST GOD WITH ALL THE HEART

We should trust in God with all our hearts in times of bereavement. Nothing can destroy the perfect peace of one who puts his trust in God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength." (Isa. 26:3-4.) Here is a divine promise of permanent and perfect peace unto all who fix their minds upon God and trust in Him.

TRUST GOD IN ILLNESS

Job was very sick when he said, "Though he slay me, yet will I trust in him." (Job. 13:15.) Sickness is often a blessing. There is a "Ministry in suffering." In such fiery trials the gold of our character is purified, provided we trust in God that "All things work together for good to them that love God." (Rom. 8:28.) David said, "Before I was afflicted I went astray: but now have I kept thy word." (Psa. 119: 67.) Again he said, "It is good for me that I have been afflicted; that I might learn thy statutes." (v. 71.) Yes, nothing in the whole world can really harm a faithful child of God who puts his trust in God. As Mr. Roosevelt said, "We have nothing to fear except fear itself." Those who fail to trust in God must spend much of their lives in dread and fear. God wants us to stop sinning and worrying and start living. He does not want us to spend our time here in constant dread and in expectation of some awful calamity which we vainly imagine is just around the corner. "Be not afraid of sudden fear, neither of the desolation of the wicked, when it comes." (Prov. 3:25.) God wants his people to be courageous and brave, for "The wicked flee when no man persueth: but the righteous are bold as a lion." (Prov. 28:1.)

BE NOT AFRAID OF DEATH

Take a realistic view of life—face the facts as they are! Man is born to die—all of us must die. (1 Cor. 15:22; Gen. 3:19.) This world is not our permanent abode. Don't fight the stubborn fact of death! Be reconciled to the inevitable! It is folly to worry one moment about something which we can not change. Worry shortens the life-span rather than lengthening it. Jesus told his disciples not to be afraid of those who kill the body but are not able to kill the soul. (Mat. 10:28.) According to the Gallup Poll, there are 40,000 people alive in the United States who are above 94 years of age. The Poll showed that very few of these people are unhappy, even though they know that death is just around the corner. They are not pessimists. Had they been such they likely would have been dead long ago. They worked out for themselves an optimistic philosophy of life. A nationally famous Doctor says 50 per cent of all our diseases are caused by worry and discontent. David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psa. 23:4.) Don't fear death, it is only a tunnel through an insurmountable mountain into the land that is fairer than day. Believe God when he says "To die is gain." (Phil. 1:21.) To the saints, death is not an awful tragedy but is a peaceful sleep introducing us to a wonderful new day in the glorious tomorrow! To be absent from the body is to be present with the Lord. (2 Cor. 5:6,8.) Paul says this is "Far better" than to abide in the flesh. (Phil. 1:21-24.) Believe these truths and trust in God. Say "Good bye" here with the full assurance and confidence that you will the next moment say "Good morning in glory".

BE COMFORTED IN BEREAVEMENT

We need to trust in God when our loved ones depart from us in death. The chances are about five to one that some one very close and dear to each one of us will pass away before we depart. Paul says, "Wherefore, comfort one another with these words." (1 Thes. 4:18.) Again, we should be reconciled to the unchangeable facts, and seek to adjust ourselves to the truth that our loved one is gone! No amount of wailing and fighting the facts can bring a loved one back! After the death of David's child, he was reconciled to the facts: He "Arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat." (2 Sam. 12:15-20.) "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (Verses 22-23.) Who would say David did not react this crisis in his life like a man of faith and hope? Under such circumstances many seem to think there is virtue and merit in weeping and fasting, but it is vain. It is selfish to think of ourselves, how lonely we shall be without the departed one. Self pity does no good, but it rather aggravates the problem. It is so much better to trust in God to care for us and to comfort us as needed. We should not sorrow as those who are not Christians, as those without hope concerning their departed dead. (1 Thess. 4:13-18.) Grief will overwhelm and overcome us and give us permanent injury if we fail to trust in God with all our hearts in the dark hour of death. Thousands have said after the funeral sermon, "I feel like a mountain has been lifted off my soul." Others think they should punish themselves and torture their souls as a matter of duty and as an expression of love and devotion. They lend themselves to sorrow and grief. They grieve willingly and gladly to suffering and sorrow. They give themselves over in reckless abandon to make themselves grieve and weep and fast until even the physician can do nothing for them. They become unnecessary victims of disease and premature death, and seem to think they are making some sort of an atonement that will count and be rewarded somehow, somewhere. But faith re-acts in the opposite direction. It seeks to be reconciled unto the will of God in the matter and prays, "Not my will but thine be done", and says "Thy will be done on earth as it is done in heaven." Implicit trust in God says, as did Job

when all his children died at once, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job. 1:2.) "In all this Job sinned not, nor charged God foolishly." (Job. 1:22.) We should so trust God as to cast all our anxieties and fears upon him, for he careth for us. (1 Pet. 5:7.)

Removing The Rubbish

FRANKLIN CAMP

"And Judah said: The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall." (Neh. 4:10)

Judah had turned from God which ended in captivity. The seventy years are over and they are now back in Jerusalem. The city had fallen in ruins. It is their job to rebuild the city. Nehemiah was one of the leaders that made a great contribution in the rebuilding of the walls of Jerusalem. The lessons in the book of Nehemiah have often been used in making applications in the work of rebuilding the walls of spiritual Zion that had fallen through apostasy. I want to notice one that has a practical lesson for our day.

When the work of rebuilding the city started Sanballat laughed at Nehemiah and his workmen, saying that the work would never be accomplished, because of the piles of rubbish in the way. It must have been a tremendous job since Nehemiah 4:10 says that the strength of the burden bearers is decayed. The job of removing the rubbish led to discouragement. The job of removing the rubbish was not only back breaking but heartbreaking. But if the walls were to be rebuilt it was a necessary work.

A study of the history of the Restoration movement will reveal the fact that "rubbish" has accumulated along the way. It has been necessary through the years to work on removing the rubbish that affected the rebuilding of Zion.

The work of removing the rubbish is not a pleasant task. I can think of many things that are far more pleasant than having to oppose brethren that are seeking to dump rubbish into the church of the Lord. But as unpleasant as it is, it is a necessary work. The faithfulness and the purity of the church of the Lord today is due to men of the past that were willing to accept the unpleasant task of exposing and opposing the rubbish that some were trying to "haul into the church." Furthermore it seems that this task will be a never ending one. Every generation seems to have their share of "rubbish dumpers" that would defeat and destroy the very principles that lead back to New Testament Christianity. Our generation has its full share of those that would like to bring their rubbish. Those that love the church and respect the word of God cannot refuse to bow their backs and pay the price in blood and sweat to "haul out the rubbish" as it is brought in. Some seem to think that if we just close our eyes the rubbish will vanish of itself. This is only wishful thinking.

Those that rebuilt the walls of Jerusalem could have used their time better toward rebuilding the walls if there had been no rubbish. But the rubbish was there. It had to be reckoned with. Surely it would be much better if all could spend their time in preaching the gospel to the lost and trying to carry the gospel around the world. But we have our rubbish today and it has to be "handled." Whatever time and effort is required to remove it will have to be given to it.

There is the rubbish of "Anti-ism" that has accumulated. Some brethren tried to leave it alone and just keep building. But some accepted the unpleasant task of removing it. Had they not been willing to oppose anti-ism the church would have ended up as a sect with some men imposing their own man made laws in the realm of expediency. Some one had to haul the rubbish of man made laws out or they would have weighted the church down with and "overload" to heavy to carry.

The Meaning Of Pentecost No. 1

DON McWHORTER

"Pentecost" is one of the most common words in the vocabulary of the gospel preacher. Yet I wonder how many people who so often hear that word fully understand what it means. In many ways Pentecost is the most important day in the history of the world. No man can understand the plan and purpose of God who is not familiar with the significance of this day.

In the Old Testament Pentecost was the second of the three annual feasts authorized by the Law of Moses (Exodus 23:14-17.) It is called "Feast of Harvest" (Exodus 23:16.), "Feast of Weeks" (Exodus 34:22.), "Day of First Fruits" (Numbers 28:26.), and in the New Testament, "Pentecost" (Acts 2:1.)

The object of the feast was to mark the close of the grain harvest, just as the feast of Tabernacles or Ingathering celebrated the returns from the olive yards and vineyards and the close of the husbandman's labors for the year as a whole. According to Jewish tradition the feast of Pentecost was celebrated in commemoration of the giving of the law at Sinai, though without divine sanction. However, the giving of the law was 50 days after the Passover (Exodus 19: 1, 12:1, 2.) which did make it fall on the day afterward called "Pentecost."

There was a much greater significance attached to Pentecost than the Jews ever realized in their observances. It had a great spiritual significance which was to be realized when the spiritual dispensation dawned. When man sinned in the Garden of Eden God began planning for Pentecost. In Isaiah 2:2-4 the true significance of this day was announced 700 years before its purpose was fulfilled. The spokesman was selected two years in advance (Matthew 16: 18-20.) and Christ himself announced the message content beforehand (Luke 24:46, 47.)

For 1533 years the Jews had been observing Pentecost but only in its typical sense. Now the type becomes antitype and the shadow becomes substance. The multitude assembled for the activities of this feast day are bewildered at the proceedings and ask with amazement, "What meaneth this?" Peter preached the first gospel sermon to answer that question. Several times he used their very language to answer their question. "What is THIS?" they asked. "THIS is" Peter says in verses 14, 16, and 31.

The second chapter of Acts is one of the most important in the Bible. It helps in understanding all the New Testament as well as the Old. A study of Peter's sermon recorded here will lead to a full understanding of the meaning of Pentecost.

1. Pentecost was the day of the great outpouring of the Holy Spirit prophesied by the men of Old. Great outpourings of the Holy Spirit usually meant the beginning of something new. Consider these examples: the creation, the choosing of the first king for Israel, the work of John the Baptist, the beginning of Jesus Christ's public ministry, the inclusion of the gentiles in the Church at the house of Cornelius. The greatest outpouring of all should suggest something highly significant. How could one read the second chapter of the book of Acts and not understand this? Joel, among others, prophesied of this day and Peter in quoting his prophecy (Joel 2:38.) said it was fulfilled on this day, Pentecost (Acts 2:16.)

2. Pentecost was the culmination of the work of the Old Testament prophets. Though the prophets had often looked forward to this day the Jews had overlooked this obvious meaning in their prophecies. It is no less true today with those who still attach physical and materialistic conceptions to the Old Testament prophecies. The significance of the Old Testament prophecies was realized more than 1900 years ago on the first Pentecost after the resurrection of Christ. A simple reading of verses 22-36 in Acts 2 would forever end the confusion concerning the kingdom, the thousand year reign, Armageddon, the signs of the time and the whole business of misapplying Old Testament prophecies to present day or future events.

3. God's promise to Abraham reached its climax on this day. Through thy seed shall all nations of the earth be blessed." Galatians 3:16 identifies this seed as Christ. And in verses 26-29 of the same chapter Paul explains that this promise is fulfilled in the children of Abraham's flesh. In Acts 2:39 the Apostle Peter extended the promise and its fulfillment to all present as well as to those "afar off" (Gentiles.) So on no less authority than that of inspiration we find the promise to Abraham fulfilled on Pentecost.

4. Pentecost marked the climax of God's eternal purpose. From the foundation of the world the death of Christ was planned (Eph. 3:11.) But the death, burial, and resurrection of Christ would have been valueless without a means of applying it to man's fallen condition. Thus the gospel not only had great facts and wonderful promises but also commands to be obeyed on Pentecost these commands were presented and in Peter's sermon the life, miracles, death, burial, resurrection, ascension, and coronation of Christ are given meaning through these commands. In Acts 2:23 Peter connected the events of Pentecost with the eternal purpose of God. Without Pentecost of what value would the death, burial, and resurrection of Christ be to mankind?

5. Pentecost was the fulfillment of the full significance of the first day of the week. Throughout its long Old Testament history Pentecost always fell on the first day of the week (Lev. 23:15, 26.) (Deut. 16:9.) It was on this day that Christ was resurrected from the dead. That resurrection has both a physical and a spiritual significance. On Pentecost as an Old Testament feast the wave offering of the first fruit was brought before God. In I Corinthians 15:20-23 Christ is represented as the first fruits of the resurrection. And his resurrection occurred on the first day of the week. Thus type and antitype meet in a beautiful picture.

For a fuller comparison read Hebrews 12:18, 29. The law was given at Mt. Sinai 50 days after Passover. The new law went forth from Mt. Zion on Pentecost, 50 days after Passover (Exodus 19:11; Exodus 12:1, 2; Luke 22:15; Acts 2:1.) God was the spokesman at Mt. Sinai and the same God spoke at Mt. Zion. In both instances he manifested himself miraculously. Fifty days after Passover 3,000 were saved. And all this at Mount Zion happened on the first day of the week. So all the significance of Pentecost and the first day of the week culminated in Acts 2 on this significant Pentecost day.

6. Pentecost was the day the Church began. Every feature of Isaiah's prophecy in chapter 2 is fulfilled in the establishing of the Church. If the Church did not begin here what did? That being the case how can the Church be separated from the Old Testament prophecies? If both culminated on Pentecost then they are inseparable. And thus down go the millennial distinctions between the church and the kingdom. Pentecost not only ties the church to the culmination of Old Testament prophecies but also to the outpouring of the Holy Ghost, the fulfillment of God's promise to Abraham, the climax of God's eternal purpose and Christ's redemptive work, the kingship of Christ (Acts 2:29-30.) The church is just as important as any of these and they stand or fall together.

The Home A Great School

MRS. CHARLES (PEGGY) CRUMP

As the wife of a young preacher of the glorious gospel, and as a young mother of two fine little boys, I would like to say a word in your paper, Words Of Truth, about the need for intensive training of children and young people.

STARTED SOMETHING ETERNAL

Those who bring children into the world start something which is eternal. They are destined to live here a long time, and then forever in eternity—somewhere! The destiny positively depends upon the kind of seed sown in their minds

by teaching. Those at the beginning of these new lives have started something which they can never finish. In the process of divine reproduction, we are responsible for their little bodies. But God gives each one of them a precious soul which is worth more than all the world. (Mt. 16:26.) The soul will live on after the body is dead. (Mt. 10:28.) Without proper teaching and training, both soul and body are sure to be lost and destroyed forever in a devil's hell. (Lk. 12:4-5.)

A GREAT RESPONSIBILITY

It is a joy to have sweet children to love and to cherish as a most precious treasure. But it is also a great responsibility. Unless a life is properly trained and lived for God and his glory, it is worse than no life at all, when we view it from the standpoint of all eternity. Jesus says of a sinner, "Good were it for that man if he had never been born". (Mk. 14:21.) So, no existence at all would be better than the fate of children lost eternally for a lack of proper training. (Prov. 22:6.)

WHAT TRAINED TO BE

May we not say that children are always what they are trained to be? Like the farmer's crops in the field, if neglected they are a great failure and loss. And they are always taught something, and influenced by things said and done around them. They are a product of their environment, plus that which has been most effectively taught and instilled in their minds and hearts—whether good or bad. They will not be moulded by things which they never heard nor knew. And their most powerful lessons are to be learned from examples of parents and others around them as they grow up to maturity. After cement hardens it cannot be moulded.

THE BEST EXAMPLES

The best examples are faithful Christian parents. If the parents fear God and keep his commandments, and are totally given over to Christ, the children will also fear and serve the lord. When our children cannot hear a word we say, they will still see what we are.

SOME NEEDED EXAMPLES

Children need human examples of faith. If we trust in God and stay calm when without faith we would go crazy, our children will take note of an unseen power working in us for good, and want to be like us. (See Heb. 11th chapter.) If we restrain ourselves from evil, when enticed to do wrong, our children will observe this as they grow up. If we attend all the services of the church, they will discover why we always go.

THE HOME IS A GREAT SCHOOL

Our children are in training 365 days in the year in the home. The home is the greatest of all schools. Its influence is far reaching. It is there that the children are to learn to love and believe the precious Bible. It is in the home that they are to learn to pray and obey and love everything up to the will of an all-wise heavenly Father. In the home the children learn to love the church and our great religion taught by Christ.

TAUGHT TO DENY SELF

Another great lesson to be taught in the home unto children from infancy is to deny self. If every day children are taught that they cannot have everything they want, but must joyfully do without what is not best for them, then they will not demand what belongs to others. The most powerful lessons of this kind are in living examples in the home. (Tit. 2:11-14.)

DOING RIGHT AND HAPPINESS

Another thing to be taught persistently to our children is that doing right is bound up with happiness. A sinful life is a hard life. (Prov. 13:15.) Children learn to love the church when they find that it is trying, like parents, to make children happy and good. Somebody has said that love for the church is not a mere fact that is taught, but is rather a spirit that is caught.

CHILDREN LIKE THEIR PARENTS

Children are nearly always like their parents. If they are not like them, it will likely be because they somehow got under the influence of the gospel of Christ, or else got under bad influences from the outside. Sometimes bad children can be converted later by the gospel, and good ones can become worldly and bad. But good and continued home training which is intense, and which includes good examples and intelligent and firm discipline is now the greatest need in our world.

"Respect For Authority"

J. D. THOMAS

Strict obedience is a prime virtue.

It is easy to see the need for obedience in other people. To adults the biblical admonition, "Children, obey your parents," makes good sense. Children are those who do not understand the forces that whirl about their lives and actually they are not competent to make decisions for themselves. The very best for the child can be had only if he strictly obeys the admonitions of his loving parents, who do understand what is best for him. We would even go so far as to say that if children do not obey and do not show proper respect for authority, they should be spanked.

In a school, students must obey their teachers and the administrative authorities so the whole organization can function effectively as a unit. Any sort of anarchy or refusal to conform will disrupt the good that can be accomplished for every student, including the disobedient one.

What good would the military be unless all of lesser rank respected the obligations of discipline and strictly obeyed the commands of their superiors? Surely those of us who stay at home and have others go and fight our wars for us are glad that they are expected to show proper respect for authority. If we should be told that no longer will our service men be expected to pay attention to commands of their superiors, we would be scared of the outcome, for we know that victory is possible only when people work together as a team. We could not afford to have 100,000 men in a war zone, each doing what he pleased.

Back home we cannot afford to have citizens disrespect the law. Human beings have to be controlled by proper authority, and the great life

is possible only when each man submits to that authority and recognizes that his own desires must be secondary to the authority that governs the group.

In the Church, Christians are admonished to "Obey them that have the rule over you and submit to them." In the relationships of the local congregations, there can be no successful working together unless all respect the authority of them who have been given it.

Finally, all of us must respect God's authority as it is expressed in His revealed will—the New Testament. We suffer if we decide to take our spiritual condition into our own hands. God has a right as our maker to give commandments, and He has the knowledge to know what is the best life for us. In most cases of disobedience, the one disobeying has less information about the situation and the consequences of nonconformity than does the one who is in position to serve as the authority.

In view of all of this, there is no place in an orderly society for what some call "civil disobedience." Neither is there a place for student rebellion or any sort of public demonstration that violates the law. Certainly, in human organization or government anyone with a good idea should have the right to make his idea known, but in all these relations there is a way for expression of ideas and even for changing of laws that does not call for "breaking the law" in order to get the idea advanced. We are a people of law and we must remain such. We are a people under God's complete authority, and woe be unto us if we do not respect it.

Innocent Pay Liquor Costs

HARDEMAN NICHOLS
Dallas, Texas

(Note: Hardeman Nichols preaches for the Walnut Hill Church of Christ, Dallas, Texas. In Texas, a State regulator Board sets all auto insurance rates. And it seems that a great howl was going up because the people had been notified that there would soon be at least a 10 percent increase in auto insurance rates because of the increase in the number of auto accidents, and in the cost of such accidents in damage, repairs, etc. Now here is Hardeman's reply, which we are passing on to you. EDITOR.)

AUTO INSURANCE GOING UP

Many cries have been heard in the past week about the almost certain prospect that auto insurance cost will rise again. These exasperated folks are not alone in disliking to pay more for insurance; but their desperations are a symptom, and many do nothing about the disease.

If the doctor wants to permanently lower the fever, he has to eliminate what is making it soar. Likewise, insurance rates could be dramatically lowered if the cause of accidents were drastically reduced.

An official of the Texas Department of Public Safety stated this week that DRINKING DRIVERS ARE INVOLVED IN ABOUT 50 PERCENT OF THE AUTO ACCIDENTS OF THE STATE. Lower the cost of accidents to be paid by the insurance companies, and consequently you lower the present costs the multiplied thousands of drivers who buy insurance must pay in premiums which are constantly rising because of the liquor involved in auto accidents.

We hope you voters will remember your present consternation at increased auto insurance rates, the next time you hear the FALSE VIRTUES OF LIQUOR—by the bottle, can, or jigger—being praised and extolled. And how can you ever vote for the increase in the consumption of strong drink, by voting to white-wash and galvanize it into respectability, by making it legal to sell it in our state and county?

Just from the standpoint of being loyal citizens,

many people refuse to drink strong drink, if they have to violate civil law to obtain it, when if it were legal, they would drink it regularly, many more of them having auto accidents, and becoming drunkards and alcoholics. The voters know that the legalization of all kinds of narcotics and "dope" would greatly increase the consumption of such everywhere. The same is true of alcohol. Why should the innocent citizen have to pay higher auto insurance rates because of strong drink? And why should the voter ever be lured into voting for an increase in hazards of drunken driving on our highways, both to those who do not drink, as well as to the thoughtless consumer of strong drink? We now know that a vote for the sale of liquor is a vote for the increase of the costs of auto insurance, and a vote for the increase of auto accidents and hazards on our highways.

All of this, when given due consideration, brings us back to the Bible standard of our moral conduct and obligations to ourselves and to our society.

In Bible times, strong drink was largely wine, which when fermented was strong in alcoholic content, and when consumed in small quantities would begin to produce intoxication, and all the evils which inevitably follow.

The Bible, therefore, says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1.) Again, we read, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it bitteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, and thou shalt say, and I was not sick;

they have beaten me, and I felt it not: when shall I awake? I will seek it yet again". (Prov. 23:29-35.)

It is sinful and wrong for us to do anything which would increase the sale and the consumption of strong drink: for whatever increases its consumption increases all the trains of evils which follow its consumption. So may your smaller pocketbook smite your smarting conscience if you are tempted to vote for the legalization or enlargement of the sales of the liquor business.

Challenge To Our Faith

W. D. HARRIS

Our faith will likely be challenged in the next 12 months as it has never been challenged. Some of the challenges will be old, but dressed in new garb, while others will be new.

Our faith in God and the Bible will be challenged continually as man advances in scientific knowledge and space exploration. In spite of the fact science has not discovered anything that disproves a single Bible fact, intellectual snobs assume that the Bible is false in the light of science. This challenge will require that we intensify our efforts in studying the Bible and science to present the Truth to our young people so that the unbelief with which they will be confronted will be counteracted.

Modernism and liberalism will continue to make inroads into the church. Efforts to put the church into social and physical welfare will be multiplied. Further pressure will be brought to bear to make our preaching less distinctive. There will be more emphasis on using the intellectual approach in preaching the gospel. Our faith in preaching the gospel as the primary work of the church will be seriously challenged.

Our faith in the moral standards of the Bible will be challenged. Because many have subscribed to the philosophy of "situation ethics," they contend that there are no absolute rules of conduct. Such means a complete rejection of the Bible and its restrictions on sex, marriage, adultery, drinking, obscenity. In their demands for freedom almost anything goes, and modesty in apparel is thrown to the wind. Modesty in dress has no meaning to those who are exploiting sex and worshipping the female human form.

Faithfulness in putting the church first in our lives will continue to be challenged by the desire for more education, more material things, and higher social standing. Because of the pressures of our materially-oriented society, we stand in constant danger of being secularized by the world.

Let us pray God for strength to resist all the worldly pressures that challenge us, and dedicate ourselves to becoming more Christianized.

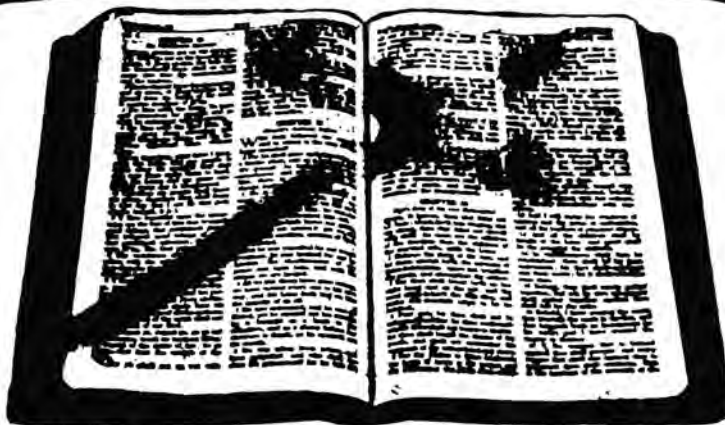
Marriage Is For Life

I saw a man die. As the doctor left the room, the dying man knew the end of his life was near. He patted his wife's hand and whispered, "You've been sweet to me." He had used his last breath to make her happy, to say something she would remember and whisper to herself throughout the years to come.

There are no unimportant days in marriage. Each day is complete, a little lifetime. Each member of a marriage partnership is bound by God to love the other as he loves himself. Each wants to be happy, so he must work to make his partner happy. Shall it be words? Smiles? A Tender Touch? An expression of appreciation? A stirring of memories?

Courtesy, council and consideration are the three important "C's" of marriage. Someone said, "Forget yourself." I say remember yourself, enough to know what your heart needs, then give that longed-for tenderness to another." A life-time of happiness awaits a husband and wife who give their thoughts and attentions to each other, to their children and to their God.

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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The Bible Doctrine Of The Resurrection No. 2

The importance of the resurrection is easily ascertained by observing the tremendous amount of space inspired penmen have devoted to it. A survey of apostolic preaching and teaching as recorded in Acts and the epistles will enable one to see the emphasis which the apostles and early evangelists ascribed to this great theme. The death of Christ for our sins, and the burial and



ROBERT TAYLOR JR.

resurrection of the Messiah constituted the three cardinal facts of the Jerusalem gospel. (1 Cor. 15:1-3.) Preaching the resurrection brought on the first persecution of the early church. Luke tells how the Sadducees were grieved because apostolic proclaimers "taught the people, and preached through Jesus the resurrection from the dead." (Acts 4:2.) At Corinth Paul preached that Christ died for our sins, was buried and the third day was raised from the dead in full harmony with the scriptures. (1 Cor. 15:3-4.) The sonship of Jesus was proved conclusively by his resurrection from the dead. (Rom. 1:4.) The burden of apostolic preaching included "The Bible Doctrine of the Resurrection." Athenian philosophers 'poked' fun at this theme (Acts 17:32) and such seemed incredible to governmental leaders at Caesarea. (See Acts 26:8.) However, these irreverent receptions did not seal the lips, stay the tongues, nor make idle the pens which proclaimed the reality of the resurrection.

In the previous lesson we lined up some people from times of antiquity who rejected the resurrection. This ancient form of infidelity did not die with the apostolic age. Infidelity which denied the resurrection nineteen centuries ago still has its corrupting counterpart today. Hence let us not observe some of those who presently belong in the same category as was once occupied by Sadducees, Athenians, unbelieving Corinthians, and individuals like Hymenaeus and Philetus.

MODERN INFIDELITY CONCERNING THE RESURRECTION

Infidels, agnostics, skeptics, and atheists belong on the left hand concerning this issue. These people either deny outright the existence of God or at best declare the utter impossibility of their knowing whether he exists or not. The premise of Christ's resurrection and of our own bodily resurrection must be founded upon an acceptance of God. Without him there could be no resurrection. Since they reject God, the resurrection is not even a remote facet of their

thinking.

One might think that the above class would include no religionists; but such a conclusion would be quite erroneous. There are men filling world pulpits now, and others in training to be future ministers, who reject the resurrection. In an article that Brother L. R. Wilson penned for the FIRM FOUNDATION some twenty-seven years ago he referred to some startling statistics which came from a survey made among 700 denominational preachers: Twelve per cent (84) rejected the resurrection of Christ while thirty-three per cent (231) disavowed any belief in the future resurrection of our bodies. Had these statistics remained stationary they would have been bad indeed. But please note what some of the statistics of the 1960's reveal: One survey contrasted what older ministers believe with what ministerial students accept concerning the fundamentals of the faith. Among the older ministers eighty-four per cent believe in the resurrection of Christ and sixty-two per cent accept the bodily resurrection. But only forty-two per cent of the students believe in the resurrection of Jesus and only eighteen per cent accept the bodily resurrection. Thus among these students who are in training to be preachers more than eighty per cent deny there will be a future bodily resurrection. We can rest assured they will not be preaching the old Jerusalem gospel! People who hear them in the pews will not be listening to the type sermons which were preached all over the Roman Empire in the days of Paul and Peter.

In the early part of this decade (the 1960's) Louis Harris and Associates conducted a survey among young men who were in ministerial training. This was a scientific sampling of "Divinity" students in some of the leading theological schools of our nation. Some of the results were: Only one per cent fully accepted the doctrine that Jesus is coming again. Only two per cent "regarded the immortality of man as a major tenet of their faith." Read it and weep! These are the children and grandchildren of those who in earlier years were denying the necessity of baptism, the oneness of the church and the sole authority of God's Word in the religious realm. It is but a short step from a denial of John 3:5 to a rejection of John 5:28-29. He who can reject what Peter said about baptism and its imperative connection with the remission of sins in Acts 2:38 will have little trouble denying the truthfulness of his various declarations touching the second coming of Jesus and the resurrection of the dead. Infidelity in one realm of Christianity, be it a rejection of baptism for remission of sins, the one church, or that Christians must do in Christian worship only what is prescribed in Holy Writ, is but an open invitation to infidelity in all other spiritual realms. If the above does not prove this contention, what would it take for overwhelming

evidence?

These also belong on the left hand in our assemblage. They occupy common ground in that they reject what God has said about the resurrection.

SOME CONSEQUENCES OF REJECTING THE RESSURECTION

In his great chapter on the resurrection (I Corinthians 15) Paul dealt with the ultimate consequences of rejecting a future bodily resurrection. He says that if there be no future resurrection, "then is Christ not risen." (I Cor. 15:13.) The resurrection of Christ and our future bodily resurrection are so intimately interwoven that the one cannot be denied while leaving the other to stand. Please follow closely Paul's cogent form of logical reasoning in this chapter. If there is no future resurrection, Christ has not been raised. If he has not been raised, our preaching is vain, your faith is vain, we are found false witnesses, ye are yet in your sins, those who have fallen asleep in Jesus are perished, and if hope exists for this life only, we are of all men most miserable. (I Cor. 15:13-19.) This is what denying the resurrection led to in the first century, and it is exactly where denials of the resurrection will lead today. If not, why not?

Hymenaeus and Philetus could not deny the resurrection in their day (II Timothy 2:17-18) without overthrowing the faith of some and religious leaders who deny the resurrection today will produce the same fruits of infidelity. To deny the resurrection is to deny Christianity itself.

"Immodesty"

JIMMY ALLEN SOME STARTLING FACTS:

A few years ago some of Alabama's leading educators estimated that 83 per cent of the college students and 49 per cent of the high school students in Alabama had been involved in sexual immorality. In 1958, 120 girls were dismissed from an eastern high school because they were expecting children out of wedlock. A year ago in an Oklahoma community, 17 junior high school girls were asked to leave school because of pregnancy. Last year 225,000 illegitimate births were reported in our nation (how many others were not reported?). Forty percent of these babies were born to teenage girls. There were more fifteen-year olds in the group than any other age.

WHY THE BREAKDOWN?

No informed person can doubt that America is suffering a moral collapse. Why has such occurred? I agree with Mrs. Walter Ferguson who wrote: "I am inclined to attribute the moral breakdown to great changes in our society. The first is the deplorable emphasis on sex in our literature,

(Continued on page 4)

WORDS OF TRUTH

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Promise Of The Spirit

GUS NICHOLS

Without the work of the Holy Spirit the Great Commission never could have been carried out, the church never could have been established, and there would have been no preaching of the gospel, nor confirmation of the truth preached, no New Testament in written form, and Christianity could not have been established.

WHAT IS THE HOLY SPIRIT?

The Holy Spirit is not a mere thing, or essence, like wind, air, water, light, or electricity. But the Holy Spirit is one of the three persons of the Godhead. Baptism introduces one "Into the name of the Father, and of the Son, and OF THE HOLY Spirit." (Matt. 28:19.) The Holy Spirit is as much a person of intelligence as is God, the Father, or Christ, the Son of God. "But they rebelled, and VEXED HIS HOLY SPIRIT." (Isa. 63:10.) Water, wind, electricity, etc., could not be "vexed." The Holy Spirit is "vexed" when his word is resisted. (Acts 7:51; Neh. 9:20, 30.) The Holy Spirit spoke and wrote his word through the prophets (II Pet. 1:20-21; II Sam. 23:2) and against his word is to grieve and vex the Holy Spirit who strives with men through his revealed word. (Gen. 6:5; II Pet. 2:5.) Hence, Paul says, "And GRIEVE NOT THE HOLY SPIRIT OF GOD, whereby ye are sealed unto the day of redemption." (Eph. 4:30.) Yes, the Holy Spirit can be "grieved" just as a mother or father, husband or wife, gospel preacher, or any other PERSON. The Holy Spirit can help Christians by making intercession for them. (Rom. 8:26-27.) The Holy Spirit does all he does, "According to the will of God." (Rom. 8:26-27.) He always respects the revealed word of God. He only speaks what He hears the Father say, —what He is told to speak. He guides into all truth, never into error. (Jn. 16:13.) He leads people to be children of God. (Rom. 8:14.) He never leads any one into worldliness and sin. He leads and directs men by his counsel or teaching. (Psa. 73:24.)

HOLY SPIRIT IN PROPHECY

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:28-29.) This prophecy BEGAN to be fulfilled on Pentecost, the day the Great Commission went into effect. On that day, Peter



GUS NICHOLS

said, "This is that which was spoken by the prophet Joel," (Acts 2:16) and then quoted this prophecy. This was a MIRACULOUS outpouring of the Holy Spirit, for it was to enable some to "Prophesy." Its complete fulfillment included all the miraculous gifts of the Spirit distributed as needed during the apostolic age.

PROMISE RENEWED

John said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire." (Matt. 3:11.) Here the baptism of the Holy Spirit was promised: (Joel 2:28-32.) John did not promise the baptism of the Spirit unto all mankind, but to those whom he had baptized in water, primarily the apostles whom Jesus later chose from John's disciples. Judas received the fire baptism in perdition. (Acts 1:25; Jn. 17:11-12.) The fire was not for the "wheat," but for those like Judas, the "Chaff." (Matt. 3:12.)

BEFORE SPIRIT BAPTISM

Preceding John and Jesus it is said, "Elizabeth was filled with the Holy Spirit." (Lk. 1:41.) Also, "Zacharias was filled with the Holy Spirit, AND PROPHESED." (Lk. 1:67.) The angel had said of John, "He shall be filled with the Holy Spirit, even from his mother's womb." (Lk. 1:15.) There was a prophecy that Christ would receive the Spirit. (Isa. 61:1-3.) Jesus entered the synagogue and read this scripture as fulfilled in himself. (Lk. 4:16-21.) Christ had the Spirit without measure. (Jn. 3:34.) Peter said, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.) Jesus said unto the apostles, "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:18-20.)

BAPTISM OF SPIRIT NOT GIVEN

Though some had the Holy Spirit in some measure, they did not have the baptism of the Spirit, for the baptism of the Spirit was being promised at that time, and not being received. The apostle John says, "The Holy Spirit was not yet given; because that Jesus was not yet glorified." (Jn. 7:37-39.)

BAPTISM OF SPIRIT NOT TO SAVE

We may say here that the baptism of the Spirit was not for the world, was not to save. Even the apostles did not receive the baptism of the Spirit during the personal ministry of Christ. (Acts 1:1-8.) However, they and other disciples had the remission of sins. (Mk. 1:4; Lk. 3:3.) They belonged to Christ and had kept his word. (Jn. 17:6-8.) They belonged to God. (v. 9.) They were saved. (v. 12.) They were not of the world, even as Christ was not of the world. (v. 14-16.) They were in Christ, the vine, and were exhorted to abide in him. (Jn. 15:1-8.) The names of the disciples were written in heaven. (Lk. 10:17-20.) Surely, they were not still sinners and lost! Yet the baptism of the spirit had not yet been given, for Jesus was not yet glorified. (Jn. 7:39.) All of this proves that the miraculous outpouring of the Spirit was not to convert and save.

BE GIVEN AFTER ASCENSION

The baptism of the Spirit was not given until after the ascension of Christ. At the last passover Jesus said unto his apostles, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but he dwelleth with you, (was in Christ) and shall be in you. I will not leave you comfortless: I will come to you." (Jn. 14:15-18.) On that same occasion he said to them, "These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Jn. 14:25-26.) Again, "But when the Comforter is come, whom I will send unto you from the Father, even the

Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." (Jn. 15:26-27.)

Again He said, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove (convict) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." (Jn. 16:7-15.)

Then said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Jn. 20:19-23.) Here is the Great Commission. When he said, "Receive ye the Holy Spirit," he was promising again to send them the Holy Spirit, as he had promised in Jn. 16:7-13, which would be after he would go to the Father.

In Luke's record of the Commission the gift of the Spirit was still a promise unto his apostles to whom he said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And, behold, I SEND THE PROMISE OF MY FATHER UPON YOU" (the promise of the Spirit); "but tarry ye in the city of Jerusalem, UNTIL YE BE ENDUED WITH POWER FROM ON HIGH". (Lk. 24:46-49.)

Finally, in Acts, Luke says, "The former treatise" (Book of Luke) "have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles." (The commission was given unto the apostles), "whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. . . . But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:1-11.)

FATHER, SON AND SPIRIT UNITED

1. We may say that God drew up the great blueprint for the New Testament church and Christianity. He purposed our redemption, that it should be in Christ and in his kingdom or church. (II Tim. 1:8-9; Eph. 3:8-11.)

2. Christ, the Son of God, was sent to execute the Father's will. He said, "I came down from heaven, not to do mine own will, but the will of Him that sent me." (Jn. 6:36.) The Father sent him to be the Saviour of the world. (Jn. 3:16-17.) He had come and done his part, had finished this part of his work and gone back to heaven to send the Holy Spirit.

3. On Pentecost, Acts 2, the Spirit came, as promised, to reveal through inspired men, the apostles, the good news which God purposed and Christ executed concerning our redemption in Christ.

"Science Looks At Job"

MAURICE A. MEREDITH

One of the most amazing books of the Bible is the book of Job. Not because of its mysterious origin, but because its language, at times, is abreast of some late discoveries of science; scientific facts that are universally accepted today, but of which there were not textbooks for Job's day. In this connection, we would like to point out that we have not had to resort to any depth in science; only to mention generally-accepted scientific facts that need no further corroboration.

"GREEN BEFORE THE SUN" (JOB 8:16)

Job was speaking of the papyrus plant, which like any other blade of grass is the scene of a wonderful chemical process, in that it is transformed from pale yellow to deep green by the presence of chlorophyll. This substance is the product of a chemical action in the leaf called "photosynthesis," and is carried on only when the sun is shining on the leaf. Overturn a board lying on the grass and notice how nearly white the blades are. Return in a few days and you will see these blades turning "green before the sun."

"HE STRETCHES OUT THE NORTH OVER EMPTY SPACE" (26:7)

With the advent of powerful telescopes came the significance of this mysterious utterance. Astronomers now tell us that there is a great empty space in the north, containing no moving planets nor stars. In any direction the telescope reveals countless millions of stars—almost an impenetrable blanket of them. But to the north is found a great "empty space." How did Job know this thousands of years before there was a telescope?

"HANGS THE EARTH UPON NOTHING" (7B)

The ancients of India taught that the earth was supported by a giant elephant, which stood on the back of a great turtle. The Greeks and Romans said it was carried on Atlas' shoulders. Most all said the earth's foundation was some stationary object. But Job says it was nothing. Nowhere else in ancient literature is such a daring statement made. How better could he have described the laws of gravity? But how did he know this when all his contemporaries taught something else?

"WEIGHT FOR THE WIND . . .

WATERS BY MEASURE" (28:25)

The fact that air has weight is universally accepted now. At the rate of fifteen pounds per square inch, the pressure is right for life. Some scientists have thought it unlikely there is life on other planets as they do not have the proper atmospheric pressure for life to exist. This is one of the indispensable factors for human life.

In stating that waters were by measure, Job is saying that God has measured out the proper amount in this world. Only half again as much water would have inundated our earth up to some of the highest mountain peaks.

"WHO DETERMINED

ITS MEASUREMENTS?" (38:5)

Jehovah's question to the old patriarch challenges Job's scientific knowledge of the earth. Scientists now tell us that the size of the earth is very important to make it habitable for man. An amazing fact of science is that if earth were reduced three-fourths its present size, it would become icy, barren waste. Smaller in size it would retain less heat, and an increase in size would proportionately increase the temperature.

"HAVE YOU ENTERED INTO

THE SPRINGS OF THE SEA?" (38:16)

With modern deep-sea diving equipment men have found springs of fresh water in the middle of the oceans. These contribute, in part, to "the paths of the seas" of which David wrote (Psalms 8:8). It was Matthew Fontaine Maury who discovered these. Before his time there were no sailing lanes as ship captains follow now. One day, while he was ill, his son read the eighth Psalm. When he came to the phrase "Whatsoever passes through the paths of the seas," the father said, "Read that again." Upon hearing it the second time, Mr. Maury said, "If the word of God says there are paths in the seas, they must be there, and I will find them." He found these and charted

these currents which ocean-going vessels follow to this day.

"CAN YOU BIND THE CHAIN OF PLEIADES?"

Jehovah is asking Job if he thinks he can limit the influence of a constellation, since the Hebrew word for chain means influence. Astronomers tell us that Alcyone is the brightest star in the Pleiades constellation and this is the pivot around which our entire solar system revolves. The 'chain' of influence of this one star is so great that it regulates our solar system.

"CAN YOU GUIDE ARCTURUS? (38:32)

Unguided and uncontrollable, Arcturus is the heaven's speed demon. Astronomers call it the "runaway star" because of its terrific speed which they have clocked at 15,000 miles per minute! What a challenge to modern freeway drivers or to Job, if one thinks he can guide such speed.

Here are a few statements from Job no person unaided could have made four thousand years ago.

While the old patriarch may never have understood his own words, the Spirit of God understood and recorded them for our study. And now through scientific explorations of God's vast universe, we know that the same hand that made our universe wrote the Bible. In the words of the Apostle Peter we may safely conclude that Job "spoke from God being moved by the Holy Spirit." (2 Pat. 1:20-21.)

"Now Everybody Knows"

JOHN GIPSON

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Psalm 90:8).

The attractive young lady sitting across from me had committed adultery. "Everything would have been all right," she said, "if only we could have kept it a secret. First, my husband caught us; then my children found out about it; and now everybody knows." To her, the sin was not so much in the act of adultery as it was in the fact that she had been caught in the act. Time and again she stated that all would have been well if she and her lover had not been found together. Obviously, she was ignoring several facts.

1. SECRET SIN IS STILL SIN. God's law is: "Thou shalt not commit adultery." The very act is wrong whether others know about it or not. The tragedy lies in the violation of God's will, and not in the disclosure of the deed. Sin is sin whether carefully concealed or proudly paraded before men. The mere fact that one is able to hide his sin from the eyes of his neighbors does not minimize his guilt.

2. SECRET SIN IS NOT REALLY SECRET. God knows! Men might boast, "The Lord seeth us not." But this is just not true. Our God sees and is concerned. Our God is not a God of moral indifference. He neither excuses nor winks at sin. Quite to the contrary, the Psalmist said, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." What fools we are to think that we can do anything in secret. We might escape the detection of men, but we cannot hide from the eyes of our Maker. "There is no darkness, no shadow of death where the workers of iniquity may hide themselves" (Job. 34:22).

3. YOU CAN'T KEEP SIN A SECRET. The Bible warns, "Be sure your sin will find you out." You may hide it for awhile, but this won't help. Eventually even that which has been done in seclusion will be brought to light. God's holy nature is in opposition to all that is evil and therefore sin must be punished. In that great day "the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (I Corinthians 4:5). Solomon said, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). Make no mistake about it, you can't keep sin a secret.

The young lady had a problem all right, but it was not just the fact that everybody knew about her adultery. She stood in need of forgiveness, and this seems to be a problem of which she was totally unaware.

Encouragement To Others

By MITCHELL R. PALMER

The baptized believers in the mill area of Dyersburg, Tennessee began worshipping in a building located on Fuller Avenue in 1943. The number consisted of only Seven. In the space of less than ten years their number grew to such a size that they had to relocate. At that time the congregation bought new property which was located on Reynolds Avenue and erected a new building. Since this the building on this location has been remodeled, and we have a seating capacity of about 375. We have between 330 and 360 meeting each Lord's Day.

The outlook for the future is very bright if the Lord wills. The congregation has purchased 5 acres of property and some time in September of this year will construct the building shown in the architectural drawing above. The new facilities will have an auditorium which will seat 750 with between 30 and 35 classrooms, offices and restrooms. I have been working with the congregation since June 2nd, 1969. The work is progressing real fine, and we have had a response each week since being here. I asked why this rapid growth, and here is the answer.

The birthday of the Church was Pentecost, A. D. 33, after the ascension of Jesus the Christ (Acts 2). Christ was the Builder (Matt. 16:18). What was it like in the beginning? In worship there was singing (Eph. 5:19); Praying (Acts 2:42); Giving (1 Cor. 16:1-2); Teaching (Acts 5:42); and the Lord's Supper every first day of the week (Acts 20:7). In doctrine the Word of God was taught with no human creeds. In organization there were elders (Titus 1:5-9), Deacons (1 Tim. 3:8-13), and saints (Col. 1:2) in each congregation. In unity the Church was one (Eph. 4:4-6). There was one divine institution to which all the saved were added by the Lord, the Church (Acts 2:47). This has been the plea of the Reynolds Avenue Church, this is the plea of the "Churches of Christ" that we all return to the original Church. We are not a denomination or sect. Our only head on earth and in heaven is Jesus our Lord. Our name is given of God. Our worship is the worship God has revealed, with no human perversions. Our creed is the Bible.

We plead with all to seek and find a people serving God in this fashion and study the Bible (II Tim. 2:15), and return to New Testament Christianity, that they also may be an encouragement to others.

A Preacher's Dream

The preacher began a new work. He dreamed that he was a horse, and the congregation had put a shiny new harness on him and hitched him to a brand new wagon. They all gathered about to admire the new outfit. Some of them stroked his mane and patted his neck, "Good old horse," they said. They all looked pleased.

The horse was impatient to start. He tossed his head, stamped his foot and clamped at the bit. Finally the start came with the "leaders" in the driver's seat and many of the members running along beside the wagon, shouting and encouraging him. The horse did his best and they shouted with one voice, "We have a wonderful horse." When they came to a hill, the horse easily pulled the wagon over the hill; but soon they came to another hill and then a third. Sometimes the road was rough and muddy. Finally they came to a mudhole in the road, and the wagon stuck fast. Try as he would, the horse could not pull the wagon out.

Everything was quiet then. There was no one encouraging him now, and in his desperation the horse turned his head and looked back. There was the whole congregation riding. Some were asleep. And some were letting their feet drag in the mud. Then they awoke and blamed the old horse. Some had lost confidence in him, and others criticized him for trying to pull the whole load by himself. "He was taking too much authority," they said. Even though there was plenty of room for all to take hold and push the wagon out of the mud; it was much easier to stand back and gloomily blame the old horse for the mess they were in. Whereupon they all cried, "All we need is a new horse!"

"Immodesty"

(Continued from page 1)

movies and press. THE SECOND IS THE DECLINE OF MODESTY AMONG WOMEN" Such immodesty is seen in the following:

(1) MIXED SWIMMING. Normal men have great difficulty in maintaining pure thoughts while looking upon women clad only in bathing suits. Female nudity (almost) is one of the appeals of modern day swimming pools. Under a UP dateline, the following article concerning Granby, Canada, appeared: "The town fathers in 1950 decided to stop mixed swimming by men and women in Granby's municipal swimming pool. Paid admission dropped from a previous height of 4086 to 1651 in 1950. By 1955, they were down to 1164." Why such a tremendous drop in paid admissions? Surely, the conclusion is obvious to any unprejudiced mind.

(2) BEAUTY CONTESTS: A preacher's daughter won the "Miss Universe" contest a few years ago. She and her mother were interviewed by the reporters. They were asked how they could harmonize the girl's participation in the beauty contest with the religion they professed. That is a good question! I wonder why it was asked. Those hardened reporters (perhaps not active in any religious group) felt there was an inconsistency in their faith and practice. The mother said that only evil minded people would be wrongly influenced by her daughter's wearing a bathing suit. What she needed was a course in the fundamentals of nature!

Concerning a county beauty contest, the Christian Business Men's Committee in DeKalb, Georgia, wrote the following letter: "Our burden is that the bathing suit contest be eliminated in the annual beauty, personality, and talent contest among the young ladies in our county in obedience to the word of God which admonished 'that women adorn themselves in modest apparel.' (I Tim. 2:9.) We believe that you will agree that for our young ladies to be encouraged to reveal and to parade their bodies before the eyes of men cannot help but promote the lust of the flesh that is an abomination to God. This request is, therefore, in behalf of the spiritual welfare of our people." These men told the truth. May their number become legion!

(3) DRUM MAJORETTES. Many schools put on a half time ceremony at their football games which would strongly compete with a performance in a house of burlesque. How any self-respecting and decent woman can appear before a stadium of men almost naked and go through a line of vulgar and obscene gyrations (which generally characterize majorettes) is beyond me. Such might be expected from a striptease performer but surely not from a devoted and godly daughter of God.

(4) DAILY DRESS WHICH IS IMMODEST. Worldly women of today are known for wearing provocative, clinging, and tightfitting clothing. With them the high hemline and the low neckline are in order. At a formal occasion you can expect them to appear in a strapless (and maybe backless) evening gown (Brother N. B. Hardeman used to call them "gownless evening straps"). When they go on an outing, they will usually wear short shorts and a halter or a pair of form-fitting Torreador pants. I can understand how a woman with no concern for obedience to God's word (I Tim. 2:9) could wear such; but when sisters in Christ senselessly follow the same trend, I am at a loss for an explanation. Maybe they just do not know the facts of life or if they do know them, they do not care.

STUMBLING BLOCK:

If a man looks on a woman with lust, he sins. (Matt. 5:28). However, any woman who would dress so as to encourage lust on his part is also guilty of sin. She has cast a stumbling block in his way. (I Cor. 8:10-13) Man's passion, insofar as initial sexual excitement is concerned, is far stronger than woman's (some say the ratio is as high as nine to one). Why do some men go berserk and attack a woman? Obviously, because they have lost self-control. However, when a man's lust is fed by a steady diet of nudity seven days a week, those who have contributed to his downfall do not stand guiltless before God. Ladies, in the name of decency, GET SOME CLOTHES ON!

Causes Of Religious Division And False Doctrines

In an attempt to explain religious divisions some have said, "One may prove 'everything' by the Bible." •In the first place, such a statement is wholly unwarranted. In the second place, such an unguarded statement, if taken seriously, places the Bible in a very bad light. Sensible folk will not rely upon a book by which "everything" may be proved.



R. W. GRAY

There is a more palatable explanation for divisions than a discredit of the Bible. The apostle, Peter, wrote of those who "wrest the scriptures to their own destruction." (2 Pet. 3:16.) Paul warned of those who "pervert the gospel of Christ" and who "handle the word of God deceitfully." (Gal. 1:6-9; 2 Cor. 4:2.) Jesus rebuked a group of religious folk who "erred, not knowing the scriptures..." (Matt. 22:29). Then there are those who will void the word of God that they might keep their "own traditions." (Mk. 7:9-13.) And some fail to "rightly divide the word of truth." (2 Tim. 2:15). These are a few of the causes of religious divisions.

One may take a Bible statement from its context and appear to prove contradictory points of theology, but this is the fault of men, and not of the Book. The infidel, by overlooking the author of the statement, may argue that the Bible says, "there is no God." (Psa. 14:1) But does the Bible actually teach this? No, of course not!

A common abuse of Bible usage is the quoting of only portions of a passage which changes the meaning entirely. The Bible is not responsible for

"Are We Like Christ?"

G. F. RAINES

It is said that a young Buddhist who had made a very careful study of the life of our Lord said to a Christian: "Your Christ is wonderful, oh, so wonderful but you Christians, you are not like him."

I am of the opinion that the Christian was left speechless by the accusation, because the force of the young Buddhist's remark lies in the fact that he almost "hit the nail on the head."

Christ was a prayerful man (Luke 6:12); but too many "Christians" (?) pray either infrequently or not at all. If we were like Christ, we would continue "instant in prayer." (Rom. 12:12).

Christ came "to seek and to save that which was lost" (Luke 19:10); but do we "Christians" lose any sleep because of the impending fate of the lost?

Christ's primary concern was his "Father's business" (Luke 2:49); but the work of the Lord is the thing about which many "Christians" are least concerned.

Christ had no place "to lay his head" (Matthew 8:20); but too many "Christians" are so fond of luxury that they will not contribute liberally for the propagation of God's will.

Christ fervently prayed that Christians might be "made perfect in one" (John 17:23; cf. 11, 20-22); but too many "Christians" bite, devour, and consume one another.

A certain lady accurately expressed what real Christianity is when she said: "Christianity is putting Christ on the inside, then letting his show on the outside." Paul said to the Galatians: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:19, 20). The foregoing passage teaches that Christ lives in those who live by the faith (the gospel; Galatians 1:11, 23); and that those who so live are alive unto God.

Unless Christ lives in us, we are dead unto God! Each of us should make the following resolution

alleged contradictions growing out of such usage. A religious article appearing in the LaGrange, Ga. daily news attempted to show that the old law of Moses is binding, and that men are obligated to keep the old Sabbath by quoting only a portion of Matt. 5:18. The author quoted Jesus as saying, "... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law..." Thus, by omitting the last four words, "TILL ALL BE FULFILLED," the entire meaning of the verse was changed. In fact, it was absolutely reversed. Jesus actually said "... one jot or one tittle shall in no wise pass from the law, TILL ALL BE FULFILLED." The Bible further teaches that the old law was fulfilled and nailed to the cross of Jesus. (Lk. 24:44; Col. 2:14-16) that a new law, the New Testament, might take its place. (Heb. 8:6-13; 10:9-10; Gal. 3:22-24)

We may prove nothing but truth from the Bible. (John 17:7) And truth is always consistent with itself. Eternal truth is constant, sure and inflexible. However, men are finite, weak and fallible. Our mishandling of the word of God is often the cause of trouble. We have neither the right to take from the law of God nor to make laws which fit our own whims and ideas.

There is a realm of liberty in the revelation of God's will. Even then we must obey and do the things commanded of God. When a command is general, leaving man the right to a choice as to how to do what is commanded, man must still do the thing divinely required, and, of course, in the most expedient manner possible. We have no right to change a special command into a general one, nor to change a general command into a specific one.

We must teach and practice according to the will of God in all things. We have no right to practice things which the Bible, rightly divided, does not authorize.

today: "Christ shall be magnified in my body, whether it be by life, or by death." (Phil. 1:20). Is Christ magnified or made to appear great by the life you live? To magnify Christ we must let the mind be in us "which was also in Christ Jesus" (Phil. 2:5) and "follow his steps" (I Peter 2:21). To have fellowship with God, we must "walk in the light" (I Jn. 1:5-7), and to walk in the light we must follow Christ. He says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (Jn. 8:12).

"Making God A Liar"

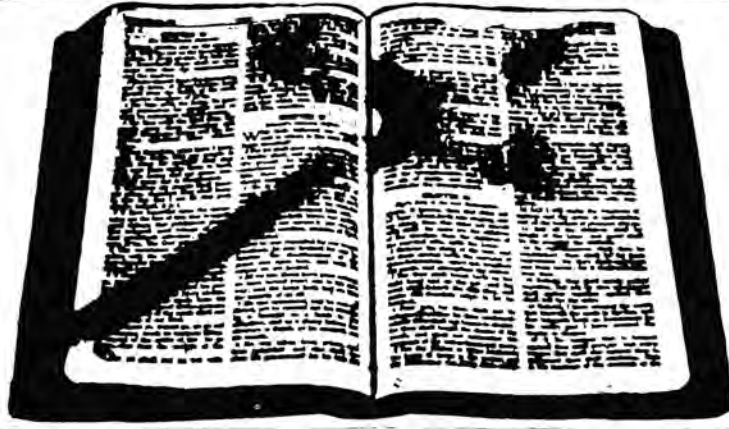
BOBBY DUNCAN

If we say we have not sinned, we make him a liar, and his word is not in us (I Jno. 1:20). The meaning of this passage is quite clear. God has said that all are sinners and none are perfect (Eccl. 7:20; Rom. 3:10; I Jno. 1:8). If we say we have not sinned we are contradicting what God said about the matter and are "making God a liar." This is indeed a serious charge and should challenge the thinking of those who claim for themselves or any others sinless perfection. When one claims sinless perfection the Bible says he is making God a liar.

Actually the same thing is true of one who teaches any doctrine which contradicts what God says. He is making God a liar. Though the majority in the religious world hold to the view that it makes no difference what a man believes or teaches in the realm of religion, this passage clearly shows that if one teaches a doctrine contrary to what God says, he is making God a liar.

God says that baptism is for the remission of sins (Acts 2:38) that it saves (I Pet. 3:21), that in baptism sins are washed away, (Acts 22:16), and that it puts one into Christ (Gal. 3:27). What of those who say that baptism has nothing to do with remission of sins, that one is saved before and without baptism, that it plays no part whatsoever in doing away with sins or getting into Christ? Are they not making God a liar? If not, why not?

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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The Bible Doctrine of the Resurrection No. 3

The voice of ancient and modern infidelity has been raised constantly against the reality of a future resurrection. Satan's influence is clearly seen in all that is said against the great Biblical proposition that there will be a resurrection both of the good and the evil when time ends. Humanity's arch enemy has recognized the paramount plank which the resurrection sustains in the foundation of God's Cause. Therefore he has left no stone unturned in seeking its removal from the hearts of men. Each unbeliever in the resurrection whom we have previously pictured sustains this position because his ear has been open to Satan and closed to the voice of God. In these last three articles on the resurrection we propose to leave the camp of infidelity which has been placed on our left hand and summon some of those who have espoused and embraced "The Bible Doctrine of the Resurrection." These we shall place on our right hand.



ROBERT TAYLOR JR.

OLD TESTAMENT BELIEVERS IN THE RESURRECTION

The three great fathers and founders of the Hebrew people, Abraham, Isaac and Jacob, were believers in the immortality of the soul. This means they accepted the resurrection also. Of Abraham it is penned, "For he looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10.) Hebrews 11:17-19 relates the supremacy of Abraham's faith as he willingly and obediently offered Isaac for a sacrifice. Abraham accounted "that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:19.) Abraham, Sarah, Isaac and Jacob have all been enshrined in "Inspiration's Hall of Fame." Of these saintly four it is affirmed that they "all died in faith" and with the full hope that heaven would be theirs. (Heb. 11:13, 16.) Abraham died at 175, Sarah at 127, Isaac at 180 and Jacob at 147. At death each believed there would be a resurrection and a future life. Therefore Abraham, Sarah, Isaac and Jacob were all distinguished believers who have fully accepted the doctrine of a future bodily resurrection.

David, the renowned King of the Hebrews and sweet singer of Israel, believed in the immortality of the soul. This meant he embraced also the resurrection of the dead. When his infant son, who for days had lingered between life and death, was taken, David expressed these words of solace and

hope, "But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. 12:23.) David believed he would meet his son again. Incidentally, did he not expect to know him in the next world also which of necessity implies David's belief of future recognition? Since David enjoyed and embraced the sweet hope of meeting his son in yonder's world, he too, was a believer in the resurrection of the dead. He believed his infant son who died shortly after birth would be raised from the sleep of death. He believed that his body, when it fell asleep at the age of 70, would be raised from the Jerusalem sepulchre at the last great day. In his majestic 23rd Psalm he expressed the well grounded hope that the twin guardian angels of "goodness and mercy" would be his all his earthly days and that in the next world he would "dwell in the house of the Lord forever." (Psalm 23:6.) David belongs on our right hand as a believer in the resurrection.

The great prophet of the captivity period, Daniel, believed in the resurrection of the dead. This he states emphatically in his last chapter: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) His faith in the immortality of the soul undergirded him for the numerous perils he encountered while living in foreign Babylon. If there be a resurrection from the dead and a future life, then his resolution of Daniel 1:8 takes on real meaning and braving the lions in Daniel 6 was worthwhile. If there be no reward in heaven, Daniel risked his life for nothing. This great worthy of the ancient past takes his distinguished stand also with the believers in a future bodily resurrection. Do you not think the company grows brighter and better with the addition of each of these dedicated personalities? It should since these are God's people.

NEW TESTAMENT BELIEVERS IN THE RESURRECTION

John the Baptist, Jesus Christ, the apostles and early Christians all belong on the right hand with those who were certain about the resurrection. John talked of those who would one day experience the baptism of fire and as chaff will be burned with unquenchable fire. He also spoke of those whose eternal inheritance would be in the heavenly garner. (Matt. 3:11-12.) His belief in both future rewards and punishments rested upon an acceptance of the bodily resurrection. No gospel preacher of New Testament times ever claimed a belief in heaven or hell while denying the bodily resurrection. No gospel preacher can do so today. Preachers who deny these great Bible principles of final things are NOT gospel preachers. They are preaching Satan's doctrine not the Lord's.

Jesus Christ taught there will be a future bodily

resurrection. In John 11:25 he told the saddened Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Can you imagine preachers today who claim to know, love and preach this Jesus and yet all the time denying the great "I am" declaration which he uttered on this historic occasion? In an earlier discourse the Lord said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5: 28-29.)

The apostles belong on the right hand. Peter and John suffered persecution in Acts 4 because they "preached through Jesus the resurrection from the dead." (Acts 4:2.) With great power the apostles gave "witness of the resurrection of the Lord Jesus." (Acts 4:32.) Threats of death could not seal their lips nor stay their tongues from preaching the message of the resurrection. Paul seems to reach a mighty and triumphant climax as he says, "But now is Christ risen from the dead, and becomes the first fruits dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." (1 Cor. 15:20-23.) These too, belong on the right hand. The doctrine of the resurrection was precious to them. They accepted it, preached it and died in the sweet repose of its comforting assurances.

MODERN BELIEVERS IN THE RESURRECTION

The early giants of the Restoration era were believers in the resurrection. Thomas and Alexander Campbell, Barton W. Stone, "Raccoon" John Smith, Walter Scott, John T. Johnson and a host of others believed implicitly in the future bodily resurrection. They did not baptize thousands and establish hundreds of great congregations by getting into the pulpits or taking their busy pens in hand to deny Biblical fundamentals. On a thousand battlefronts they defended their previous beliefs.

Great preachers of the later nineteenth and twentieth centuries have accepted the resurrection and thus belong on the right hand with this august group. J. W. McGarvey, Robert Milligan, Tolbert Fanning, David Lipscomb, James A. Harding, Benjamin Franklin, H. Leo Boles, N. B. Hardeman, A. G. Freed, T. B. Larimore, E. G. Sewell, G. C. Brewer, L. L. Brigance, W. Claude Hall and a host of others were firm believers in the resurrection. Living giants of the faith today such as B. C. Goodpasture, Gu N. Woods, Gus Nichols, Frank L. Cox, V. P. Black, Batsell Barrett Baxter, Basil Overton and a host of others continue to be mighty forces as they stand mightily for all the

(Continued on Page 4)

WORDS of TRUTH

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Is Repentance Before Faith?

GUS NICHOLS

The following article was written in 1948, then misplaced and never published. Now that it has been found we think it as timely as ever before. Mr. Bogard was the greatest defender of the Baptist doctrine of all their history. He had more than two hundred debates, many of them with preachers of the "churches of Christ." He was the Editor of a religious paper called "ORTHODOX



GUS NICHOLS

BAPTIST SEARCHLIGHT." My article had to do with the order of faith and repentance, as he presented the matter in his paper, and my reply to his remarks on this subject is as follows:

"Baptists have always taught, and still teach, that repentance precedes faith as to the order of occurrence. Then they contradict this at other times by saying in their creed that "repentance and faith are inseparable graces" wrought in the soul by the regenerating Spirit who works as he pleaseth.

But referring to those who follow no man in matters of religion, have no rule of faith but the Bible, and propose to be Christians only, Mr. Ben M. Bogard replies in his paper, "Orthodox Baptist Searchlight", Feb. 10, 1948. He says, "When we tell them that we must first repent and then believe, they say how can you repent and then believe there is a God? We then patiently explain to them that their faith in God does not mean to believe the facts about God, not even to believe the facts related in the Bible. Faith means trust, reliance, dependence. We first believe the facts about God, then repent toward God, we then BELIEVE IN, that is TRUST Jesus for salvation."

SOME FACTS TO CONSIDER

1. Mr. Bogard says, "We must first repent and then believe." According to this, repentance, coming before faith, would be WITHOUT FAITH, and could not please God. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

2. But Mr. Bogard further argues the point, and says, "Faith in God does not mean to believe the facts about God, not even to believe the facts related in the Bible." But it is clear that believing the facts is a part of the faith that saves, regardless of Mr. Bogard's efforts to play that down. One must believe the "facts" of the gospel or be condemned. One could not be saved who refuses to believe the facts, as written concerning the life

and miracles of Jesus, and believing this record is a part of the faith that saves. John says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Jn. 20:30-31.) So, believing the facts of the gospel and obeying its commands are all faith and its acts of obedience. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel thus preached unto him) and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.)

3. But Mr. Bogard separates believing the facts, or believing the gospel, from trusting in God, or reliance upon God for salvation. He says, "Their faith in God does not mean to believe the facts about God, not even to believe the facts related in the Bible." Well, our faith in God takes in all of this, or believing the facts and repentance could not please God. (Heb. 11:6.) And "whatsoever is not of faith is sin." (Rom. 14:23.) Therefore, if repentance is not of faith it is sin.

4. Again, Mr. Bogard claims that Baptists are not trusting in God for salvation when they obey the command to repent, for he says trust comes after repentance. He says, "We first believe the facts about God, then repent toward God, we then BELIEVE IN, that is TRUST Jesus for salvation."

Since he puts repentance before faith, or before trust, or reliance, for salvation, it follows that one is not trusting God for anything, or relying upon him or his promises for anything when he repents. This being the position of Mr. Bogard, what motivates one to repent, and thus obey the hardest command to obey? It could not be that he is repenting to be saved, according to Baptist doctrine, for that would put an element of trust, or reliance in his repentance—in his repentance he would be trusting God for something, and Bogard says repentance comes before trust, or reliance.

Paul says God "now commandeth all men every where to repent." (Acts 17:30.) Peter tried to motivate men to repent when he said unto them, "Repent ye therefore, and be converted, THAT YOUR SINS MAY BE BLOTTED OUT, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19.) Was the repentance no part of trust, or reliance upon God for salvation? Mr. Bogard puts all the trust, or reliance for salvation after repentance. The facts are that one's trust in God for salvation must include repentance, as well as follow it.

5. Yes, Mr. Bogard puts trusting God for salvation, or that faith, after repentance. Remember he says, "We first believe the facts about God, then repent toward God, we then BELIEVE IN, that is TRUST Jesus for salvation." After the Pentecostians heard the gospel and believed the facts thereof, were cut to their hearts by the truth, they asked what to do. (Acts 2:36-37.) Peter, as inspired by the Holy Spirit, then told them what to do—how to trust the Lord for salvation or remission of sins. He 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.) To every creature in all the world, Jesus, not only made belief of the facts of the gospel a part of the promise to be trusted, but made baptism also a condition of the salvation which is by faith. He said of the gospel facts to be preached, "He that believeth and is baptized shall be saved." (Mark 16:15-16.)

6. Mr. Bogard says, "We tell them that we first repent and then believe . . . trust Jesus for salvation." In fact, one has not that degree of faith which saves until he has been baptized. (Mk. 16:15-16.) But his faith was obeying and trusting when he was repenting and being baptized for the forgiveness of sins. (Acts 2:38.)

7. The sinner hears the gospel and believes it. Then by faith he repents of his sins and goes down into the water to be baptized—not trusting in the water for salvation, but trusting in the Lord and in his precious blood for salvation, trusting his promise that "He that believeth and is baptized shall be saved." (Mk. 16:16; 1 Pet. 3:21; Acts 22:16.)

8. According to Mr. Bogard, what do Baptists do, after their repentance, to trust Jesus for

salvation? I was baptized after my belief of the gospel and repentance, trusting the Lord that when I had completed my obedience to the primary principles of the gospel I would be saved. Naaman trusted God to cure him of his leprosy by dipping seven times in Jordan, as the Lord had promised. (2 Ki. 5:1-14.) The blind man trusted the Lord to cure him of his blindness—give him his sight—How? By washing in the pool of Siloam, as commanded. (Jn. 9:1-6.) The Israelites trusted God to throw down the walls of Jericho—how? By trusting him to throw down the walls as soon as they had obeyed and marched around the walls as commanded. (Josh. 6; Heb. 11:30.) After they repented, what did Baptists do to trust Jesus for salvation? Mr. Bogard and all of them would say, "Nothing". No one can truly and scripturally trust Jesus for salvation without meeting the conditions of salvation.

Stealing From The Lord

W. T. HAMILTON, PLAINVIEW, TEXAS

I have an announcement of major importance that I feel I must make to you this morning, yet, I hate to do so. But it is a matter that I feel you need to know about. It involves the morality of some of our members. This past week, some \$2,000 was missing out of the church treasury. Isn't that a shameful thing? It is heart breaking.

I don't know how the elders will handle the matter. I haven't talked to them about that phase of it. However, they did request that I talk to the congregation about this matter. I am sure they will not take the guilty one to law. Church discipline ought to be practiced—but I don't know whether they will be willing to do that or not. In fact, they may not be able to get enough proof to establish guilt.

Nevertheless, the money is missing and something ought to be done. I personally don't know whether the men who counted the money last Sunday, or the Sunday before that, or the Sunday before that, were guilty or not. Really, I don't know which men are involved in counting the money. I don't know who the guilty ones are. Yet, I understand the guilty ones are in the audience this morning. And the money is still missing!

I do know this much about it. And I don't want you to jump to any conclusions. It was not a matter of some thieves getting their hands into the till and taking the money. The guilty ones here would not do a thing like that! It was a matter of MIS-APPROPRIATION OF FUNDS THAT BELONGED TO SOMEONE ELSE. And I am positive that it was not the work of one member only, but that many were involved in it. Many are guilty. And many of the guilty are in this audience!

I feel that today I FIRST should establish that the Lord's money is missing. Even though I do not have much information, I can be positive about the loss of money and the guilt of some members of the congregation.

With 250 families in our membership, if each gave only 10 per cent of his weekly income, the contribution WOULD RUN AT LEAST \$2,000 PER SUNDAY MORE THAN IT DOES. So, you see, \$2,000 is missing from the Lord's treasury EVERY week! If that which belongs to the Lord is withheld, mis-appropriated, then the guilt is established.

Let me hasten to say that I know God nowhere demands a 10 per cent contribution of us each week. He did demand that under a law inferior to the one we are now living under. Now, he wants us to give freely and according as we have prospered. I simply used the 10 per cent figure to establish that many of our members are misappropriating God's money. Use any per cent you want to which is reasonable, and still the point will be well established.

Giving is a personal matter. God sacrificed for us, and our giving is to be proportionate to our love for him as our love responds to his sacrifice. "Every man, according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7.

Perhaps we need to establish, secondly, that

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The Omnipotent God

"And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty." (Gen. 17:1) Here is another great fact about our God, about him who is called the ONE GOD and Father of all. (Eph. 4:6). Fifty-seven times the word of God refers to him as the ALMIGHTY, or the Omnipotent One. In Revelation 19:6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, THE ALMIGHTY, reigneth."



VIRGIL BRADFORD

Man can never fully realize his own weakness until he realizes and recognizes God's power. The power of the atom has awed mankind. Men speak freely of manpower, horsepower, candlepower, and so on. But God is ALMIGHTY and the source of all power of every description. It all emanates from him. You and I cannot construct a building or bat an eyelash without using power that comes from God. Yet multitudes of people are going about the affairs of this life having no respect for God Almighty and doing nothing to prepare for that day when we must stand before him who "IS ABLE" to save and able to destroy us.

POWER IN CREATION

The Evolutionists theorize that everything suddenly, without Creator or Designer, came into existence, and that over billions of years grew to what it is today. And the world has swallowed this as if it were true. They seem never to have noticed in the language of the Scientist, so-called, the words, "perhaps", "maybe", "possibly", "it might have been", "we may suppose," and dozens of other expressions which indicate that they are simply guessing. As of now, August 7, 1969, there is not one atom of evidence that matter came before mind or that everything we see about us which we call life came from a single cell from some ancient ocean bed. One of the greatest and most profound statements we have ever read is the first verse of the Bible "In the beginning GOD CREATED the heavens and the earth." Someone had to have that power. I was not there and I did not do it, did you? So, since someone with intelligence and power had to do what was done, Christians hold the truth that the ALMIGHTY GOD did really make heaven and earth, just as the Bible says he did.

Neither is there any doubt in our minds as to HOW the worlds were made. "GOD SAID", and that was all he had to do. God said, "Let there be lights in the firmament of heaven to divide the day from the night—And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Gen. 1:14-16).

How did God make the world? "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded and it stood fast." (Ps. 33:6,9).

Our Astronauts have done great things in traveling to the moon and spending two hours working with various experiments on its surface. Now that they are back, our scientists are probing into the bits of rock and dust that came from the moon to try to learn of the origin of the moon! I do not minimize the importance of this venture, but as I think of the GREAT ALMIGHTY GOD looking down from heaven on these things, I think this must be another time when Jehovah laughs. (Cf. Ps. 2:4). I only hope that we do not get so wise in our own conceits that Almighty God must step in to put man in his place.

Not only did GOD ALMIGHTY make the universe, but he "upholds all things by the word of

his power." (Heb. 1:3). He keeps the earth and moon, the planets and the stars, safely in their orbits. They are held there, we think, by invisible lines that we call magnetism. But whatever magnetism is, it is God's power, not man's, and when we stop to contemplate the vastness of space, the innumerable stars, and the unimaginable distances how small and insignificant are we!

GOD ALMIGHTY CREATED LIFE

All life has come from Jehovah God. By the same limitless power with which he made the material creation, he also made life. First he made vegetable life. He caused every green thing that grows, to grow, thereby supplying a continual flow of oxygen for our use and furnishing the beautiful trees and flowers, and all the delicious food that we eat. We thank God that he made the earth to be inhabited. (Is. 45:18). But he made animal life also. He made the animals, the birds and creeping things and not a one of them is without its use in the world. (In a mid-western community the people decided to get rid of all their cats. The mice promptly began to multiply and flourish and soon destroyed the nearby wheat fields.) We may not know exactly how all things about us were made to be kept in balance but there is good evidence that it is so . . . And besides that, when God finished his creation he pronounced it all "VERY GOOD". Indeed, in its original state it must have been far better than what we can now imagine.

GOD WILL RAISE THE DEAD

Not only did God give life to man and beast, but he has also promised that "he will raise us up by his power." (I Cor. 6:14). As Paul asked Agrippa, so we should ask ourselves, and others, "Why is it judged incredible with you, if God doth raise the dead?" (Ac. 26:8). Christ himself was raised from the dead. He demonstrated the fact of his resurrection time and again, even to hundreds of witnesses, and by his resurrection we hope to be someday in his likeness. And why? All because we believe that God is the ALMIGHTY!

The spirit of man does not die. Hence, the spirit shall not be raised. But God created man's spirit within him, for he is the Father of spirits. (Heb. 12:9). And this is the chief point here, that is, God God in his power and might has made us spiritual beings as well as physical. Paul prays that "spirit and soul and body" be preserved entire and blameless at the coming of the Lord Jesus Christ. (I Thes. 5:23).

GOD IS ABLE TO SAVE

It should not be surprising or incredible that the God who made the worlds, and created all life, and raises the dead should be able to forgive us and save us with an everlasting salvation. Many cases in the New Testament demonstrate this great power. On Pentecost the murderers of Christ were saved and added to the church. (Ac. 2). Paul was a blasphemer, injurious to the cause of Christ and a persecutor, but obtained mercy from the Lord and became an ensample unto all who should come after him. (I Tim. 1:12-16). He simply shows in this passage that if God could save Paul, he could save any one and every one who will repent and obey the gospel. The POWER OF GOD is in the gospel. And this is a great truth. The gospel preached, believed and obeyed is the "power of God unto salvation." (Rom. 1:16). No other such power exists anywhere.

This great power of God is wonderfully illustrated in First Corinthians 6:9-11: Some of the Christians in Corinth had been idolaters, some adulterers, some thieves, some drunkards, and so on. But to them Paul wrote, "Ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." God is able to save to the uttermost, that is, fully and completely "them that draw near unto God through him (Christ), seeing that he ever liveth to make intercession for them." (Heb. 7:25).

GOD IS ABLE TO DESTROY

God is not always merciful toward all men,—only toward those who trust him and do his will. Jesus warns, "And I say unto you my friends, Be not afraid of them that kill the body, and after

that have no more that they can do. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; Yea, I say unto you, Fear him." (Lk. 12:4-5). "Behold then, the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11:22). He will come with his angels in flaming fire to take vengeance on them that know not God and that obey not the gospel. (II Thes. 1:7-9).

And as already stated, the God who did all these marvelous things shall raise the dead and set the Judgment in which we all shall appear. Today is the day of salvation. If you believe in Christ, repent of your sins, and be baptized for the remission of sins, and you shall receive the gift of the Holy Spirit. (Ac. 2:38). As we close I bid you think on the words of this song:

All hail the pow'r of Jesus' name! Let angels prostrate fall! Bring forth the royal diadem, And crown him, crown him, crown him, Crown him Lord of all.

Gospel Meeting At Jasper

The Sixth Avenue Church of Christ in Jasper, Alabama, will conduct a "WEEK END MEETING", or series, with Brother Paul Tarence of Alabama Christian College, Montgomery, Alabama, doing the preaching. The services will begin Friday night, August 29, and continue through Sunday night, August 31st. Services nightly at 7:00 P.M. (Except on Sunday night when we will meet at 6:00 p.m. and broadcast the one hour service on WARF radio station.) There will also be a 30 minute service Saturday at 7:00 a.m. as well as one at 7:00 p.m. Saturday night.

WHY HAVE SUCH MEETINGS?

1. We have approved examples of such meetings in the days of the apostles, of whom it is said, "They, continuing daily with one accord in the temple", etc. (Acts 2:46.) One of the greatest needs of the church and of God's people today is the need for more "DAILY RELIGION".

2. Children of God still need to be edified and strengthened for the duties and trials of life. What could accomplish this more than a gospel meeting? (I Cor. 16:13; Eph. 6:10; Heb. 5:12-14)

3. Gospel lessons coming close together are more powerful than if a week apart. The Blacksmith strikes with stroke after stroke with his hammer while the iron is red-hot. One stroke then will do more good than many strokes after the iron cools. Come, and bring others.

HOW ILLOGICAL CAN YOU GET?

The more you hear some brethren today, the more meaning there is to Paul's plight when he wrote, "But I fear, lest by any means as the serpent beguiled Eve through subtlety, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:3.) Consider these comments:

"I don't know much about the Bible so I rather not go to Bible Class."

"I didn't get my lesson up so I didn't want to come to class."

"I don't know the members here very well, so I haven't gone much."

"I don't read the Bible much because I don't understand it."

"I never attend fellowship gatherings with brethren because I don't feel very close to them."

"I don't feel like attending church because I'm not living right."

Brother or sister, THINK! How could you be more illogical? How can you hope to get right by doing wrong? How do you hope to get close to brethren by avoiding their fellowship? How can you hope to understand your Bible if you refuse to read? If you don't get up the lesson, will you not get more out of it in class than by missing? And, if you don't know much about the Bible, by what reasoning do you conclude that you better yourself by staying away from study??

—Selma, Alabama Bulletin

The Bible Doctrine of the Resurrection No. 3

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fundamentals of the "old paths." Yes my friends, there is a mighty army which stands on our right hand-men who have believed wholeheartedly in "The Bible Doctrine of Final Things." Is this not where you prefer to stand and in whose hopeful embrace you desire at last to die?

(To be continued)

Stealing From the Lord

(Continued from Page 2)

these funds which have been withheld—which actually have been used for other purposes—really belong to another. Whose are they? Can one afford to say, "It is my money and I will do what I want to with it?" Hear the testimony of inspired men. God said to Israel: "All the earth is mine." (Exo. 19:5.) "The land is mine." (Lev. 25:23.) "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8.) "Every beast of the forest is mine, and the cattle upon a thousand hills." (Psa. 50:10.) David further said, "The earth is the Lord's and the FULLNESS THEREOF." (Psa. 24:1.) Later, as he prepared to turn the reigns of government over to Solomon, he spoke of the preparations that had been made for the erection of the temple, saying: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for ALL THINGS COME OF THEE, and OF THINE OWN HAVE WE GIVEN THEE." (1 Chron. 29:11-14.) Notice especially his statement, "OF THINE OWN HAVE WE GIVEN THEE." These Old Testament statements are well summed up by Paul in Rom. 14:8: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

And the things we give are his in a special way. Notice his instructions concerning gifts: "Sanctify unto me all the first born. . . among the children of Israel, both of man and of beast: IT IS MINE." (Exo. 13:2.) "Only the firstlings of the beasts, which should be the Lord's firstling. . . whether it be ox, or sheep; IT IS THE LORD'S." (Lev. 27:26.) "Because all the firstborn are mine. . . mine they shall be, I am the Lord." (Num. 3:13.)

Beyond a doubt, then, the money we OUGHT to give belongs to God in a very special way. If we keep it for ourselves, we are misappropriating that which God put in our trust.

Now, the question arises, is it really a misappropriation of funds to fail to give to God that which he requires of us. Did I misrepresent the matter when I said the money was "taken" from the Lord's treasury? Is it really thievery? Is it robbery? Malachi rebuked the priests of his day (and all Christians are priests today) because they offered God the blind and the lame and the sick animals for a sacrifice, instead of the best of the flock. He called it "polluted" bread. (Mal. 1:7, 8.) They had become so mercenary they would not shut the doors without sending the synagogue a bill for their services! They turned up their noses at the collection plate. (Mal. 1:13.) And God rebuked them like this: "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 storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.) IF IT WERE ROBBERY THEN, WHY WOULD IT BE DIFFERENT NOW? Evidently,

some have been stealing from the Lord so long that their consciences have ceased to hurt them. And they resent it when the preacher "TELLS IT LIKE IT IS." If the money I ought to give belongs to God—and it does—when I keep it to spend on myself, if that is not stealing, then what should we call it? The inspired prophet called it ROBBERY! And if you don't like it, take the matter up with Malachi. I intend to use Bible language so you will know what I am talking about.

And this one who owns that which we should give has given SO MUCH TO US. We can best be motivated to properly use our possessions—God's money—by realizing what he has given to us.

1. GOD GAVE US LIFE. He is the source of all life. It is "in him that we live and move and have our being." (Acts 17:28.) And Verse 25 of the same chapter says: "Seeing he giveth to all life, and breath, and all things." God "breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

2. GOD GAVE US REDEMPTION. Man acted foolishly and forfeited his right to live, by rebelling against God. "The wages of sin is death." (Rom. 6:23.) But even after man sinned, God still loved him. He loved him so much that he redeemed him even though the cost was so terrible. Man could not be bought back without the giving of blood. "Without the shedding of blood there is no remission." (Heb. 9:22.) And all the blood of all the animals slain from Abel till the cross could not atone for a single sin. "It is not possible that the blood of bulls and goats should take away sin." (Heb. 10:4.) Without any hesitation, God loved sinful man enough to make a tremendous sacrifice for him. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Rom. 5:8.) "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." (John 3:16.) When you contemplate the scene of Jesus on the cross, you see God's great love for us. How can we think seriously about his dying there, and not respond by making the sacrifices he asks of us? Are our hearts of stone? He who gave us physical life, is thus also the author of our spiritual lives. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1.)

3. And after all of that, HE KEEPS ON GIVING UNTO US. It seems that there is no end to God's gifts.

a. HE GIVES US OPPORTUNITY. And we seldom thank God for these gifts. But look at our opportunities. Where did they come from? Did God owe us? Or is he gracious? Why were you born? Why were you born HERE? Why were you born white (or black)? Why were you born in the 20th century? Why were you born with a good brain? Why were you born in an environment where you could accomplish so much? So few, so very few, of the world's people have the opportunities you do. And why were they given to you? Do they not leave a tremendous sense of responsibility? Never forget that "to whom much is given, of him shall much be required." (Luke 12:48.)

b. HE GIVES US THE POWER TO BE WHAT WE ARE AND TO DO WHAT WE DO. No rich man can be wise in his own conceits. No one could accumulate wealth without God. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." (Deut. 8:18.) Just think of that. "IT IS HE THAT GIVETH THEE POWER TO GET WEALTH!" Where did your possessions come from? To whom are you indebted for them? Where will your next paycheck come from? Without God's blessings could you hope to get it? Then, don't you think to give to him that which he requires would be a good investment.

c. And he continues to bless in that HE CONTINUES TO GIVE US LIFE. What if you had died last night? Let me give you just a minute for that question to penetrate. What if you had died last night? You could have, you know. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27:1.) "Go to now, ye that say, Today 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. For what is your

life? It is even a vapour, 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." (James 4:13-17.) If you had died last night, whose would these things be? If you were RIGHT NOW giving an account of your stewardship, would you have any regrets?

Are YOU one of those responsible for the \$2,000 missing last week? EVERY WEEK?

It seems, after considering all this, that nothing could be more important. But it can. To give self to Christ takes precedence over everything else. In fact, if you really give yourself to him, the giving of time, dollars, energy, will naturally follow. If you will really give yourself to him, all material things will be swallowed up in the joys of belonging to Him. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13:14.) If we so give ourselves to him, the whole world will be ours! Joys indescribable will come to us. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Caphas, or the world, or life, or death, or things present, or things to come; ALL ARE YOURS; and ye are Christ's; and Christ is God's". (1 Cor. 3:21-23.)

If these joys are not yours, the Lord offers them to you, if you will give yourself to Him. If we can assist you, we bid you come while we sing.

Pierced Through With Many Sorrows

RUBEL SHELLY

"For THE LOVE OF MONEY is the root of all evil: which while some coveted after, they have erred from the faith, and PIERCED THEMSELVES THROUGH WITH MANY SORROWS." (1 Tim. 6:10.)

Materialism is a preoccupation with physical things. Mankind's constant pursuit of money, lands, houses, jewels and clothes has identified materialism as a persistent and common foe to Christian values. The appeal of modern advertising techniques, the desire to "keep pace with the Joneses" and the consuming passion of greed have combined to take men's minds off the true goal of life.

It is very easy to be trapped by "things." But most of the things that men are killing themselves to get are relatively unimportant! Pat Frank's book, "ALAS BABYLON", pictures Florida under an atomic attack and then describes the change in values that follows. Expensive cars were swapped for fat hens and power boats for salt.

Most often money itself is the object sought. God is very severe with this covetous attitude stemming from materialism. In I Corinthians 5:9-11, Paul classed the covetous person with fornicators, extortioners and drunkards and commands that such people be disciplined by the church. I have known of withdrawals of fellowship from drunkards and fornicators, but never have I heard of such action being taken against a covetous man. Is it that covetousness has ceased to be a problem?

Materialism is out of harmony with the spirit of the Christian system. The man who is truly born anew has his affections set "on things above, not on things on the earth." (Col. 3:2.)

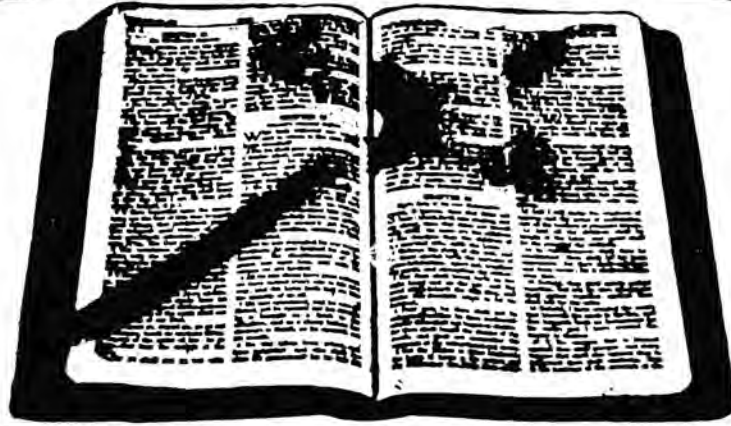
Men suffer, even in this life, for their love of money. They destroy their homes, lose their children to the world, forfeit opportunities for service through the church, etc. Then, at the end of their earthly efforts, they reflect on the vain and spiritually empty life that has been theirs. They conclude, with Solomon, that seeking happiness in earthly things is "vanity and a striving after the wind." They die as wealthy men; but they die as despondent and broken men, pierced through with many sorrows of regret and remorse!

How much more satisfying is that life used in laying up heavenly treasure! This account is eternally open and can be drawn on forever.

It is hard for a hypocrite to understand that we can't hear his destructive criticisms, and bitter abuse for thinking about his life and what he is.

The man of indecision is sitting astride the fence, and for his conduct there is no excuse or defense. (Josh. 24:15.)

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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The Bible Doctrine Of The Resurrection No. 4

In previous lessons we have referred to a long list of infidels who rejected the resurrection. Then we summoned a distinguished list of those who have registered the abiding belief in the resurrection. Now let us observe another facet of this great subject.

ACTUAL CASES OF BIBLICAL RESURRECTIONS

During the extended Israelite famine while Ahab was on the throne of the Northern Kingdom Jehovah made provision for his great prophet Elito be sustained by a widow in Zarephath. (I Kings 17:9.) Later the child of this unnamed but deeply hospitable widow died. Elijah, in the first recorded case of any resurrection, prayed for God to allow "this child's soul (to) come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." (I Kings 17:21-22.) Suppose a little later an unbeliever had approached this widow and son and had asked, "Do the two of you believe in the resurrection of the dead?" What answer do you think they would have given?

Elisha, the worthy successor of the colorful Elijah, was frequently befriended by a devout couple in the little agricultural village of Shunem. God rewarded this childless couple with a baby boy in answer to Elisha's benevolent request. (2 Kings 4:14-17.) Years later this precious child died. This great woman of faith summoned the help of Jehovah's prophet who had first promised the child years before. Elisha answered this plea for divine aid and through God's power restored life to the dead son. (2 Kings 4:32-37.) Suppose one of these infidels whom we have earlier introduced could have lived in Elisha's day and could have paid a visit to this Shunammite home the next day after the boy's resurrection had occurred. In the midst of his questions he asks them whether they are believers or unbelievers in the resurrection. What would that mother have said? What would have been the testimony of the little fellow who was well again? There would have been no room for infidelity in that happy and grateful home for here was a family that knew firsthand of the blessings accruing from the resurrection. This infidel would have made no converts of this devout family.

During the course of his earthly ministry Jesus raised a number of people from the dead. Mark 5 and Luke 8 relate the story of his restoring life to the dead damsel of Jairus. When the



ROBERT TAYLOR JR.

"RESURRECTION AND THE LIFE" pronounced that authoritative expression "Tal-i-thacu-mi", the spirit of this child "came again, and she arose straightway." (Luke 8:55; Mark 5:41.) Suppose a delegation of Sadducees had visited that home the next day and had asked, "Do you people subscribe to the Sadducean article of faith that there is no resurrection of the dead and that man is totally a materialistic being?" What would Jairus, his wife and daughter have answered? The Sadducees would have made no converts from the blessed and happy home of this Galilean family. Sadduceeism cannot live where the "Resurrection and the Life" has been enshrined into human hearts.

Luke records Jesus interrupting a funeral procession as it marched sadly to the silent city of the sleeping dead. The AUTHOR OF LIFE touched the bier and said, "Young man, I say unto thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." (Luke 7:14-15.) Mother Earth was robbed of its intended burial victim that eventful day in Nain of Galilee. The cemetery received no visit as the funeral procession was turned into a rejoicing group, fearful, but praising God for raising up a great prophet among them and for having visited his people. (Luke 7:16.) Do you think any first century rationalist could have convinced this happy widow and her only son that the resurrection is a religious farce? They KNEW "The Bible Doctrine of the Resurrection" is true.

Near the end of his ministry Jesus performed one of the greatest of all his miracles. This was the raising of Lazarus who had been dead four days. His body was already in a state of decomposition. Yet Jesus stood outside his tomb, commanded the stone which sealed the cave of death to be removed and then "cried with a loud voice, Lazarus, come forth. And he that was dead came forth. . . ." (John 11:38-44.) Ingersoll, the celebrated infidel, once asked an audience if they knew why Jesus said, Lazarus, come forth? "One man responded by saying that Jesus did it this way else he would have emptied every cemetery in Bethany! For this the eloquent infidel confessed his inadequacy toward making a reply. Please note that in all these cases Jesus specifically identified the one to be restored to life. It was "DAMSEL, I say unto THEE arise" (Mark 5:41), "YOUNG MAN, I say unto THEE, arise" (Luke 7:14) and "LAZARUS, come forth." (John 11:43. Emphasis supplied.) Unless he had been specific he could have emptied every cemetery in the whole world! Do you think the Sadducees of Jerusalem could have gained any willing converts in the home of Martha, Mary and Lazarus? These three accepted the resurrection doctrine before Jesus raised Lazarus. We know Martha did (John 11:24) and it seems reasonable to assume the other two did also. We cannot fathom such a friendship existing between Jesus and this family of three unless all

subscribed to the great tenet of a future resurrection. However after Lazarus' resurrection they had more cause than ever to accept the resurrection.

Amidst his Judean travels among the various churches the opportunity was presented for Peter to raise dead Dorcas. Somewhat earlier the Lord had conveyed into apostolic hands the power to raise the dead. (Matt. 10:8.) Peter was called from Lydda to Joppa where the mortal remains of devout Dorcas lay in state. After observing the various coats and garments which this industrious saint had left behind for the widows, Peter put everyone forth. He knelt, prayed fervently and with full confidence in the co-operation of the Author of Life above he commanded, "Tabitha, arise." (Acts 9:40.) The spirit returned, the eyes that had slept the sleep of the sainted dead were again opened and a live benefactor was presented to the grieving disciples. If you and I could not asked those people in Joppa as to what was their belief in the reality of the resurrection, what do you think they would have said?

Paul, while on his third missionary tour, raised Eutychus from the dead during the protracted service at Troas. He fell from the third loft during Paul's extended sermon and was taken up dead. Paul raised him from the dead. Great comfort was restored among the brethren who feared he was permanently dead, that is until the morning of the resurrection. (Acts 20:9-12.) How many infidels do you suppose departed from the great service held in Troas? Sadduceeism would have found barren territory among these great and noble Christians.

The fifth and concluding article on "The Bible Doctrine of the Resurrection" is properly reserved for Jesus' triumphant resurrection from Joseph's rock-hewn sepulchre.

(To be concluded)

Why do we worry about the things we cannot control? Just for a change, why don't we do something about the things we can control? For example, while none of us can lengthen his span of life, we can control its width and depth.

It is not given us to control the contour of our countenance, but we can control its expression . . . we can smile instead of frown. We cannot alter the distance of our heads above the ground, but we can control the height of their contents . . . we can think higher thoughts!

We have no control over the weather, but we can control the moral atmosphere that constantly surrounds us. We cannot control the other fellows' annoying habits but we can do something about our own. If each person would simply be concerned with the things he can effect, and control, it sounds to reason that the world would even be better. Why not try it?

—SELECTED

WORDS of TRUTH

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Principles To Master

(The following article is in answer to some questions. EDITOR.)

"While an approved apostolic example is authority in matters of faith and religion, is it the same kind of authority as a command? Is it as good authority as a command? Is a necessary inference good authority? Is a necessary inference the same kind of authority as a command? What is the difference? Why discuss the matter? Reply:



GUS NICHOLS

1. A command is binding authority, and must be obeyed. (Mat. 28:20.) There are two kinds of commands—specific and generic, and both must be obeyed. (I Jn. 2:3-4; Rev. 22:14.) Furthermore, all the Lord's commands must be obeyed.

2. Whatever is specified in a command of the Lord must be done—even the very thing required. (Mt. 28:20.) It is a thing which is always bound upon those to whom the command is given, and for whom it is intended. To the extent that a command specifies, it is binding, and had to be obeyed by the early Christians.

3. Divinely approved examples of the apostles and early Christians doing something under a background command, is a binding example for us, and is equal in authority with the background command.

4. If the background command specified what took place in the obedience of the approved apostolic example, then what was specified was bound upon those leaving the example, and is bound upon us, as well as it was upon them.

5. But if the thing commanded was clothed in generic terms, leaving the early Christians a choice as to how to do what was commanded, as the command to "go", instead of a command to "walk", left them a choice as to how to travel in carrying out the commission, then the command is binding, but the various ways of travel would all be equally authorized in the background generic command, leaving the apostles, and us, a choice as to what method of travel would be most expedient. Had the command said "Walk into all the world and preach the gospel to every creature", the background command being thus specific would have bound the method of "walking" upon the early disciples and upon us also. But the Lord said, "go", and did not say "walk", or "ride", etc. Therefore, the various ways of travel are alike authorized, but neither one of the methods is bound upon us. (Mk. 16:15.) Even an approved apostolic example of traveling in some one, or more, of the ways authorized would

not bind their example upon us. However, their divinely approved example would prove it was right to travel by that method, but would not bind that method upon us, and would not exclude other methods.

6. So, both a command and a divinely approved apostolic example are "AUTHORITY", but if the command back of the example was a "specific command", as related to the doing a specified thing, then that thing is bound upon us, because specified, but the way to do it, as exemplified and divinely approved, was loosed and left optional with us. Their way of doing something left to their choice or opinion, would not be bound upon us any more than it was bound upon them. Divine approval of some method of doing something under a generic command would not bind that method upon us.

7. So we say, a specific command binds the thing specified, but a generic command does not bind some chosen method of human liberty, or expedient upon us. This is why we say there is a difference in a divinely approved specific example, and in some approved example under generic command. The former is bound, and the latter is loosed and optional with us, or is a matter of liberty.

8. "GO" is a big word, while "walk" is a little word. "GO" takes in all the methods of travel, giving us a choice as to how to "go", while "walk" narrows the matter down to only one way or method of traveling. "Walk" in the background command would have bound a "walking" example upon us. The command to "go" left both the apostles and us liberty as to how to obey the generic command to "GO". No number of approved examples of "walking" would bind that method upon us, because "GO" is a generic, and not a specific, command, in the background.

9. It is a necessary inference that whatever is not specified in a command as to method of carrying it out, is left to our judgment, and is a matter of liberty. Whatever is no method, or part, of going what is commanded, is not included in a generic command. The command to "GO" does not authorize anything more or less than what is involved in "GOING".

10. The command to "SING" in the New Testament includes all that is included in "SINGING", and does not, therefore, include playing, since playing is no part of singing, but is a different kind of music. A song book, with notes, aids us in doing the very thing specified in the command, for "singing" in worship, and, as to aids, methods and means, the command to "sing" authorizes all expedient methods or means of doing exactly the thing commanded, without addition, or subtraction, or change. The command to "SING" is specific, as to the kind of music to make in worship in the church. "Sing" is not generic as to the music to be produced. If the Lord had said for us to make "music" in church worship, the command would have been generic, and we could have obeyed the command by playing the piano or organ. But as it is, there is no specific command saying "PLAY" in our worship, neither is there a generic command to "make music". Hence there is neither command, approved example, nor necessary inference for the use of mechanical music in church worship. This illustrates the difference in additions to the word of God and generic authority for what we do.

11. Does the Bible command us to "walk" when going to preach the gospel? No, if it did all would have to "GO" by the use of that method. Does the Bible "authorize" "walking" in going to preach? Sure. It says "GO" and if we choose to "walk" we have chosen one of the ways that is authorized and by which to "GO".

12. It is a perversion of the word of the Lord to ignore the difference between "specific" and "generic" law, and "bound" approved examples and "loosed" or "optional" examples.

13. One hobby rider said he could give divine authority for every thing he does in religion. But he can't do any such thing. He could give divine authority for his one class, but not for opposing other classes. And he could give authority for his use of one cup in the communion, but not for his opposition to individual cups. He could give authority for baptizing in rivers, creeks, etc. but not for his opposition to baptizing in a baptistry.

Just as one could give authority for "walking" to preach, but not for opposing "riding", etc. Or, one can give divine authority for a man teaching a class of children in the meeting house, but he could give no scripture for opposing a sister teaching a children's class, unless he perverts it. One can give divine authority for oral comments on the scriptures, but he could not give scriptures for opposing written comments upon the word.

14. We may not choose to do all things in all the ways authorized, under generic law, but we have no right to oppose those who choose to do the thing commanded in other ways than those chosen by us. Of course, if God not only commanded the thing to be done, but also the way to do it, then the way becomes a part of specific law, and must be obeyed by all of us. But it is a sin to legislate for God by changing specific law into generic law, and generic law into specific law. It would be a sin to change the command to "GO" in the commission into the command to "walk". We need to master these principles.

"The Christian and His Time"

"Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment" (Ecc. 8:5).

"... The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill" but time and chance happeneth to them all" (Ecc. 9:11).

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (James 4:14).

Time, in the final analysis, is all we have in this life—and before we know it, it has "vanished away."

Man spends his time making money, accumulating things, caring for his property. Or perhaps he worries about things over which he has no control, plotting to avenge another, or simply "whiling away his time" to no avail.

Time seems so plentiful when we are young—it even seems to drag, or hang heavy. It seems Christmas will never come!

We plan big things for the future, but time slips by and we fail to reach our hopes and goals. "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20)

I grew to respect and appreciate most highly a young man who was out of Christ. The proper time would come, I told myself, for me to introduce the subject of his salvation. I waited for a convenient opportunity rather than sense the importance and urgency of the matter. He was suddenly taken from this life by an auto accident. Time had run out!

A mother and father are blessed with a healthy, normal child—an eternal soul. There are so many things they plan for the child and must accomplish. But then—"Oh, it seemed like only yesterday!" Where did time go? The things that should have been done—but it's too late now.

Other opportunities may come, other blessings may enter your life, but those that are gone will never return. How well are you using your time?

Lost: Somewhere between sunrise and sunset, one golden minute, set with sixty diamond seconds. There is no reward offered, for it is lost forever.

Henry Speck, Professor of Bible
Abilene Christian College

When God made Adam and Eve he put them in orbit. He made them upon this space-ship and put them in orbit around the sun, away up in space—nearly 100 million miles from the sun, the earth thrust out into space and hanging "upon nothing". (Job. 26:7.) Yes, we travel many millions of miles each year, going around the sun. Jesus came down out of outer-space—"Down from heaven"—and ascended back into heaven. (Jn. 6:38, 62; Acts 1:9-11; Lk. 24:46-51.) He is coming back some day and we shall, as Christians, meet him in the air and go with him to the place prepared for us to ever be with him. (I Thes. 4:13-18; Jn. 14:1-3.)

Becoming A Christian

Much misunderstanding exists because of ignorance of figures of speech in the Scriptures. Christ is "the Lamb of God" that takes away the sin of the world. (Jn. 1:29.) A literal lamb? No, of course not. If he were a literal lamb he would have four legs, a covering of wool, etc. So he is LIKE a lamb in that he was sacrificed for our sins, and for the sins of the whole world. (Cf. I Jn. 2:2.)



VIRGIL BRADFORD

The relationship which a Christian holds to God and to Christ is also expressed in a number of figures most of which are quite familiar to all.

One who is simply a Christian has been "born again." (Jn. 3:3.) He has been born of water and of the Spirit. (Jn. 3:5.) This principle is expressed in slightly different ways such as, "If any man is in Christ, HE IS A NEW CREATURE." (II Cor. 5:17.) This is identical in substance to being born again. Likewise, Peter says, "Seeing ye have purified your souls in your obedience to the truth—love one another—having BEEN BEGOTTEN AGAIN, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." (I Pet. 1:22-23.) Hence, we frequently hear of "born again Christians." And of course there are no other kind.

However, search your memory and see if you ever heard of those who are "adopted Christians". Christians are those who have been ADOPTED into the family of God, the church. To those Christians in Rome Paul said, "Ye received the spirit of adoption." (Rom. 8:15.) Again, "God sent forth his Son—that we might receive the adoption of sons." (Gal. 4:1-7.) There is a difference in birth and adoption, yet the word of God applies both to one and all of his children.

In a related figure, yet altogether different in many respects, we are MARRIED TO CHRIST. "Wherefore, my brethren, ye were made dead to the law through the body of Christ; that ye should be joined (married, A.V.) to another, even to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7:4.) John the baptizer said, "He that hath the bride is the bridegroom." (Jn. 3:29.) Christ is the bridegroom, the church is the bride. So, in this figure we have INTIMACY expressed, for marriage between a man and woman brings the closest of all purely human ties. Please remember also that only in marriage is legitimate fruit brought forth unto God, which in this case is bringing more children into God's house through the preaching of the gospel.

Christians are those who have been GRAFTED into the tree. The Jews were cut off from Christ and from God through unbelief. But the Lord says of them that "they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again." (Rom. 11:23.) This same relationship is expressed by Jesus in the metaphor of the vine and the branches. (Jn. 15:1-8.) If you are the Lord's, therefore, it is because you have been grafted into the true Vine, or Tree, which is Christ. But did you ever hear God's people referred to as GRAFTED IN CHRISTIANS? The same gospel that teaches we must be born again also teaches we are adopted, married, and grafted. Being grafted into the Lord we receive spiritual strength and power through him.

A Christian is one who has been BUILT into the temple of God, the church. (Eph. 2:19-22.) Each disciple of Christ is a "living stone" being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. (See also First Peter 2:4-5.) As a "living stone" what kind of adornment are you lending the temple of God?

When an alien moves into our nation he must

take out citizenship papers and become a naturalized citizen. Those in the world of sin are in Satan's domain. But when we become Christians we are "no more strangers and sojourners, but ye are FELLOW-CITIZENS with the saints, and of the household of God." (Eph. 2:19.) By the power of Christ through the gospel we have been "turned from darkness to light, and from the power of Satan unto God." (Ac. 26:16-18.) We are citizens of the kingdom of God, members of the church of

Jesus Christ.

Finally, all who are Christians are the PURCHASED POSSESSIONS of Christ. He "purchased the church with his own blood." (Ac. 20:28.) Thanks be unto God for his unspeakable gift!

We do not graft a wife, nor do we marry a branch. We are not literally born and adopted into the same family. It must be understood, therefore, that each figure indicates a meaningful and beautiful relationship that develops in the process of becoming a Christian. Through our obedience Jesus becomes our Saviour, our everything, our all in all.

Is The Church A Denomination?

FRANKLIN CAMP

There is a dangerous drift taking place in the church. It is manifest in various ways. One of the manifestations of this drift is statements made by some preachers that the church is a denomination.

One of the speakers on the Lipscomb summer lectures made the positive statement that the church is a denomination. He was discussing "Integrity." His point was that we have not been honest in denying that the church was a denomination. This is a serious charge, if true. If we have been dishonest in denying that the church was a denomination, then we are surely in a sad condition. Furthermore, if the church is a denomination, we have also been ignorant of what the scriptures teach on the subject.

THE PROOF OFFERED

I have lived by the principle that every claim in religion must be backed up by what the Bible teaches. When the statement was made that the church was a denomination and that we had been dishonest in denying it, I sat on the edge of my seat waiting for the Bible proof. Then came the bombshell. Here is the proof that was given. The speaker said that Webster defines the word denomination as the act of naming. He then referred to Acts 11:26 which says that the disciples in Antioch were called Christians. When the statement was made that the church was a denomination, I thought, "Have I studied the Bible all these years and missed this vital point?" When the proof was given, I thought, "What a tragedy, that a preacher knew no more about the Bible than this and if this is a sample of his ability to reason I would not be surprised at any statement he might make."

A LOOK AT HIS PROOF

Let us look at his proof. He said he could prove it by Webster. Well, Webster says the word means to name. I have before me Webster's unabridged Dictionary. The speaker was right when he said that Webster defined the word denomination as the act of naming. But this is only one of the definitions given by Webster. Why did he select this one, and ignore the other definitions given? The other definitions disprove his claim. NOW WHO IS HONEST?

Webster also defines the word denomination as follows: "A religious sect, as a PROTESTANT DENOMINATION." May I ask a question? Was the church at Antioch a protestant denomination?

When we speak of a denomination today, we use it in this sense, as defined by Webster. Religious bodies are called denominations based on this use of the word, as defined by Webster, and not because they are named.

My father and mother denominated me by naming me, "Franklin Camp." Am I a denomination because one definition of the word may be applied to me? If Webster's definition of the word denomination used by the speaker—the act of naming—proves the church is a denomination, then I am just as surely a denomination, because this may be properly applied to me. In this sense, I have been a denomination, (denominated), named ever since I was born. But I am not a religious denomination!

Webster defines the word denominationalist to be: "An advocate or believer in denominationalism, a sectarian." If the church is a denomination, then it is an advocate of

denominationalism. It is sectarian. I would like the proof for the justification of the church being an advocate of denominationalism or being sectarian. Unless this can be justified by the scriptures, if the church is a denomination, and an advocate of denominationalism, and sectarianism, then the church is not approved by God.

Denominationalism stands for division and is based upon division. But the Bible condemns division. If his proof text is correct, look at the results. The disciples at Antioch WERE CALLED CHRISTIANS. The word translated "Were called" means divinely called. Thus God called the disciples Christians. Then God made the church at Antioch a denomination. But God condemns divisions and sectarianism. I Cor. 1:10 and many other passages show that God condemns divisions or denominationalism. (Gal. 5:19-21.) This places God in the position of making the church at Antioch what he condemns. Who can believe it?

The church began in Jerusalem. It was some years after the church began in Jerusalem before the beginning of the church in Antioch. The name Christian was not given until it was applied in Antioch. If the reasoning is correct, that the giving of the name Christian in Antioch made the church there a denomination, then it must follow that the church in Jerusalem was not a denomination. The name Christian was not given to the disciples in Jerusalem. Even according to his own logic, the church in Jerusalem was not a denomination, for the disciples in Jerusalem were not called Christians. The church in Jerusalem was without a name, it was just the church. Now, according to his proof the church in Jerusalem was not a denomination. The New Testament church started off without being a denomination and did not become one until it reached Antioch. What a strange development!

NOT A BIBLE WORD

The word denomination is not a Bible word. It is not used in the scriptures. It is a necessary word and an apt description of the Protestant religious world today. The very fact that it is not used in the New Testament, but is necessary as a description of the modern day world is evidence that the New Testament Church was vastly different from modern denominationalism. The absence of the word denomination in the New Testament shows that the word cannot be properly applied to the church of the Lord. Webster's denomination shows that denominationalism had its origin this side of the first century. It does not take a Solomon to see that Protestantism started with the Protestant Reformation. There is no such thing as protestantism back of the Protestant Reformation.

Strictly speaking, Protestantism and denominationalism are hand maids. They go together. Both are too far this side of the first century for any one with even an elementary knowledge of the Bible to say that the New Testament church is a denomination.

HERE IS A DANGER

If this lecture is a sample of the preaching being done today, the church will become a denomination. But if and when it does it will no longer be the church you read about in the New Testament. It will be just like the denominations

(Continued on page 4)

The Called Out No. 2

(We observed in a former article that the most comprehensive term describing the people of God is simply the church; that the term signified calling out of sin into righteousness, and some of the blessed privileges enjoyed in this relationship. A summary of positive duties inherent in the definition of the word was noted. In this article we want to look at the implications of our profession as the called out as it relates to moral and social activity.)



R. W. GRAY

Man living in the world, sold under sin, is described in the language of Jehovah as "walking in darkness," "living in the kingdom of darkness," and as "dead in trespasses and sins." His allegiance in that realm is to Satan and the flesh. (Eph. 2:1; Col. 1:12-13; Rom. 6:11-23).

It requires an appreciation of man's damned, helpless, hopeless, state prior to his surrender to Christ to fully understand the language used to describe the transformation that occurs in conversion. (Eph. 2:11-16). Jesus called it a new birth (John 3:3-5). Paul said, "If any man be in Christ Jesus he is a new creature." (2 Cor. 5:17.)

To continue in sin or immorality after conversion, writes Paul, is unthinkable. (Rom. 6:1-7). Yet, he does not conclude that God builds a fence about his called out. They are free agents and may yet render themselves servants to sin. If this is their choice their sanctification is lost and they are again subjects of death. (Rom. 6:11-23). "For this is the will of God, even your sanctification, that you should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles who know not God." (1 Thess. 4:4-5). The foregoing admonition had to do with their calling. Paul concluded, "For God hath not called us unto cleanness, but unto holiness." (1 Thess. 4:7).

Some of the strongest language to be found in the New Testament has to do with the refutation of the idea that grace covers us in spite of sins. "Shall we continue in sin that grace may abound? God forbid! . . ." (Rom. 6:1-2).

While we have been known for our stand against the doctrine of "once in grace, always in grace", we have not as yet properly understood what is the hope of our calling, the requirements of faith on the part of those in the Lord. While we preach against sin, far too many are allowed to continue in sin among us without proper warning or discipline. (1 Cor. 5:1-13). Current attitudes toward sin, particularly sins of immorality, indicate a lack of understanding of what is implied in the term, "the called out."

It is not possible to come out from among the world, refuse the liberal invitations of the world to engage in or endorse the so called new morality, and still enjoy the applause of the same. Men love darkness rather than light. Such will not come into the light. Hence, the church will be considered by such as a back number. Consider the following: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty." (2 Cor. 6:17-18). Then notice what Peter says will happen when we follow these instructions. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: . . ." (1 Pet. 4:4). Both inspired scripture and practical experience testify that Christians are not always appreciated for their stand against sin. But they must stand against sin, for they have been called out of sin into salvation.

We sometimes observe, especially among the

young, a certain timidity in denouncing sin out right. The next time you must tell a friend that his or her invitation to the dance cannot be accepted, remember that you do this because you are of the church of Christ. Christ called you out. You have heard and answered that call. You are His. He bought you. To glorify Him in both body and soul within His glorious church is the highest honor ever bestowed upon mere mortals. (1 Cor. 6:20; Eph. 3:21). There is no reason to be ashamed. There is every reason to hold your head high above the worldly crowd. If you must suffer for it, happy are you. (1 Pet. 3:14, 15; 4:14-16).

What ever our age, we do not need to devote ourselves to the task of becoming integrated with the world. Our calling precludes friendship with the wickedness of this present world. (James 4:4; 1 Jn. 2:15, 17). While we are in the world we are not to be of the world. Yes, we are different, strange, peculiar, and hard to understand by those yet in darkness. But we will never influence them for good, nor save them from destruction, by joining hands with them in sin. As the light of the world, as the salt of the earth, we just must shine forth as lights in the world.

Why do we find it difficult to refrain from worldly things in spite of all the warnings and instructions God has given? The answer is found, I believe, in 2 Cor. 11:3. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." We must realize that Satan is still interested in our servitude and is actively seeking to devour us. (1 Pet. 5:8). We may be certain, therefore, that every tool at his command will be employed to bring us into bondage to sin. He is not against using ministers, friends, or even our parents and teachers. People who have great influence upon us because of association are effective tools of Satan when willingly used as his pawns. A Christian, then, must "be strong in the Lord, and in the power of

His might." Why do you think God calls us His soldiers? A soldier is engaged in warfare. We must fight against sin and fleshly desire that "war against the soul." No, it isn't easy. Jesus never promised it would be easy, but He did promise that no sacrifice made would go unrewarded, and that a hundred fold. (Matt. 19:28-30).

The time has come that we must accept the fact that we are not of the world. The church will soon lose her identity if she begins to court the world. We are to live at peace with all men insofar as is possible, but we cannot afford to compromise God's truth, nor prostitute His holiness in His saints to embrace any aspect of the so-called new morality. Yes, we are non-conformists, the very rankest sort, when it comes to the matter of separating ourselves from the things of the flesh. We are truly the called out when we learn to live "soberly, righteously, and godly in this present world." (Titus 2:11-2). Until we have learned this and put it into practice in our individual lives, and demand it in our discipline, congregationally, we have not deserved the right to be called the true church of Christ.

Examine your life, your motives, your outlook and desires. Do you find that in each aspect of your life here in the world you reflect a disposition of unashamedness in being considered one of the called out? When sobriety, right living, and godliness are discussed would acquaintances be prone to think of you as an example? We are on exhibit, whether we like it or not. It is our stewardship in this world to let our light so shine before men that they may see good works and glorify our heavenly Father.

These articles have been designed to call our attention to our vocation, to the high calling of God in Christ Jesus. May we, upon reflection, say, "to be a member of the church is the greatest job in the world, but in entails the most serious obligation ever vouchsafed to man."

Is The Church A Denomination?

(Continued from page 3)

of today which have forsaken the word of God for the crumbs of human wisdom.

LOOKING FOR WHAT'S NEW

If some of the "intellectuals" of our day would use as much energy to find out what the Bible teaches as they use in trying to find something new to prove that the pioneer preachers were ignorant, most of their unfounded statement would never be uttered.

WORD OF WARNING

A final word of warning. Back of this babble about the church being a denomination is a deliberate attempt to get the church down on the level with modern denominations so that we can "fellowship" everybody. If the church is a denomination then it is just like all the denominations and where is any basis for not having fellowship with them?

HAVE SOME TRUTH

We are told that denominations have some truth and we do not have all the truth, therefore, the kettle should not call the pot black. The cry is: Let us join with them so we can get what truth they have from them, and we in turn can share what "Little truth" we have with them. But let me remind you that the Bible contains all truth. (2 Tim. 3:15-17; 2 Pet. 1:3; 2 Jn. 9.) Pray tell me, if we do not have all truth, why do we need to join hands with the denominations in a search for truth, when they openly repudiate the scriptures, and how can we have any hope of gathering even a few scrapes of truth from them?

ALL TRUTH IN THE BIBLE

Whatever truth denominations may have is already in the Bible and so why should we join with them to find what we can find in the scriptures? As for me, I prefer to get all of the religious truth I need first hand, and from the fountain of all divine truth, the fountain that is pure and uncontaminated, rather than to drink from the stream of denominationalism, and the mudpuddles, of human wisdom. If there is any truth we do not possess, it is in the Bible, and was there hundreds and hundreds of years before modern denominationalism was heard of, or

existed. Congregations now identical with New Testament congregations are not denominational churches, but simply "Churches of Christ". (Rom. 16:16-18.)

A SWIFT MESSENGER: "Now my days are swifter than a post: they flee away, they see no good." (Job 14:2).

A VANISHING VAPOR: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." (James 4:14).

Life seems even shorter when viewed against the background of eternity. In contrast to that which never ends, our lives surely appear to be but for the moment.

The prophet Daniel wrote, "And many of them that sleep in the dust of the earth shall awake, some to EVERLASTING life, and some to shame and EVERLASTING contempt." (Dan. 12:2). Jesus said, "And these shall go away into EVERLASTING punishment: but the righteous into life eternal." (Matt. 25:46).

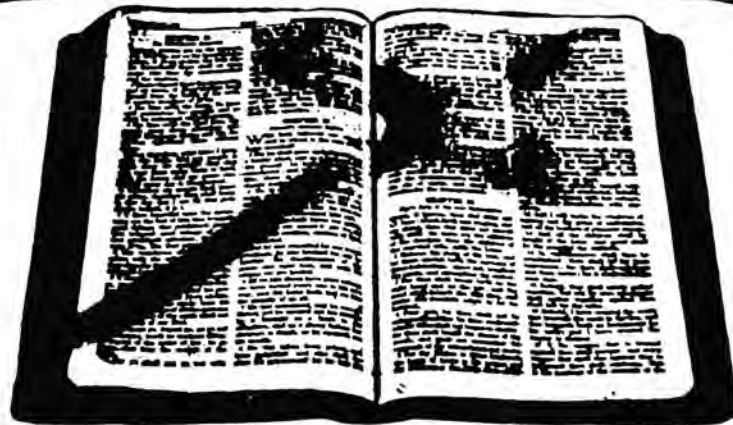
This life is short. We know it is uncertain, but death is sure. When this life is over, we will be ushered into that life which never ends. Some shall inherit everlasting life, others will fall into everlasting contempt. It is difficult for us to conceive of that which never ends. We hear the expression, "Where will you spend eternity?" To speak of "spending" eternity, however, seems to say it can be exhausted. The fact is, we can never "spend" eternity because it will never end and can never be spent.

With life so uncertain, and death so sure; with this life so very short even at best, it is certainly wise to put God first. What have we gained if we win the whole world and lose our own souls? When we think of the brevity of life, and the fact that eternity never ends, we are reminded of the following simple motto:

Just one life, and soon 'tis past;
Only what's done for Christ will last.

—Alan E. Highers

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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The Bible Doctrine of the Resurrection No. 5

ROBERT TAYLOR JR.

We recall reading sometime ago the story of a conversation between a Mohammedan and a Christian. The Moslem said his religion possessed an advantage over the Christian persuasion in that they could point to the exact spot where their great prophet and founder was entombed. This you cannot do pointed out the Islam worshipper. The Christian agreed that



ROBERT R. TAYLOR JR. we cannot do this but quickly added that no such need as this exists in our religion. We have no tomb because we have no corpse! Only one short week-end were the Palestinian stars permitted to shine upon the Judean tomb which housed the mortal remains of the crucified Galilean. There is as much difference between Islam and Christianity as there is between the dead Mohammed who was a false prophet and the resurrected Redeemer who is Jehovah's true prophet. There is as much difference in vibrant Christianity and hopeless infidelity as there is between truth and error. Heaven and hell are no further apart than are the doctrine of a resurrection and the doctrine of no resurrection. Christianity is the religion of the empty tomb, the risen Redeemer, the ascended Master and the glorified King who currently reigns at the right hand of Jehovah God. It is in Christianity only that we discover a firm basis for placing trust in the resurrection. An unwavering faith in the historical reality of Christ's resurrection allows us the exceedingly precious hope that one day our own bodily remains will be lifted from our final resting places in Mother Earth.

THE RESURRECTION OF JESUS CHRIST

The climax of all Biblical resurrections was properly reserved for him who will one day raise all the dead—Jesus Christ. He willingly based all his claims to deity upon the surety of his own resurrection. Early in his Judean ministry he cleansed the temple of all its unholy activities. When asked for his authority for this sweeping and highly irregular action, he said, "Destroy this temple, and in three days I will raise it up." (John 2:19.) John tells us Jesus spoke of the temple of his body and by such referred to his rising from the dead. (John 2:21-23.) Matthew relates, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests and scribes, and be killed, and be raised again the

third day." (Matt. 16:21.) Every other person raised from the dead in Bible times was resurrected through the instrumentality of another. No person was able to raise himself. Yet Jesus claimed this great power for himself. In John 10:17-18 he says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment have I received of my Father." Jesus staked his all upon the fact that death would be totally incapable of holding him captive—that he would triumphantly take up his life again within three days following death. To meet heaven's demands for redeeming sinful humanity unmerciful men would be allowed to crucify him but all the cunning power of diabolical rulers on earth and the total strength of Satan over the world of evil spirits would not keep him locked in the solemn chambers of death.

Jesus allowed the rulers to arrest him that Thursday night. The opening verses of John 18 inform us that Jesus voluntarily surrendered to them. They did not overpower God's Son. There was not enough combined power on earth to overpower him unless he willed to be taken into custody. He meekly submitted to the arrest, the mock trials and the cruel indignities they heaped upon him. He allowed Jewish fanaticism and Roman spinelessness to nail him to the "old rugged cross." Six hours later he breathed his last breath. The mighty Galilean prophet was dead—so was his entire movement, friend and foe alike must have thought, late that Friday afternoon. Loving hands of rich disciples provided a speedy but

decent burial for the crucified Captain of all their Messianic aspirations. How long must have been that Friday night to the stunned disciples! How bleak must have been that long sabbath in which their crucified Master slept the sleep of death in the carefully guarded sepulchre. Was there ever a week-end as long and gloomy for disciples as the one immediately subsequent to the crucifixion of the Christ? But on Sunday morning the Son of Righteousness arose with healing in his wings. He appeared to Mary Magdalene, the women, Simon Peter, the two on the way to Emmaus and to the ten apostles late that eventful day. For forty days he appeared at various times and showed "himself alive after his passion by many infallible proofs. . . ." (Acts 1:3). More than five hundred saw him alive at one time. (I Cor. 15:6). These people braved dangers, faced persecutions, endured mockeries and sealed their testimony of his certain resurrection with death itself. This is not the way humanity acts in the propagation of a lie.

CONCLUSION

Since Christ is risen, his claims to deity are fully established. Such serves as a sure guarantee for our own future resurrection. A belief in the resurrection means that our faith is not in vain. The apostles are found to be true witnesses. Our sins are forgiven if we have obeyed the gospel of Christ. Those who have fallen asleep in Jesus are not perished. The resurrection being so we are NOT of all men most miserable because ours is a well placed faith. Praise God for the glorious doctrine of the bodily resurrection!

"A Letter of Love and Faith From A Teenager"

Dear Mother,

I remember the Sunday that God called you home. We were just rounding the corner when daddy said, "You all know that your mother has been sick. You all wanted her to get well. But there is something much better than getting well: that is to be with God for ever and ever. Larry, David, and Marnie, your mother has been called home." I was only three, and I didn't understand, but I knew that you, mother, wouldn't be home when I got there.

I never really knew you, but I know you are in heaven watching and waiting. You must be disappointed many times in me. But sometimes I think how hard it is to grow up with only boys. Then I think how selfish for me to want you so when I know it's better for you away from pain and suffering. Besides, I'm the luckiest girl in the world. I have the best father one could ever have. And I have so many friends who are trying to do what's right. Seeing them try so hard has made me want to try, too.

But most of all, I have the Lord. He has promised to be with me. I know He is willing and ready to help. Mother, I pray to him to help me and give me strength.

Sometimes forty or fifty boys come to our house to pray together. They have helped me to know what it's like to be a Christian. Before that, mother, I used to go to church and just mumble a few words of a song. Then I'd bow my head in pretense of prayer. After sitting through a sermon that I thought would never end, I'd sit through communion and let out a sigh when church was over.

The Lord had come into my life back on January 23, 1966. But I had shut Him out. Now I have promised myself and my God that never again will I shut Him out of my life.

During spring holidays, mother, I went home with some college students. Since we had a long trip before us, we decided to attend Wednesday night services and leave early. Just as we were leaving the congregation started to sing, "When They Ring Those Golden Bells." I said to Jeannie, "That was my mother's song. One of the few things I can remember about her is hearing her sing that song." Jeannie said, "You miss her very much, don't you?" "It's not missing her, because I never knew her. It's like feeling that something

Continued on Page 4

WORDS of TRUTH

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Are All Approved N.T. Examples Binding On Us?"

GUS NICHOLS

Are all approved New Testament examples binding upon us today? Our Anti-Brethren are taking the position that they are. They have to take this position in order to defend their divisive work among the churches. On Monday of this week, Sept. 24, 1962, their radio preacher in our county said: "Brethren sometimes go through the Bible and pick approved examples and



GUS NICHOLS

declare that this approved example is binding, but here is another approved example that is not binding upon the children of God".

1. If one is an unbeliever because he does not believe all the approved examples in the New Testament are binding upon us today, then the "Anti" brethren are unbelievers, for they do not ever try to follow all the approved examples in the New Testament, as we shall show further on in this article.

2. All the approved examples in the New Testament are not in harmony with each other, as to details; some things were done in one way at one time, and in another at another time, so that a church could not do it both ways and follow both approved examples at the same time. For instance, a church sent a contribution to another church, or churches, by two men, and another church sent a contribution by one man, and both examples are approved, (Acts 11:30; Phil. 4:18). The church may make a choice, but could not do it both ways at the same time. In fact, neither example is binding on us, for it is now admitted by the "Anti" brethren that we may ignore both of these examples and send A CHECK THROUGH THE MAIL, instead of sending the money by brethren or by hand.

3. The only example we have of the time of day in which the Lord's Supper was observed in New Testament times was at night. (I Cor. 11:23; Acts 20:7-12.) Certainly these examples are approved and yet who would say they are binding upon us today? Who will start a new hobby and contend that this example is binding upon us? Of course, it is right and proper to take the supper at night, but the issue is MUST WE TAKE IT AT THAT TIME—IS THE EXAMPLE BINDING? Or, is it just optional that we may take it at night or may take it in the forenoon?

4. Furthermore, in the same scripture we have the approved example of Paul preaching until midnight. (Acts 29: 7-12.) Is this example

binding? Must a preacher now preach till midnight? He would if this example is binding. It would be scriptural and right to do so, but that is not the point. The issue is whether or not the example is "BINDING"—must we do it? Or, is it optional? Do we have a choice in the matter as to how long to preach in connection with the Lord's supper?

5. Another approved example is that of the Lord using only one cup in dividing the fruit of the vine among his disciples. (Lk. 22: 17-21; I Cor. 11:23-34.) There is not a word about the use of two or more cups being used in the supper. Is this example binding? If all approved examples are binding then this one is.

6. Must we eat the Lord's supper in "an upper chamber" or a "third loft" as they did at Troas? (Acts 20: 7-9.) This is an approved example. Is it binding on us? Must we do it this way? Here is another opportunity for the hobby riders. They contradict themselves. They say all approved examples are binding on us, then they do not bind this example on themselves but admit contrary to their doctrine that it is optional with us, that we have a right to a choice in the matter as to whether we eat the supper on the first floor, a second, or third, etc. In fact, we might take the supper on the ground under a tree, or up in an airplane, or on a ship, and they would not deny this.

7. The New Testament churches FASTED in connection with the appointment of elders. (Acts 14: 22-23.) This is an approved example, but even the "Antis" admit that it is not binding on us today. The same is true of the LAYING ON OF HANDS in sending out of evangelists. (Acts 13:1-4.) Must we follow all such approved examples? Are all such examples binding on us?

8. The Eunuch confessed Christ in sight of the water. (Acts 8:35-39.) This example is also approved, there is nothing wrong with it, but the point is: is it binding upon us? Must we cease to have the people confess Christ in the meeting house, or wherever they may be, and begin to require that the confession be made at the water? Is it necessary for us to imitate the New Testament Christians in all they did? Must we travel as they did in going to preach? (Mt. 28:19.) Or, may we travel in automobiles, planes, etc.? Is everything which God approved in their practice and way of doing things binding on us? Must we even sometimes do things in all the ways they did them? Must we at least once in a lifetime take the supper in an "Upper chamber"? (Acts 20: 7-9.) Must we confess Christ at least once at the water? (Acts 8: 35-39.)

9. The example of the Jerusalem church selling all their possessions and goods and putting the money down at the apostles feet and having all things common is an approved example. (Acts 2: 42-47; 4: 35-37.) Is this approved example binding on us? Of course not, for it was not binding upon them. Peter teaches us that it was optional with them, that they did not have to do it. (Acts 5:4.)

10. Then how may we know when an approved example is binding upon us? When it is under a specific law that required that the thing be done, and that it be done in the way they did it—when there was some background command requiring it and specifying the way to do it, then their example of obeying the Lord in the matter would be a binding example upon us, and not optional.

11. But when the approved example was performed under generic law requiring no certain way to do the thing done, and the New Testament Christians made a choice, and did it in one of the ways which was scriptural, then their example is optional with us, and not binding upon us. Though it would be right to do as they did in such cases, it would also be right for us to do the thing in some modern way, just as in the method of traveling to preach. (Matt. 28:19.) This is the truth about the matter, and the "Antis" are wrong in their contention.

The scriptures testify to the brevity of life. There are a number of expressions in the Bible regarding life which emphasizes its brief and uncertain nature. Consider these:

A SHADOW: "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." (I Chron. 29:15).

"The Bible"

(Ps. 119:60)

FRANKLIN CAMP

"I have chosen the way of truth: Thy judgments have I laid before me." (Ps. 119:30.)

There are a number of thoughts suggested in this statement by the Psalmist. First, he suggests that religion is not merely a matter of chance, but of choice. We are what we are religiously, because we chose to be such. Since religion is a matter of choice, we will be held accountable by God for the choice we make. This fact should cause us to give careful consideration to our choice.

Notice, in the second place, that his choice was determined by what was truth. He chose the way of truth. Lying is mentioned, in the verse above, in contrast with God's law. The Psalmist chose the way of truth, the Bible way, in contrast with the way of falsehood, or the way of men. What about you? Have you chosen the way of truth? If so, it is the New Testament way. Can you find it in the Bible? If not, it is the way of falsehood. Let us test some things accepted by people today, and see if they have chosen the way of truth.

The way of truth about salvation from past sins is, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mk. 16:16.) "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.) This is the way of truth about salvation from sin. Have you chosen this way? Did you go to the mourner's bench, and try to pray through? If so, you did not choose the way of truth. The Bible knows nothing of any such. Did you confess that God for Christ's sake had pardoned your sins before you were baptized? Then, you have not followed the way of truth. Did you think you were saved, by faith alone? Such is not in the Bible, and that is not the way of truth. (James 2:24.)

Have you chosen the way of truth, about the church? The world is filled with churches, and we hear it said over and over again, "Join the church of your choice". Surely, one must choose; but, should not that choice be the way of truth? Let us notice some things about the church we will choose, if we use the Bible, in making our choice. Jesus said, "Upon this rock I will build my church." (Matt. 16:18.) If we used the Bible, when we made our choice, we chose the Lord's church. Is that the one you are a member of? If we used the Bible, in making our choice, we can read about the church we belong to, in the Bible. Can you find the name of the church you are a member of, in the Bible? If not, surely, you have not chosen the way of truth. How could one follow the Bible; and, become a member of a church, that is not even mentioned, in the Bible?

"And the Lord added to the church daily such as should be saved." (Acts 2:47.) How did you become a member of the church? Did you join it? Did someone take a vote; and, because the "eyes" had it, you are a member? Then, it is certain that you did not follow the Bible; and, have not chosen the way of truth, about the church. If you have not chosen the way of truth, why not follow the statement of the Psalmist, in verse 60. "I made haste, and delayed not to observe thy commandments."

"Something To Think About"

No man ever killed himself by going to church, but many have left this life doomed eternally for not going. No person ever became an infidel by carefully studying the Bible, but many have become infidels by forgetting to study it.

No member of the church ever starved to death because he gave too much to the church, but many have failed to enjoy what they have in life because they didn't give as they should. The person who is faithful to the cause of Christ never has to make excuses for his carelessness, but the man who is careless is constantly making them, even to the point of telling things which aren't true.

The happiest man in the world is not the man with much money, but the man with a life full of good deeds. Only, as members of the church, as children of God, can we really find the worth that comes from living.

Selected

It Is So Hard To Get Help

VIRGIL BRADFORD

I recently met a church member in a grocery store and in the course of our conversation he said, "IT IS SO HARD TO GET HELP NOW." Well, it has always been hard to get help, that is, the right kind of help for the right kind of work. He was speaking of help that he needed in his business. But the Lord has had a hard time getting help, too.



VIRGIL BRADFORD

Deborah and Barak found it not only hard, but impossible, to get the people of Meroz to come to the help of the Lord. They flatly refused. And because they refused God sent an angel to curse them. "Curse ye Meroz, said the angel of Jehovah. Curse ye bitterly the inhabitants thereof, because they CAME NOT TO THE HELP OF JEHOVAH, to the help of Jehovah against the mighty." (Jud. 5:23.) The Lord did not particularly need Meroz, but Meroz needed the Lord and should have been ready to do their bit.

In the days of Nehemiah when the walls of Jerusalem were being built there was a wonderful cooperative effort among the Jewish exiles who returned to that work. Many things were done to discourage and stop the work, all without success. But likely the thing that was most discouraging was that "their nobles put not their necks to the work of their Lord." (Neh. 3:5.) What a failure they were! The leading sin of the world is neglect and the nobles of Israel made A plus in doing nothing!

JESUS FOUND IT HARD TO GET HELP. When the multitudes began to get the idea that the loaves and fishes were not going to last forever many of them turned away and followed him no more. (Jn. 6:66.) We are still in a materialistic age. It would be much easier now to build up a large congregation with "loaves and fishes" and with coffee and doughnuts than it would to get the same crowd together to feed their souls upon God's word and engage wholeheartedly in his work.

"IT IS SO HARD TO GET HELP NOW" when it comes to enlisting men and women in the army of the Lord. The same affluent society in which we live, that blesses the lives of many, may actually be a curse to some. We have so much of the "things" of the world that our eyes are blinded to the true riches. "Wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby." (Matt. 7:13.)

Time comes for a gospel meeting, a vacation Bible school or some lectures exposing the errors of Modernism or other forms of infidelity,—and who makes up the crowd? Not the many, but the few. "IT IS SO HARD TO GET HELP" to advertise the meeting, to bring lost sinners to hear the gospel or to speak a word of encouragement to some downcast soul. It seems that the preacher, the elders and a few other dedicated souls must shoulder the load while others go fishing, vacationing, shopping and a thousand other things. And thus the work that is done is done by the minority and not by the entire congregation. No wonder Jesus said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Lk. 18:8.)

When it comes to visiting the backslider, taking part in personal work programs, or just getting out and visiting and exhorting absentees—that's right, "IT IS SO HARD TO GET HELP."

If the elders, deacons, teachers and preachers have an obligation to work SO DO YOU. Please notice the scope of these Scriptures and see if you are not included: "If any man would come after me, let him deny himself, and take up HIS CROSS DAILY, and follow me." (Lk. 9:23.) "I tell you, Nay; but, except ye repent, ye shall all in like manner perish." (Lk. 13:3.) "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.) "So then, as we have opportunity, let US do good unto all men." (Gal. 6:10.) "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. SET YOUR MIND ON THE THINGS THAT ARE ABOVE, NOT ON THE THINGS THAT ARE UPON THE EARTH." (Col. 3:1-2.) "But why dost thou judge thy brother? Or thou again, why dost thou set at naught thy brother? FOR WE SHALL ALL stand before the judgment-seat of God." (Rom. 14:10.) "So then EACH ONE OF US shall give account OF HIMSELF to God." (Rom. 14:12.)

Pity the man that applies these things only to others. He it is that makes "IT SO HARD TO GET HELP" and at the same time leaves the faithful few to bear the burden and heat of the day.

Not Vain Religion

Christians cannot slander others and be guiltless. Evil speaking is a serious crime. Peter said, "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile". (1 Peter 3:10.) Possibly no side of one's nature can get him into more trouble and cause him more unhappiness than the misuse of the tongue. Nothing hinders Christian maturity and growth more than the wickedness which is demonstrated in the wrong use of our speech. Again Peter said: "Putting away therefore, all wickedness, and evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation". (1 Pet. 2:1-2.) One who speaks guile and is given in other ways to evil speakings needs to remember James statement concerning vain religion. One can't worship God aright and be guilty of slander and evil speaking at the same time.

In 1 Tim. 5:13 Paul warns that in idleness one may become a gossip and a busybody. There he says, "And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not". "An idle brain is the devil's workshop", we've been told. People who aren't busy have too much time which is all too easily spent in gossip. It is easy to become a tattler and a busybody. It is easy to so conduct ourselves as to render our religion vain.

One who doesn't bridle his tongue often accomplishes his wicked motive. Solomon said, in Prov. 16:28, "A whisperer separateth chief friends". One so wicked as to desire to, can do just that—separate good friends.

In 1 Peter 4:15 Peter says, "Let none of you suffer as a murderer, or as a thief, or an evildoer, or as a meddler in other men's matters". One who meddles in other's business will often get into trouble and have to suffer because of it. When he does he has nothing to glory in. He suffers for wrong doing. He gets his just deserts. Meddling is an abuse of our tongue, as well as our time. Solomon again said, "It is an honor for a man to cease from strife; but every fool will be meddling". (Prov. 20:3.) Again Solomon warns us of how needless it is for us to meddle, as well as the consequences thereof. He says, "He that passeth by, and vexeth himself with strife belonging not to him, is like on that taketh a dog by the ears". (Prov. 26:17.) One doing so, gets needlessly involved in trouble which is difficultly to extricate himself from.

Slanders, busybodies, meddlers, sowers of discord, lovers of strife, whisperers, be careful. "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain". One can't worship God aright, while practicing these crimes against mankind.

But one grave misuse of the tongue is lying. In Ephesians 4:25 Paul says, "Wherefore putting away falsehood, speak ye truth each one with his neighbor: for we are members one of

another". And in Colossians 3:9 he says, "lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man . . .". Sometimes we find one who wouldn't think of stealing, yet his standards allow him to lie. Some ridicule one who says, "I wouldn't lie for \$5", or for any amount of money, as far as that goes. Then there is the man who says, "I'm under oath" thus refusing to make a false statement. But even when not under oath, it is still wrong to lie. Lying is all too common among too many people. In David's day, lying was practiced to such a degree that he said, "I said in my haste, All men are liars". (Ps. 116:11.) But even if not in haste, he could have said, there is much lying. And any lying is too much.

The Bible says of Satan, "He was a murderer from the beginning, and standeth not in the truth, because there is not truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof". (John 8:44.) Lying is of Satan. Lying is wrong. Deception is wrong. The poet said, "What a tangle web we weave; When first we learn to deceive". A lie is "a falsehood uttered or acted to deceive".

God's attitude towards liars is seen in his dealing with Ananias and Sapphira. When Ananias and Sapphira sold a possession and gave the impression they were giving the full amount to the apostles, they lied. And Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost . . ." Acts 5:3-5. When I hear one claiming to do miracles today, I regret that he is wrong. But though one isn't immediately punished by death when he deceives himself by thinking he can deceive God, we all need to remember that "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death". Rev. 21:8.

James said, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain". James 1:26.

Yes, Your Light Is Needed

Once a traveler came to a French village. Night was approaching and people were hurrying through the streets. The traveler noticed that each person was carrying a bronze lamp. To his inquiry about this, he received this reply: "These people are going to the village church. When the church was built, it was decided that each member would bring his own light to the night services. There is no other way to light the church and everyone who goes makes the church brighter. Each one realizes that if he is not there the church will be darker."

The traveler went to the meeting house, and there he found that on every seat there was a place to hang the lighted lamp. As more and more of the members came, the building became brighter and brighter.

Do YOU realize that the church is darker when you stay at home? YOUR light is needed, not only on Sunday morning, but especially for all evening services of the church.

—MAC LAYTON

We hear much about a social gospel, but what is it? Strictly speaking, the social gospel is limiting the gospel of Christ to the social needs of mankind here in this life only. The true gospel does bring great blessings to men in this life, but its greatest blessings are in the world to come. (Mk. 10:30.) Those who limit the gospel to our needs in this life only, do not believe the gospel of Christ, for its very foundation facts include a resurrection and future life. (1 Cor. 15:1-4; 51-53; Jn. 3:16.)

God Sent His Son

R. W. GRAY

Matthew chapter twenty one contains one of the most moving narratives of Jesus' story telling career. A certain man made elaborate preparation in his vineyard which he leased to others, expecting to return for his portion of the yield. At harvest he sent servants to collect the rent. The renters mistreated the servants by kicking, beating and stoning them. The owner then sent still other servants, greater in number than the first, to collect his portion of the fruit. They, too, were ill-treated and rejected. Determined to receive proper return on his investment the owner of the vineyard afterward sent unto them his son, saying, "They will reverence my son." But the husbandmen, upon seeing the son, and realizing he was heir of the vineyard, collaborated to kill him and to take the property for themselves. (Matt. 21:33-39).



R. W. GRAY

Upon relating the account of the wicked husbandmen Jesus required his audience to render a verdict. They reasoned that the Lord of the vineyard would, upon his return, destroy those wicked renters and lease his property to others who would pay proper toll. (Matt. 21:40-41). As Jesus further developed his theme the chief priest and Pharisees understood that he referred to them and their rejection of God. (Matt. 21:42-46).

This moving story not only elevates Jesus to the position of a master storyteller but establishes him as a true prophet. Here, as in numerous other instances, Jesus foretells his own demise, identifying both the murderers and their motive. He was, therefore, a true prophet. (Deut. 18:15-22).

While the application of the wicked husbandmen is primarily to the Jews and their final rejection of God's great grace in sending unto them his Son, we may permissably place every responsible soul since Adam in the story and see an even wider and more personal indictment of all mankind, and in so doing appreciate more the wrath of God to be poured out upon every rejector of his Son. (Heb. 2:1-4; 10:26-32).

In the person of his prophets (servants) God has through the ages sought fruit to his glory in the good earth which he leased to man. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psa. 24:1). In view of his lordship over us he demands fruit in our lives to his praise (Deut. 10:12-14). In the account of the owner's vineyard Jesus draws attention to heavens' interest in getting men to renounce sin and to live for God. The great drama of sin and salvation began when man first rebelled against the law of God. Everything God has done since the fall of man has been in relationship to that fatal act and its consequences.

We who live in the end of the age have the added benefit of examining God's attitude toward sin, and his efforts to rescue man therefrom, down through the ages. We know of his displeasure with the thoughts and deeds of sin that brought destruction upon the ancient world. Only Noah and his family escaped the wrath of a sin avenging God. We may view God's response to a people wholly dedicated to sex-perversions in the destruction of the cities of the planes. We hear him plead with his people in his prophets. We hear Jeremiah weep and David sing. We hear Isaiah issue sweet invitations to salvation and foretell the coming of the Son to collect fruit from God's vineyard. We read of the enslavement of his people in a strange land because of rebellion and sin. But with it all man remained estranged from God. His restorations were short lived and God's prophets were often ill-treated, stoned and killed. Of Israel God said, "All day long I have stretched forth my hand unto a disobedient and gainsaying people."

(Romans 10:21).

Holy Scripture records for us God's last great stroke when in his desire to reap fruit to his glory he sent his Son. In this drama we view God's masterpiece, heaven's ultimate effort, the great depths of divine love. "For God SO loved the world that he GAVE his only begotten Son." (John 3:16).

Notice the finality in Jesus' words, "BUT LAST OF ALL HE SENT UNTO THEM HIS SON. . ." Heaven will go no further. Nothing more will be done to rescue a lost and recreant race. God's Son is mankind's last hope, the only means of salvation. (Acts 4:12). If we reject him "there remaineth no more sacrifice for sin." There is nothing before us but the bleak prospects of meeting his firey indignation by which he will devour Satan and his angels. (See Heb. 10:26-32). We respond to his love, obey his gospel, trust and enjoy his promises, or we treasure up for ourselves wrath against the day of wrath and the revelation of the righteous judgment of God. (Rom. 2:4-11).

In his desire to save you from sin God sent his Son. He endured the cries that must have reverberated throughout the glory world "Father, if it be possible, let this cup pass from me!" He watched as an angry mob wrested justice from his Son. He was listening when their cry filled the throne room of glory, "Let him be crucified!" and his great heart was broken. Oh yes, God loved his Son! We can understand this for we, too, love our sons. But here is the amazing thing! "Here is love so amazing, so divine, that it demands my soul, my life, my all" For wretched, vile ingrates God sacrificed his Son. Oh how he must have loved us. And "drops of grief can never repay the debt of love I owe." All else falls into relative insignificance. The one great reality is that God so loved the world he gave his Son; that with the stink of sin upon our souls, standing apart from God without one plea, he would send his Son to say, "Come unto me!" "Surely," our loving Fathers reasoned, "they will reverence my Son."

We know the response of the Jews indicated in Jesus's story of Matthew twenty one. They rejected God's tender pleadings. Through selfishness and pride they thought to wrest from God his glory and become a law unto themselves. No fruit to his glory was borne in them. His love did not break their hearts of stone. But what about you, Dear Reader? How do you react to the greatest news ever announced by man or angel? Surely it is a positive response that cries, "O Lamb of God, I come, I come!" But if you can reject heaven's last invitation to bear fruit to God's glory (John 15:1-8), and can through rejection of the truth trample under foot the blood of his Son, counting the Spirit of his grace a thing to be despised, hell, that awful place of the damned, is too good for you. Yes, God has, last of all, sent his Son. You can't ignore him. You must, and you will, make some disposition of his offer of grace from heaven.

The Meaning of Pentecost

DON McWHORTER

In our first article we learned that the Pentecost of the Old Testament was typical of a great spiritual reality which should be fulfilled on the last Pentecost. This is the day we so often refer to as the first Pentecost following the resurrection of Christ.

Further significance is added to this day by a statement made by the Apostle Peter in his explanation of what happened at the house of Cornelius. He said, ". . . the Holy Ghost fell on them, even as on us at the beginning." His comparison is to what happened to the Apostles on the Pentecost following Christ's death and resurrection. He said this was "The Beginning."

1. PENTECOST WAS THE BEGINNING OF "THE LAST DAYS." Joel foretold of certain events that would come to pass in the last days (chapter 2.) The apostle Peter quoted that prophecy in Acts 2 on Pentecost and applied it to the events transpiring on that day: "THIS IS THAT which was spoken by the prophet Joel." This is merely another way of referring to the last age or the last dispensation of time.

2. PENTECOST WAS THE DATE OF BEGINNING OF THE CHURCH. If this day was

the beginning of the "last days" then it was also the day on which the church was born. A simple reading of the scriptures shows the church was always spoken of as a future thing prior to this day while it is always spoken of as a present reality in every instance after this day.

3. PENTECOST WAS THE BEGINNING OF THE KINGDOM. Since the church and the kingdom are one and the same institution this conclusion is unavoidable. Daniel foretold of God's kingdom being established in the days of the Roman kings (Dan. 2:44.) And it was during these days that John the Baptist came preaching that the kingdom was at hand (Matt. 3: 1, 2.) and that Jesus preached "the time is fulfilled and the kingdom of God is at hand" (Mark 9:15.). The Lord promised that the kingdom would come with power (Mark 9:1). This power was to accompany the coming of the Holy Ghost (Luke 24:49.) The Holy Ghost came on Pentecost (Acts 2:1, 4.). Since the power came with the Holy Ghost, and the kingdom came with the power, and the Holy Ghost came on Pentecost so did the kingdom.

Concurrent with the kingdom is the reigning of Christ as King (Zech. 6:13.). Acts 2:30-35 finds Peter affirming that Christ was then ruling at God's right hand. But when Christ rules he is also high priest and mediator (Zech. 6:13.) Paul affirms that Christ is now high priest in heaven (Heb. 4:14.) So the kingship, priesthood, and mediatorship of Christ began on Pentecost.

4. PENTECOST WAS THE BEGINNING OF THE NEW COVENANT. Jeremiah said the days would come when God would make a new covenant with his people (Jer. 31.). The outstanding feature of this covenant would be the forgiveness of sins. According to Hebrews this could not occur until after the death of Christ. Without the shedding of blood there is no remission of sins (Hebrew 9:22.) Yet the blood of bulls and goats, the only blood of the Old Testament could not take away sin (Hebrews 10:4.) Jesus died for the remission of the sins under the first covenant (Hebrews 9:15.). The "days" of Jeremiah 31 is the "las days" which began on Pentecost.

5. PENTECOST WAS THE BEGINNING OF THE GREAT SALVATION. In the first verses of Hebrews 2 Paul speaks of this great salvation. It is, of course, the salvation of the new covenant. Jesus describes the circumstances surrounding the beginning of this great era in Luke 24:47: ". . . repentance and remission of sins should be preached in all nations, beginning at Jerusalem." But what was to begin in Jerusalem began on Pentecost (Acts 2:38.)

6. PENTECOST WAS THE BEGINNING OF THE REIGN OF THE APOSTLES. In Matt. 16 Jesus promised the Apostles the keys of heaven with the power to bind and loose with reference to sins. This power they did not use until Pentecost. Thereafter their words became binding. They were said to be sitting on twelve thrones judging the twelve tribes of Israel. All this began on Pentecost.

Pentecost was indeed a significant day, a day of great beginnings.

A Letter

Continued from Page 1

just isn't there." Then Jeannie reached out and squeezed my hand.

Then when we left the church building I offered a silent prayer. I prayed for help with my problems at school. I know that you always put God first, mother. I know that you were so kind, good, and sweet. And I know that with God's mercy and guidance I can someday be where you are. "Oh, Father, tell mother I'll be there. . . Oh, yes. . . tell my mother I'll be there!"

Lovingly,

Marnie

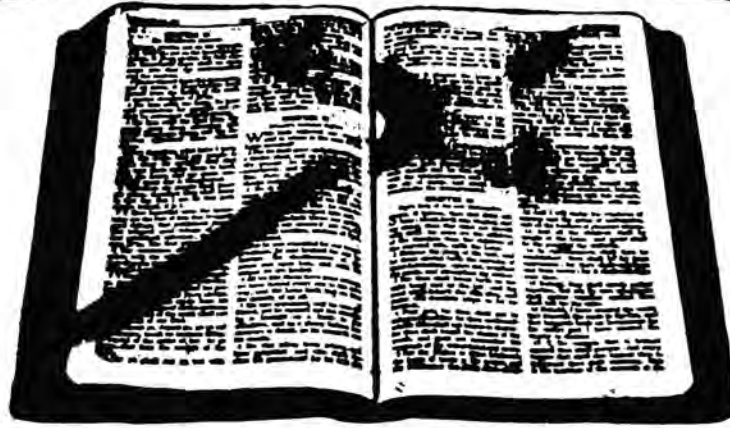
(Marnie is the daughter of Dean Mack Craig of David Lipscomb College.)

A WEAVER'S SHUTTLE: "My days are swifter than a weaver's shuttle, and are spent without hope." (Job 7:6).

The Bible contains the supreme laws for man. Any law which supercedes God's law, requiring man to disobey God, is wrong. We must obey God, rather than man.

WORDS of TRUTH

"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17



"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 3

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The Bible Doctrine Of Final Judgment

BY ROBERT TAYLOR JR.

In his volume of GREAT PREACHERS OF TODAY, Brother M. Norvel Young relates an experience of his on a European visit in the year of 1949. He stopped in Cluny, France, one afternoon to visit an ancient monastery and school. He mentions being impressed with an old sun dial that had above it a Latin expression which said, "Of all these hours, fear only one." Of all the past hours which we have spent, the hours which are presently ours each day and the future hours which may lie before us, only one hour really is worth fearing—the hour of final judgment. The Bible teaches that it was a combination of judgment scenes and the terror of the Lord which prompted Paul to persuade men of his day to obey the gospel of Jesus Christ. (2 Cor. 5:10-11.) Now let us observe another facet of the final judgment.



ROBERT TAYLOR JR.

numanly will be through his chosen representative—his Son. God's raising Jesus from the dead was his specific way of assuring mankind that judgment would surely come. Thus Paul connects the Bible doctrine of Christ's resurrection with the Bible doctrine of Christ's judgment of the world. No fact of history enjoys greater attestation than the resurrection of the mighty Messiah. No fact of prophecy is any more certain than the final judgment of the entire family of mankind. In Romans 14:10 and 2 Corinthians 5:10 Paul spoke of "the judgment seat of Christ." Paul's very last chapter speaks of the final judgment and the one who will be doing that judging—Jesus Christ. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; . . ." (2 Tim. 4:1.)

Judges who preside over cases here on the earth do not possess omniscience—that is, the power to know all. They have to depend on the facts which are brought forth by called witnesses to form their opinions of those thus arraigned. Sometimes they may release as innocent a man who is guilty and may punish a man who is completely innocent. Human courts are not infallible in their decisions. But this will not be true with the divine court presided over by Jesus. He will have access to the sum total of our motives, words and actions. Not anything will be hidden from him. The nature of the judgment will be a time for the pronouncements to be given to those on the right and left hands respectively. The righteous will be told why they are on the right hand and the wicked will be told as to the why of their placement on the left hand. These will be infallible decisions. There will be no higher court of appeals to which one may take his case. These immutable decisions will never be rescinded. They will stand for eternity. Such is the nature of this great judge before whom we shall one day appear.

Many of you have heard the story of the young man whose life was saved by an older man who was a judge. Later this young man was brought into this man's court chamber accused of a crime. He was found guilty and was about to be sentenced. The young man presented a plea to the judge. "Don't you remember saving my life? Now you are to sentence me!" The judge informed him in words like these, "Then I was your Saviour, today I am your judge." Today Jesus desires to be our Saviour. Some day he will be our judge. When we stand before him as judge it will then be TOO LATE to accept his gospel and thus take him as Saviour. The day of salvation will then be succeeded by the day of judgment. Paul says, "behold, now is the accepted time: behold, now is the day of salvation." (2 Cor. 6:2.) Those who faithfully serve Jesus as Saviour need have no fear

about facing him as Judge. If you were to be called before him right now, would his countenance contain the frown of condemnation or the blessed smile of a receptive approval? Obey the gospel this day, live the Christian life and face this coming judgment with a triumphant faith and a live hope. (To be continued)

Predestination

WAYNE JACKSON

It is truly an anachronistic oddity that there are still some in the religious world who adhere to the old Calvinistic doctrine of predestination. These groups are few, and gradually dwindling, for the doctrine they advocate is theological suicide. The old Westminster Confession of Faith (1643) declared:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it can not be either increased or diminished."

It is to their credit that some Calvinists have, in recent years, repudiated this heresy. Dr. J. B. Green, Presbyterian professor of Columbia Theological Seminary, declared that the doctrine "kept our ministers on the defensive in attempting to explain something that none of us understand." In addition, Presbyterian theologian, Dr. J. C. McLean, suggested that if the doctrine of predestination were literally true, there would be no need for evangelism. Unfortunately, though, some others have not as yet seen the light. The following facts demonstrates the Calvinistic doctrine of predestination to be utterly false: (a) The scope of the gospel is universal. (b) The lost can be saved. (c) The saved can apostatize and thus be lost.

THE UNIVERSAL GOSPEL

At the birth of Jesus it was announced to those Palestinean shepherds, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to ALL the people." (LK. 2:10). The glad tidings were not for the "elect" alone, but for ALL. The beautiful passage which we all learned at mother's knee says that "God so loved the WORLD." (Jn. 3:16). The Saviour Himself declared, "And I, if I be lifted up from the earth, will draw ALL MEN unto myself." (Jn. 12:32). "God was in Christ reconciling the WORLD unto Himself." (II Cor. 5:19). The Heavenly Father wishes none to perish, "but that ALL should come to repentance." (II Pet. 3:9). Finally, a careful reading of I Tim.

(Continued on page 4)

Paul taught repeatedly that Jesus will do the judging. To the worldly philosophers in classical Athens the princely Paul affirmed: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) Jehovah's judgment of

WORDS of TRUTH

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"What's Wrong With The Church"

Let us consider a question which we are hearing every where. That question is "What's wrong with the church?" If they mean by this question, "What's wrong with the religious world?", meaning the denominational world, then there is much wrong. The whole of denominationalism is contrary to the prayer of our Lord for the unity and oneness of all who would ever believe



GUS NICHOLS

on him through the preaching and revelation of the gospel through the apostles. (Jn. 17:20-23; Jn. 10:16; I Cor. 1:10; Eph. 4:3.)

But if the meaning of the question is: "What is wrong with the New Testament church, the one therein mentioned over one hundred times, then the answer is both good and bad. Before you deny this, please read the rest of this article.

1. There is nothing wrong with "The Church" on the divine side, but much wrong with it on the human side of it. There is nothing wrong with Christ, the builder of the church of Christ. (Mt. 16:18.) But there is much wrong with the members of the church making up the building. (I Pet. 2:5; I Cor. 3:1-4, 16-17.)

2. There is nothing wrong with Christ, the head of the church, which is his body. (Col. 1:18, 24; Eph. 1:20-23; 5:23,24.) The imperfections are found in the body and among the members of the church. These members are just fallible, stumbling, faltering men and women, many of them having a bad worldly background before their conversion. Many of them are new converts to Christ, and have not had time in which to grow as Christians must. (I Pet. 2:2; II Pet. 3:18; Heb. 6:1.) In many cases, these new beginners hear poor preaching, are taught in classes with poor teachers, and worship where the leadership have no vision, and are content to just merely "keep house for the Lord."

Some others are still under too much of the world's influence, which is all around them every day. (Jas. 1:27; Rom. 12:1-2; Tit. 2:11-14; Mt. 16:24.) They easily follow a multitude to do evil. (Ex. 23:2.) Some now, are like some in the days of the apostles who were reproved for their lack of spiritual development and their immaturity, when they had had ample opportunity. (Heb. 5:12-14; I Cor. 3:1-3.) There was much wrong with the church then, and always will be, for it is made up of imperfect material, or sorry timber, at least this is true in many cases.

But God intended that the church be for such people. The church was not built by Christ for only those of a fine religious background, and those brought up in the way they should go, but for all men, regardless of their past sins, and sinful habits, ignorance, superstitions, etc. The church is not like a champion ball team—made up of the best players which could be found in the nation. But the church is more like a hospital, where poor sin-sick souls have come for better health—a better life. They are wounded, sick and sore! Sin has ruined most of them, and yet they are now willing to do the best they can to get well, and by the grace of God go to heaven at last, where all will be eternally well with their souls for ever. All, except the hypocrites, are sincere Christians, and earnestly trying to strictly obey the Lord in all things. But they find it as they were informed at the first, they are not sinlessly perfect, and need the grace of God all along the way. (I Jn. 1:7, 10; I Ki. 8:46; Eccl. 7:20.) Now, this is what is wrong with the church, together with the fact that some are backsliders and lost again, and are now wilful sinners in the church. These will be gathered out at the end of the world and punished in hell fire. (Mt. 13:39-43; Jn. 15:1-6; Heb. 6:4-6.) O' yes, there is much wrong with the church—much wrong with me—and, I dare say, much wrong with you, too.

3. There is nothing wrong with the Divine side of the organization of the church—with the fact that God put into it elders and deacons. (I Tim. 3; and Tit. 1.) There is nothing wrong with its local and congregational government. The trouble is always with its members, and the fact that its leaders are imperfect, and sometimes sinfully so.

4. There is nothing wrong with the Divine side of the worship of the church of the Lord. Its worship is designed to edify and build up all the members who enter whole-heartedly into that worship—"in spirit and in truth." (Jn. 4:23-24.) Singing, prayer, teaching and preaching, the Lord's supper and fellowship in liberal contributions for the support of the work of the church: there is nothing wrong with these items—the wrong is with the worshippers. All they do is imperfectly done. If they are true Christians, and not hypocrites, they are doing the best they can, and trusting that by the grace of God they may be eternally saved. (Acts 15:11.)

5. There is nothing wrong with the doctrine of the New Testament church, the gospel of Christ. This doctrine is so perfect, that we must abide in it in all our faith and practice or else not have God, nor Christ, at all. (II Jn. 9-11; Rom. 16:16-18.) The trouble arises when men fail to teach and follow the doctrine of Christ and sin gets into the church—wilful sin, not just human weakness. When men add to the word of God—their own commandments—either of a positive nature, or negative commandments and laws, regulating what God did not regulate, but left as a matter of liberty, or human option or choice, under some generic law telling us what to do, but not telling us how to do it, and they tell us all about it—what must and must not be done. The human element in the church causes the trouble. Sometimes this is weakness and ignorance, and in some cases sinful and wilful perversion of truth.

6. On the Divine side, we do not need a different church, but on the human side we need to always be improving the church by improving ourselves—by growing and becoming more Christ-like every day, and becoming and being what the church should be on the human side—a band of truly converted people who love God and believe in Him, and in his Son, and are determined to obey the truth and walk therein with all their hearts.

Yes, there is nothing wrong with the church on the divine side, and as the Lord built and revealed it to us in the New Testament. But there is much wrong with it on the human side, and we are to blame for this, and not the Lord. Let us grow up into maturity, and be men, and quit merely playing "church" where this is being done. "Let us go on unto perfection"—unto maturity. (Heb. 6:1; I Cor. 14:12, 20.)

What Is The Old Covenant?

By LEON BARNES

By far the vast majority of religious errors that have confronted mankind throughout the years have entangled the simple because of a failure on the part of both teacher and pupil to make proper distinction between the covenants. Men have taken almost every conceivable view as to the status of the Old Covenant in this age and have thus "wrested the scriptures to their own destruction". It is therefore needful that Gospel preachers periodically present the truth of God's word on this vital theme. Let us therefore in this article point out just how the New Testament pictures that Old Covenant given by Moses.

First of all it is presented as a Handmaid sent away (Gal. 4:21-31). Here Paul by means of Allegory presents the two covenants as Hagar and Sarah, two women who bear sons unto Abraham. Hagar, the bondwoman, who was the mother of Ishmael is set forth as the law given by Moses and Sarah the wife of Abraham and therefore the freewoman, who is the mother of Issac, is pictured as the New Law given by Christ. Paul then points out that Hagar and her son were sent out that her son might not be heir with the son of promise. Thus by means of the allegory Paul has shown that the Old Law has been cast out and cannot be in force by the side of the New Law. Also it is shown that to leave the New Law and go back to the Old is like leaving the freewoman and her son of promise to go to the bondwoman and her son.

Secondly the Old Covenant is pictured as a partition torn down (Eph. 2:11-18). Here the Old Law is presented as the partition that separated the Jew from the Gentile and the thing that had alienated the gentiles from the commonwealth of Israel and left them without hope and without God in the world. But now through Christ that middle wall of partition has been torn down, so making peace between the Jew and the Gentile, and hath made in himself of the twain one new man. God's covenant is no longer limited to one nation but is offered to all men. Note those words in verse 15 that he hath made in himself one NEW MAN. Those words forever destroy the idea that the New Law with its kingdom is just a continuation of that in the Old Testament.

Third, the Old Covenant is a shadow cast (Col. 2:14-17). Paul here indicates that the Old Law was nailed to the cross, that being the case we should no longer be judged respecting those things such as the sabbath day, which were a part of that law. He then concludes in verse 17 by saying that those things of the Old Testament were a shadow of the things to come but the body is of Christ. Just imagine then someone going back and worshipping according to the shadow instead of that which is the very image.

Fourth, the Old Covenant is a will revised and taken away (Heb. 9:15-17). Here Paul indicates that the New Law is the last will or testament of Christ and like any other will it becomes of force when the testator dies. Also, like any other will, the last will is the only one that is binding, for all previous wills are made invalid by the offering of a new, and when death comes the last will, which in this case is the New Testament, is bound forever.

Fifth, the Old Covenant is an obligation fulfilled (Matt. 5:17). Since this verse and the one that follows it are so often misunderstood let us quote them in their entirety. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Notice first of all the words ".I come not to destroy. . ." If Christ had destroyed the law, he would have done away with it without it being completed or fulfilling the purpose for which it was given. Then note that he says the law shall not pass Till (indicating a time when it will be fulfilled) ALL IS FULFILLED (Showing when that time will be). Then notice that he said "I am come to fulfill the law." Thus if Christ fulfilled the purpose for which he came to earth then by the time He ascended back to the Father the Law had been abolished.

Sixth, the Law is a relationship dissolved (Rom. (Continued on page 4)

Young People Who Go To School

FRANK D. YOUNG

Pulaski, Tenn.

As young people return to school, it may be good to remind parents and the younger people both, concerning problems you both as parents and as young people in school will have to face.

The step is a little more from Grade or Grammar School to High School, than it was from one grade to another in Grade School. It is still a greater step from High School to College—and though this step isn't the same for everyone, it is still a step for which so many are not prepared. Young people who are first leaving home need guidance. Many young people who enter college, are still immature in many ways. They need guidance personally—yet unfortunately they will not get it in college—to any great degree. And the larger the school, the less the personal touch. Knowing this to be true, parents should encourage young people to make special efforts to form close contacts with responsible people, and even consult with others as to whom these advisors should be. Yet in making this recommendation, I understand the near impossibility of so doing. But let ME make some suggestions to you, now.

FIRST, upon entering this new field of endeavor, choose carefully your associates. With some parents, schools, and especially Christian schools, are looked upon as a reformatory. A child, whose parents have been unable to discipline, will be sent to school, hoping "to make a man out of him". Then there will be others from different backgrounds, and coming from peculiar situations, and entirely distinct from one's own former situation. Even in what is called "Christian schools", not every one will be Christians. Thus young people need to be advised and prepared for this new climate. They need to be advised about their associates.

Paul says, in I Cor. 15:33, "Be not deceived: evil companionships corrupt good morals". And one is truly deceived, who doesn't recognize this truth. A young person with a rich heritage from his family background can get into the wrong company and have his good past and his hopes for a bright future stolen from him, when maybe he is not wholly conscious of what is taking place.

Solomon said, "My son, if sinners entice thee, consent thou not". Prov. 1:10. Not all influences are wholesome. Many are the temptations which lurk suddenly upon young people when they first leave home. You'll be tempted to drink, when you probably had never thought of such a thing before. You'll be tempted to smoke, because some one feels he is now on his own, and he can have his own way. He cares nothing of the many warnings as to the terrible health hazard, and though he may be committing suicide, still he feels he is free to do as he wishes. And thus enjoying his freedom, he comes to be a slave, and truly loses his freedom. Not many cigarette smokers are free to do as they will. They are in bondage, and even pay to stay therein. If such a temptation has never been yours, it will be when you leave home.

Young people can set the pace for their future in short order. They can soon determine what their schooling and their lives will amount to. David said, (Ps. 1:1), "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scoffers." Young people, this is a must, if you would win in life's conflict. Watch your company. If you are for the first time, leaving home to go to college, or in fact at any time, remember David's exhortation. GET YOUR ADVICE FROM GODLY PEOPLE. CHOOSE YOUR ASSOCIATES FROM CHRISTIAN PEOPLE. Make good people your companions. Don't choose to spend time with scoffers, and those who ridicule God and his holy word. When you do, they'll either lead you or turn and mock you. Choose your associates and choose wisely. You're establishing your reputation. You're determining your destiny. Choose well, and choose wisely.

By your associations you will to a great degree mold your character, and determine your future. From your associates you will choose your husband or wife, and probably from your

associates in school. Thus your happiness in life, and your benefit to the world in which you live, will to a great extent be decided. In choosing your marriage partner, you need to recall Jesus' words, "What God hath joined together, let not man put asunder." Matt. 19:6. Marriage is a life-time proposition. Jesus told the Pharisees, "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so". Matt. 19:8. In approving the marriage relationship, God from the beginning purposed that two should become one, and that there should be no divorce. But even when separations take place, our Lord said, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery". Matt. 19:9. Hence young people, before they wreck their homes, and bring unhappiness in their lives, need to be taught God's holy law. And they need to be reminded, they will fall in love with those whom they choose as their associates. Every home needs to be Christian. And every couple needs to enter marriage knowing it is for life. When each party is a Christian, then Christian principles will rule the home. When disagreements and conflicts come they can then be settled by Christian rules. **THUS YOUNG FOLKS, IF YOU DON'T WANT TO MARRY A DRUNKARD, DON'T ASSOCIATE WITH HIM. IF YOU DON'T WANT TO MARRY A DIVORCEE, DON'T CHOOSE YOUR COMPANIONS AND ASSOCIATES FROM SUCH PEOPLE.** Then you can never fall in love with them.

SECOND, young people need to be on guard lest they allow their faith to be weakened. One may meet those in life who would joy in wrecking the faith of a young person. **YOUR FAITH IN GOD IS WORTH MORE THAN ALL THE LEARNING OF ALL THE AGES.** And don't be surprised when you meet those who deny God's existence, or those who deny the divinity of Christ, and those who ridicule the claim of the Bible as God's divine revelation. Young people need to be informed, that some will hide behind their academic authority and take advantage of your age and knowledge. There are those who will use our tax money to rob you of your faith in the Bible, when at the same time, they will not allow with the same tax money, the Bible and its truths to be taught. Tennessee's state legislature fixed it that way when it repealed what they called the "monkey law".

Much today is being said about academic freedom. The most academic freedom can do is to present evolution as a theory. Academic fairness and academic facts will not present evolution other than a theory. When it is presented as a fact, they violate truth and do that which is not defensible. Evolution is not a fact, and is not proved. And no man can believe the Bible and believe evolution—whether it be organic or theistic evolution.

Ask the man who believes organic evolution these questions: Do you Sir, believe in the inspiration of the Bible? Do you believe man was created in the likeness of God? Do you believe that man sinned and was lost? Do you believe that Jesus was born miraculously of a virgin? Do you believe Jesus' death in any way atoned for sin? Do you believe Jesus will come again and raise all the dead? Do you believe there will be a general judgment when the faithful will be rewarded? These exact questions have been presented to prominent evolutionists, both in the field of Science and in religion, and they have answered "no".

Any religion without these fundamentals certainly cannot be Christian. And a religion stripped of these truths cannot bring salvation to man.

And even now, with those who claim to believe theistic evolution, the score is about the same. Remember, the theistic evolutionist, claims that God created man, but He did it by process of evolution, over many years of time. The Bible and evolution are incompatible. For example, ask the theistic evolutionist, if he believes what the Bible

says about the creation. Ask him if he believes Adam was taken from the dust of the ground. Ask him if he believes Eve was taken from a rib which was taken from Adam's side. Ask him if he believes Jesus' statement in Matt. 19:4 when he said, "Have ye not read, that he which made them at the beginning made them male and female . . . ?" Ask him, if at the beginning they were made, as Jesus says? Or were they made many years after the beginning? Does the theistic evolutionist believe that at the beginning, when God made the first pair, he made Adam from the dust of the ground, and will he tell you that then God breathed into Adam's nostrils and he at this time became a living soul? When God said, "Let us make man in our image", (Gen. 1:26), he then says in v. 27 "So God created man in his own image". The Bible doesn't say that God developed man into his own image. He made him, he created him that way. When they were made, they were male and female. The Bible doesn't say they finally got that way. Gen. 2:7 says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." This doesn't say, "God made a cell from the dust", nor does it say, "God made man from a single cell" or even from two cells. When man was created, his offspring was as they were, at the time of creation, as Gen. 1:28 points out.

Let me say to our young people, the person who hides behind his academic authority to teach evolution, and then is unwilling to allow the side of creation to be presented, is unfair to you. Parents, why don't you ask your child's teacher what he believes, and what he teaches. Ask him to allow one to present the other side of this picture. That way the contrast can be seen. Evolution and the Bible are in direct conflict in every respect.

Your evolutionist will deny that the creative days of Gen. 1 are solar days. He will argue that they are long periods of time. They are, he thinks long Geological ages. Ask him to tell you at what point they came to be solar days. He won't deny the obvious, that our days are now solar days. Ask him how plants and animals lived for millions of years without sunlight. Then ask him how they lived for millions of years without oxygen, which thing they did, if the night was millions of years. No evolutionist believes these days to be solar days. But God when he gave the sabbath, emphasizes that the sabbath day is the same day as the creative days were. Exodus 20. When God looked upon his creation, each day he said that it was good. That doesn't sound like death, and chaos, destruction, upheavals, and such that the evolutionist thinks the ages were. And when one reads the Bible, and hears God say, "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day". What idea does one get? When did the "evening and morning" start making a day, if not then? God didn't need long periods of time, and the speculations of Scientist are guesses, and suppositions. They are not in harmony with the Bible.

Young people, guard well your faith. It is worth more than all science, falsely so-called. I Tim 6:20.

Confession Of Evolutionists

It is commonly believed that all men of science accept Evolution as a scientifically proven theory. The following confessions reveal just the opposite. An old adage says, "An honest confession is good for the soul, but bad for the reputation". When you are tempted to give up your faith in the Bible for evolution, think of these admissions:

CHARLES DARWIN: "When we descend to details, we can prove that no one species has changed (i.e. we cannot prove that a single species has changed): nor can we prove that the supposed changes are beneficial, which is the ground work of the theory", LIFE AND LETTERS OF C. DARWIN, Vol. II, page 210. "I am conscious that I am in an utterly hopeless muddle, I cannot think that the world, as we see it, is the result of chance; and yet I cannot look to each separate thing as the result of design . . .", IBID, Vol. II, page 146.

HERBERT SPENCER: ". . . Life under all its

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What Is The Old Covenant?

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7:1-7). Here Paul makes comparison between the HUSBAND-WIFE relationship and the individual to the law. He points out that the wife is bound to a husband so long as he liveth, but when he dies she is then loosed from him and free to marry another. He then shows that we have become dead to the law through the body of Christ that we might be married to another, "even to him that was raised from the dead." Notice that in verse seven the apostle identifies the law that we have been freed from, by saying it was the law that said "Thou shalt not covet." This forever destroys the idea that only the ceremonial part of the law of Moses was done away and that the ten commandments as such are still bound upon man.

Seventh, the Old Law is a veil removed (2 Cor. 3:14.) The writer here shows that just as Moses had to veil his face physically, the Old Law was veiled with its types and shadows of the things to come. But in Christ the veil is removed and we can behold with clarity the very purpose of that Law. Through that law we could only see through a glass darkly, but now face to face.

Finally, the Old Law was a schoolmaster that brought us unto Christ (Gal. 3:23-29.) Paul had said back in verse 19 in answer to the question "Wherefore then serveth the law?" that "It was added because of transgressions, TILL THE SEED SHOULD COME to whom the promise was made; and it was ordained by angels in the hand of a mediator." That seed is identified as Christ in verse 16. Therefore the very purpose of the law was to bring men unto Christ, but now that Christ is come, the purpose is fulfilled and we have no further need of the schoolmaster as a law bound upon anyone. The Mosaic Law fulfilled completely what God intended it to do, but for one to go back under it in this age is to sever himself from Christ, to fall from Grace (Gal. 5:4).

Predestination

(Continued from page 1)

2:1-7, clearly reveals the glorious scope of God's universal love of man. Commenting on these verses, William Barclay notes:

"There are few passages in the New Testament which so stress and underline the universality of the gospel. Prayer is to be made for ALL men; God is the Saviour who wishes ALL men to be saved; Jesus gave His life a ransom for ALL. As Walter Lock writes: 'God's will to save is as wide as His will to create.' Since the Bible plainly reveals that God desired the salvation of the whole human family, the notion that some were doomed to damnation prior to the world's creation is clearly false. It is an invention of Satan designed to increase the population of hell.

THE LOST CAN BE SAVED

The doctrine of predestination affirms that the lost are lost and the saved are saved, and never the twain shall meet. One's destiny is unchangeable. Practically every sentence of the NT breathes defiance to the allegation. "The Son of man came to seek and to save THAT WHICH WAS LOST." (LK. 19:10). The Great Physician announced that the sick COULD be made whole! (MK. 2:17; LK. 5:31, 32). Paul informed the "saints that are at Ephesus" that at one time in their past, they were spiritually "dead." They were "children of wrath." But they had changed. Thus, they had been "saved." (Eph. 1:1; 2:1, 3, 8.) Peter, when writing to the "elect" stated, "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 marvellous 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." (I Pet. 2:9,10). Their fate had not been eternally determined! Thank God for that.

THE SAVED CAN BE LOST

In addition, the Scriptures warn that one may forfeit his salvation by becoming rebellious toward his God. In the parable of the sower, some received the word with joy, and for a while believed. In time of temptation, however, they fell

away. (LK. 8:13.) Some at Galatia who rejected the liberty in Christ and sought justification under the Mosaic economy, were severed from Christ and fallen away from grace. (Gai. 5:4). The Hebrew writer admonished, "Take heed, brethren, lest happily there shall be in any one of you an evil heart of unbelief, in falling away from the living God." (Heb. 2:12). And to the church in Ephesus the Lord sent this message, "Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." (Rev. 2:5.) The candlestick was the church itself. (1:20b). Hence, He warned that He would disown them as a church if they failed to repent. Their salvation had not been decreed back in eternity. Without man's willingness to be saved, God is helpless to save him. "Work out your own salvation," is an important admonition. (Phil. 2:12b.)

Calvinistic predestination is thus demonstrated by the Scriptures to be untrue. If it were true, the following would necessarily be: (a) Christ need not have died. (b) The church, purchased by His blood, is worthless. (c) The Bible is useless. (d) Any attempt at living a holy life is futile, for one's obedience could not help him, nor his disobedience condemn him.—What a monstrous teaching!

The Bible does teach a kind of "predestination." But it is a predestination of a certain "type" of person, not individual persons per se. God predetermined that all who obey his will can be saved. He foreordained that the disobedient be lost. He chose us in Christ. (Eph. 1:3). But one is baptized into Christ. (Gal. 3:27). Hence, God determined to save those, of this age, who would, as believing penitents, obey the Will of His Son in being baptized. Those who have obedient faith in Christ, are those ordained to eternal life. (See Acts 13:48). This ordination to eternal life involves a CHOICE on man's part as indicated in Acts 13:46, "Seeing ye yourselves thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." Every one who goes either to heaven or hell, will go by CHOICE, not CHANCE. Which will you choose?

"Subjectivism"

Subjectivism is defined: (1) "The doctrine that knowledge is merely subjective and relative and is derived from one's own consciousness." (2) "The doctrine that we know directly no external object." (3) "The doctrine that there is no objective standard, test, or measure of truth; relativism." (4) "The doctrine that the individual feeling is the standard by which to judge right and wrong." (Standard Family Dictionary)

Modernism, Existentialism, and Neo-Orthodoxy, all of which make a contribution to the situation ethics concept, are the results of subjectivism. These philosophies are credited (?) with the same potentials in the field of thought as the so-called mind expanding drugs. Combining the substance of things experienced with the evidence (?) of one's own inner desires tentative "possibilities" are perceived. Everything is suspected but nothing rejected. The life and teaching of those embracing these ideas are in a constant state of flux. Confessing the impractical aspects of such philosophy Paul Tillich wrote, "Since thinking presupposes receptiveness to new possibilities, this position is fruitful for thought; but it is difficult and DANGEROUS in life, which again and again demands decisions and thus the exclusion of alternatives." (P-13 in his autobiographical sketch.)

The Bible teaches that truth is not determined by subjective reasoning. Jeremiah said, "O Lord, I know that the way of man is NOT IN HIMSELF; . . ." (Jer. 10:23). The wise man declared that

"fools" trust in their OWN HEARTS. (Prov. 28:26). A fool reasons that his OWN EYES are the measure of right and wrong. (Prov. 12:15). The way that SEEMS RIGHT to a man often leads to death (Prov. 14:12). Subjectivism has caused many to embrace the so-called New Morality, but God warns that "the wages of sin is death, . . ." (Rom. 6:23).

Jesus who is the way, the truth, and the life, gives the key that opens the door of truth: "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." (John 8:31-32). There is, then, an absolute standard, according to Jesus. He told a religious group that their error grew out of their lack of knowledge of God's word and power. (Matt. 22:29). Man's judgment, man's final trial, will be "according to truth," (Rom. 2:2) and Jesus said "His words will judge us." (John 12:48). Hence, God's word is truth. (John 17:17). We see, therefore, that God has not left man adrift without chart or compass, but has given us his word which serves as an unerring guide; the "lamp unto our feet, and a light unto our path." We do have an "objective standard, test, or measure of truth," and that standard is word of God. (Acts 17:11; I John 4:1-2; Gal. 1:6-9).

Weary with divisions, bickerings, jealousies, etc., some of our own people are turning to subjectivism for a solution (?) to our problems. Most of these, as might be suspected, embrace subjectivism blindly. But the doctrine is even more dangerous in disguise. Some have been led to think that the desires of their own heart are the desires of the Holy Spirit and, consequently, refer to "being led by the Holy Spirit," when in reality they voice the "way that seemeth right unto a man."

Disguised subjectivism has given birth to numerous off brand religions. Founders of sects were "led" or "had a vision." Nothing has contributed more to a divided religious community. No position could possibly be more frustrating. Those turning to disguised subjectivism from a conservative background are almost certain to end up upon the rock of infidelity. They are already adrift without a home base and are making shipwreck of their faith. They will soon reach an impasse with no place to go for refuge. He gives "his testimony," and his neighbor gives "his." The testimonies conflict and the victims agree to disagree. Seldom do testifiers in religion question the ground of another's testimony. Their only alternative is the "unity in diversity" concept now advanced by a liberal element within the church. Subjectivism is not the solution to our brotherhood problems. It's introduction will create numerous factions if it is not soon abandoned.

Confession Of Evolutionists

(Continued from page 3)

Evolution has arisen by a progressive, unbroken evolution; and through the immediate instrumentality of what we call natural causes. That this is an hypothesis, I readily admit. That it may never be anything more, seems probable. That even in its most defensible shape there are serious difficulties in its way, I cheerfully acknowledge." PRINCIPLES OF PSYCHOLOGY, Vol. I, pages 465-466, footnote.

T. H. HUXLEY: "I by no means suppose that the transmutation hypothesis is proven or anything like it", LIFE AND LETTERS OF T. H. HUXLEY, Vol. I, page 252.

LOUIS T. MORE: "The more one studies palaeontology, the more certain one becomes that evolution is based on faith alone;" THE DOGMA OF EVOLUTION, page 160.

Well did Paul Lemoine say, "Evolution is a sort of dogma in which the priests no longer believe but that they maintain for the people", FRENCH ENCYCLOPEDIA, 5-82-8.

Surely, "The god of this world (Satan) has blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ . . . should not dawn upon them", II Cor. 4:4.

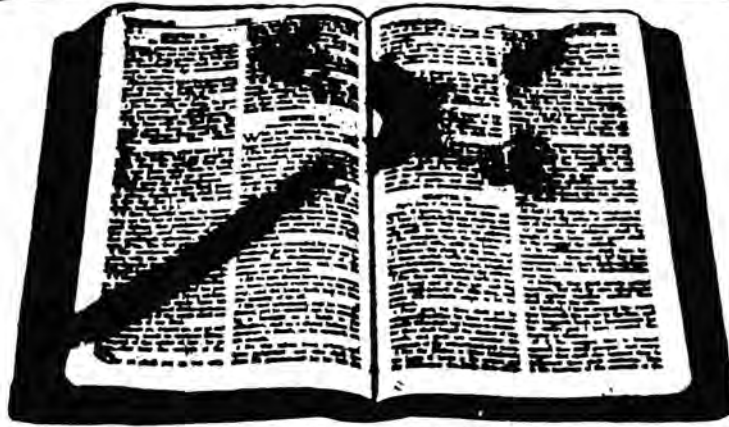
The above quotes are from, WHY SCIENTISTS ACCEPT EVOLUTION, by R. T. Clark and J. D. Bales.

John Waddey



R. W. GRAY

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

VOLUME 3

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The Bible Doctrine Of The Final Judgment No. 3

Close examination of the New Testament will reveal that Jesus Christ and apostolic preachers used the judgment as a prominent part of their gospel proclamations during the first century. It was in the forefront of the gospel artillery of that era. With stirring frequency our Lord spoke vividly of judgment scenes to friend and foe alike. Whether Paul was speaking to Athenian infidels, an immoral



ROBERT R. TAYLOR JR.

couple like Felix and Drusilla or to fickle church members such as the Corinthians, he believed in using the heavy artillery of a gospel which prominently included "The Bible Doctrine of The Final Judgment". Other apostles and evangelists followed a similar policy. They keenly recognized that a judgment centered sermon was a strong inducement toward gospel obedience. It will be no less effective today when it is done with apostolic testimony and delivered with apostolic fervency and zeal. The world desperately needs preaching and writing like they did nineteen centuries ago.

Previous articles have suggested the Biblical assurance given to the reality of the final judgment and exactly who will be doing the judging. It is appropriate that we now raise another imperative question relative to the final judgment.

WHO WILL BE PRESENT AT THE JUDGMENT?

Some years ago we were listening to Mr. Billy Graham as he concluded a message delivered in one of his crusades in a western state. He was speaking of the judgment. Though we had often observed him project falsehood and error into his sermons and newspaper answers, we were somewhat shocked at the boastful statement he made pertaining to the judgment. He told the thousands who were hearing him in person and the millions who were listening on television something like this, "When you get to judgment do not look for me for I shall not be there." The writer listened intently to see if he would back up his boastful assertion with scripture. We were confident we had read everything Jehovah God had said about the judgment and we could recall NO scripture that excused Mr. Graham from appearing at the final judgment bar of God. We just never had read where Jehovah had made an exception for even an internationally known preacher like Graham. Mr. Graham quoted Romans 8:1 in the following way. "There is therefore no JUDGMENT to them which are in Christ Jesus, . . ." (Emphasis added.) Since he

claimed to be in Christ he apparently thought this would eliminate his appearing with the rest of us at judgment. Graham should have read Romans 14:10-12 where a greater than Graham, Paul himself, included his own appearance at the judgment. Paul did not think he would miss the judgment through the great Gentile apostle certainly claimed to be in Christ Jesus. Mr. Graham conceded that all the rest of us would be there but somehow God would allow him to miss that universal gathering—or an almost universal one since Graham made an exception of himself. In spite of this and other teaching that Graham has done the writer still hears an occasional member of the church praise this false teacher very highly. These people evidently know but little of God's Book else they could easily ascertain that Graham is neither a gospel preacher nor a Bible preacher. A man cannot ignore as much of the Bible as he does and be a Bible preacher. But let's see if Mr. Graham or anyone else will be excluded from the final judgment. "To the law and the testimony" we now make our appeal.

In Matthew 25:32 Jesus said that "before him shall be gathered ALL nations: . . ." (Emphasis added.) The judgment already begins to take on universal bearings with the Lord's emphatic employment of the comprehensive word all. To the Romans Paul wrote, "for we shall ALL stand before the judgment seat of Christ." (Romans 14:10.) "So then EVERY ONE of us shall give account of himself to God." (Rom. 14:12.) Being in Christ Jesus (Romans 8:1) will not immunize anyone from his appearance at judgment, Mr. Graham notwithstanding. To the Corinthians Paul wrote, "For we must ALL appear before the judgment seat of Christ; that EVERY ONE may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) Paul wrote in his last chapter, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the QUICK and the DEAD at his appearing and his kingdom; . . ." (2 Tim. 4:1.) When Jesus comes in judgment there will only be two classes of humanity—those still alive (the quick) and those who have passed from earthly scenes (the dead). Judgment still looks universal with each passage we submit. John witnessed the "SMALL and GREAT" standing before "the great white throne" and affirmed that "they were judged EVERY MAN according to their works." (Rev. 20:11-13.) With the employment of these words how could the sacred penmen have been more comprehensive in the matter than they were? Did they not intend to affirm universal representation of all humanity at the judgment bar of God? In a consideration of these passages we have underlined a number of key words which in the aggregate add up emphatically to a universal judgment. It would be difficult to choose language any clearer on the universal

aspects of the judgment than what these inspired scribes have left us.

Several years ago we visited in a home and had this question raised, "Will the people who perished in the flood be present at judgment?" Our answer then and now lies in the affirmative. Just because they perished in one of God's physical judgments visited on this earth will not keep them from being present at the final judgment. The sinful Sodomites perished in another of God's great physical judgments and yet Jesus taught Sodom would be in the judgment. (Matt. 11:24.) John tells us that in judgment the sea will deliver up the dead which are in it. (Rev. 20:13.) This will surely include those who perished in the waters of that universal ocean of Noah's time as well as those who would subsequently go down to a watery grave in the Pacific, Atlantic or any other great body of water. Hundreds of years before the flood Jude, the seventh from Adam, prophesied of a future judgment. (Jude 14-15.) Jesus said Sodom, the people of Nineveh, the citizens of Tyre and Sidon, the queen of the South as well as the generation in which he lived would be present at the judgment. (Mt. 11 and 13.) Couple this with the New Testament affirmations that all will be there and it can be safely concluded that everyone from Adam to the last person born will be present for the judgment. The writer will be there, you will be there and all will be present for the judgment. Even Mr. Graham will be there. No one will miss that meeting. This is the great meeting that all will attend. No excuses will keep us away from this greatest of all gatherings.

(To be continued)

"Man's Accumulations"

Fools gold: Thomas Huxley wanted a surgeon's diploma. . . until he got it. Then he suddenly realized that a surgeon's life had not attraction for him. We've known doctors, lawyers, preachers, teachers, farmers and merchants who had worked hard to qualify for those occupations, only to find the appeal gone when they had 'arrived.' Man is miserable unless he can view his work with the feeling: "To this end I was born, and for this cause came I into the world" (John 18:37). . .

One of the most decisive lessons history has taught men is that every blessing is a curse to the person who is unready for it. Freedom is a good thing. Those who have lived and fought for freedom are the heroes of history. Yet, experience has clearly demonstrated freedom is a good thing only for those who prepared for it. An eleven-year-old-boy is not equipped for freedom. Power is a good thing. But power in the hands of a man (or a mob) unfitted for it leads to tyranny and disaster. Wealth is a good thing, yet, many a

(Continued on Page 4)

WORDS of TRUTH

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"Obedience Of Faith"

GUS NICHOLS

Our denominational friends of the religious world, are teaching error concerning the way of salvation. They practically unite with one voice in saying that salvation is by faith only, or faith alone. They sometimes define this to mean faith without any further act of obedience.

But Paul speaks of the "Obedience of Faith", that is, faith which moves men to obey the will of God, and this OBEEDIENCE is also faith—faith put into action, and not dead faith. Speaking of the gospel, the apostle says it was, "Made know to all nations for THE OBEEDIENCE OF FAITH." (Rom. 16:26.) This means that man is to do what God commanded, believing He will do what He promised. This is the faith which saves men. Faith apart from its obedience to God has never saved a soul. And this is as true of Christians, in principle, as it is of those lost in sin, out in the world. Paul says of Christ, "By whom we have received grace and apostleship for OBEEDIENCE TO THE FAITH among all nations, for his name." (Rom. 1:5.)

WORDS USED INTER-CHANGEABLY

Different words are often used inter-changeably, the one word put for the other, because they mean the same thing. Faith and obedience are some times thus used. The King James Version translates it one way and the American Std. translation, another. "So we see that they could not enter because of UNBELIEF." (Heb. 3:19.) The other translates it "Disobedience." (Heb. 3:19.) "Unbelief" always includes "disobedience". "Let us labor therefore to enter into that rest, lest any man fall after the same example of UNBELIEF." (Heb. 4:11.) The Am. Std. Ver. says "The same example of DISOBEDIENCE." The King James says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jn. 3:36.) But the Revised Version says, "He that obeyeth not the Son shall not see life." (Jn. 3:36.) Therefore, the believer who has everlasting life is one who OBEYS the Son of God.

In all the many passages of scripture where it is said that men are saved and blessed by faith, or where it is said that something was done or accomplished by faith, remember it was always faith which obeyed. Any honest person who will read Hebrews the 11th chapter must agree that faith in that chapter does not mean faith alone, or faith without its obedience, but rather a loving, obedient faith which did what God said, and



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trusted him for his promises.

WHAT ABOUT FAITH ALONE?

Faith alone does not equal obedience, for it is not the degree of faith which includes obedience. We read that, "As He spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my world, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (Jn. 8:30-32) They were insulted at his statement that they were not yet free from sin, but were in bondage thereto. And they argued with him about his doctrine, and by the time we reach verse 44, Jesus said unto these believers, men of dead faith, men whose faith would not obey him, "Ye are of your father the devil, and the lusts of your father ye will do." (Jn. 8:44.) Why was it that these Jews believed on Jesus but were still children of the devil? It was because faith alone does not save. Faith only does not make one a child of God. Jesus had said back in John 3:5, "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." And in the same chapter, "He that obeyeth not the Son shall not see life." (Jn. 3:26 Rev. Ver.)

WHAT ABOUT NICODEMUS?

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (Jn. 3:1-2.) Was Nicodemus already saved? He had faith. He believed that Jesus was a "Teacher come from God." And he spoke of "These miracles that thou doest." But he was not yet a child of God. Later in the chapter Jesus said unto him, "Ye must be born again." (Jn. 3:7.) So a sinner may believe in God, that Christ came from God, and did his miracles by the power of God, and is therefore the Son of God, (Jn. 20:30-31), and still be a child of the devil, and without the new birth. (Jn. 3:3,5.)

COWARDLY BELIEVERS NOT SAVED

We read of believers who did not have the courage to become children of God. They were not willing to confess Christ, lest they be persecuted. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (Jn. 12:42-43.) Yes, they "Believed on Him", but they were not the kind of believers who are saved. One must confess Christ in order to be saved. (Rom. 10:8-10.) And "They did not confess him, lest they should be put out of the synagogue." Many now are like them. They believe the truth, but are lacking in courage. They refuse to obey the gospel, lest they be turned out of some denomination of men. Also many now believe, but like those Pharisees, they will not take their stand with the truth, "For they love the praise of men more than the praise of God." (Jn. 12:42-43.) There are always enough deceived people to give one much praise if he will stay with error and false teaching, if he will stay in their man-made churches.

They have not enough faith to obey the Lord and get on the side of truth and right. They have not learned that truth is worth dying for; yea, it is worth living for, and then dying for it also, if need be. Truth is no better than error in results, unless it is accepted and obeyed. Cowardly believers cannot be saved because of the faith, when it would not obey the Lord.

Even in the church, among those called "Believers", are a few too cowardly to stand up and be counted on the Lord's side. They are afraid to let it be known where they stand on moral issues. They are afraid to back up the preaching of the gospel against sin and ungodliness in the church. Some preachers are afraid to preach the word on issues that arise in the church. They are afraid they will get persecuted. They are afraid of their own shadows, as far as spiritual courage is concerned. They will claim to believe, but they refuse to obey the Lord and to take a public stand for him and for his truth. Those Pharisees "Believed on him, but they did not confess him." (Jn. 12:42-43.) One must confess Christ before

men in order to be confessed before the Father at last. (Mt. 10:32-33.) "Every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." (Phil. 2:11.) The word preached by the apostles put salvation after the confession. (Rom. 10:8-10.) The Ethiopian Eunuch said, "I believe that Jesus Christ is the Son of God." (Acts 8:35-39.) He was also baptized then went on his way rejoicing as a Christian.

Some members of the church publicly sin, and bring reproach upon the church, then refuse to confess their sins. They try to hide their sins, seek to excuse themselves by pointing out sin in someone else. They put on a free show and try to get attention focused on someone else. They try to hide their sins, and they will not be forgiven until they confess and forsake their sins. It takes that much faith to bring pardon. God says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13.) It takes obedient faith to make men Christians.

"Things Don't Just Happen"

GEORGE W. BAILEY

Things don't just happen; somebody has to make them happen. This is true, whether it be a happening of evil or good. The needy are not cared for through happen-so, nor will they be in the future. Somebody has to care for them. They won't be cared for unless someone does it. The world will never receive the gospel, unless someone sees to it. Good works won't be accomplished, unless someone is willing to engage in these good works. Things don't just happen; somebody must make them happen!

No one accidentally becomes a member of the church. Who ever heard of a man's awakening in the morning, and to his surprise, found himself in God's kingdom, without any previous knowledge or action on his part? Such things are done with purpose behind them.

Too frequently people tend to leave things to mere luck. "Things will work themselves out," we say. But will they, really? If they are worked out—though we might not have anything to do with them—somebody's actions will be involved.

The fulfillment of life's noble purpose revolves around two things: (1) seeing needs; and (2) preparing to meet those needs. The world will never be saved until we see the need, and prepare to meet that need. God has given us eyes and hearts to see, and He has given us the means with which to do so.

Keep your eyes open and your hearts ready. "Behold, I say unto you, life up your eyes, and look on the fields; for they are white already to harvest" (John 4:35.) Harvest fields are ready for the reaping. Someone must do that reaping. There is a need, and there must be a preparation to meet that need. Not only "see" the harvest fields, but do something about it. "The harvest truly is plenteous, but the labourers are few (there was a need); Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (there was a preparation to meet the growing need.) (Mat. 9:37, 38.)

"Training Class"

The 37th year of our Friday Night Training Class at Sixth Avenue Church of Christ in Jasper will begin October 3, the first Friday night in October. The time is 7 o'clock. Hundreds and hundreds of preachers have attended these classes in the last 37 years together with many elders, deacons, and other Christians wanting to more intensely study the Bible. Please enroll October 3. There is no tuition or cost. The courses offered are free to all.

"Pure Religion"

FRANK D. YOUNG

Once more, and finally, we come to study pure religion. After saying in James 1:27 that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction . . ." he then adds, "and to keep oneself unspotted from the world". In this study let us think about keeping ourselves unspotted.

In this verse it is apparent that a Christian's character, his heart and soul, can become spotted. A Christian's life can become sinful before God. We have before said that Christianity both constrains and restrains. Let us see the need for God's restraining power. We need to keep our hearts and lives pure before God.

When James says, "keep oneself unspotted from the world", it will be understood by thoughtful readers that the word "world" is used in different senses.

In Matt. 16:26 Jesus says, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Obviously, the "world" of this passage is temporal possessions. In John 3:16 where the text says, "For God so loved the world, that he gave his only begotten Son . . .", here the "world" is the human race. God's love for mankind brought Christ to this earth. He died for the world . . . for all mankind. In Gal. 6:14 where Paul says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the WORLD is crucified unto me, and I unto the WORLD." Here we have "world" used as in James 1:27, referring to human affairs which are opposed to righteousness. When John says, "Love not the world, neither the things that are in the world . . ." I John 2:15, he is not saying "don't love the universe", nor is he saying, "don't love mankind". But "love not the world" simply refers to things fleshly and sinful, and thus that which is in opposition to God and to His will. "Love not the world" is saying there is the carnal, in opposition to the spiritual.

In our passage, James 1:27, James calls on us to keep ourselves "unspotted from the world". One soon sees the "world" in this passage is this sinful age. It refers to the kingdom of Satan and those unholy principles which deter one from purity and holiness. This passage is warning that our desires and our practices can destroy our souls.

Often we see our bodies maimed and broken from unfortunate circumstances. As the result of accidents one may have an arm gone. He may have an eye out, or he may have a broken back. But the "WORLD" as James uses it spots the soul.

In I Cor. 5:5, in reference to a sinful man in Corinth, Paul said, "deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus". The flesh will destroy the spirit. Thus Paul says of one living in sin, his flesh must be destroyed in order to save the spirit. Christians can lose their souls—and will do so—when they follow the desires and inclinations of the flesh.

In Gal. 5:16, 17 the apostle says, "Walk in the Spirit, (wearing here God's Spirit—the Holy Spirit) and ye shall not fulfill the lust of the flesh. Then he says in Verse 17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would". Now notice v. 24, "And they that are Christ's have crucified the flesh, with the affections and lusts". We have the two choices as Christians. We can follow the leadership of the Spirit of God, and crucify the flesh. Or we can follow the flesh and quench the Spirit. The Christian life is a life of crucifixion. The lust of the flesh is to be put to death. "Mortify your members which are upon the earth . . ." are Paul's words in Col. 3:5. The lust of the flesh is to be crucified. The apostle says, "Ye cannot do the things that ye would". The conflict is between right and wrong . . . between our fleshly nature and man's spiritual nature.

This world is sinful. It will corrupt us and defeat us. It will so appeal to us as to sap our spirituality while making us think we're enjoying life. Paul says in I Tim. 5:6 "she that liveth in pleasure is dead while she liveth". We may be deceived as to

what real living is. The admonition is again given by Paul, when he warns of perilous times and among other evils, he says, men shall be "lovers of pleasures more than lovers of God". 2 Tim. 3:3.

Let me read some passages which are pertinent reminders. Beginning with an over-all, inclusive statement, John says, "the whole world lieth in wickedness". I John 5:19. Then read these passages. Gal. 1:4 says, Christ "gave himself for our sins that he might deliver us from this present EVIL world . . .". Again, in Eph. 2:1-2, we have some sobering statements. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience". Peter says, of Christians, we "escaped the CORRUPTION that is in the world through lust". Then he says in 2:20, "if after they have escaped the POLLUTIONS of the world through the knowledge of the Lord and Savior Jesus Christ . . ." We've seen in these passages such expressions as "evil world"; "trespasses and sins"; "corruption"; "pollutions", et. al. We thus should not be surprised when John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him". I John 2:15. John is thus saying, "Don't become infatuated with worldly things". And what is said of Demas, can be true of all. In 2 Tim. 4:10, Paul said, "Demas hath forsaken me, having loved this present world . . .". And Jesus shows the effect of such an attitude, when he illustrates in the parable of the Sower the seed which fell among thorns. Christ said, "that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches and pleasures of this life, and bring no fruit to perfection". When our hearts become too engrossed with the appeals of the world, and our lives become so saturated with desires for money; or when we fill our time with life's affairs; when pleasure becomes such a desire that we forsake God's house, and God's will and righteous ways, then God's word is choked out of our lives. We can bring no "fruit to perfection". Christian growth will have been stagnated, and Christian maturity will not be reached. Paul in view of such danger, 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. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God". Rom.

12:1-2. Notice the statement, "be not conformed to this world; but be ye transformed . . .". Yet we get our styles from worldly people. We follow those who know not God. We let Paris or Hollywood set our standards. When of Paris one can say, as the proverb about Nazareth in Jesus' day, "Can any good thing come out of Nazareth?" or "Paris"? And did too much good ever come from Hollywood?

Christians need to properly discern. In Rom. 12:9 Paul says, "Abhor that which is evil; cleave to that which is good". And Jesus' statement needs always to be remembered: "Ye are the salt of the earth . . .". Stop! Have we any saving power? But to continue, he says, "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men". Matt. 5:13. Then the next verse, v. 14, "Ye are the light of the world". But, we may say, how dark sometimes, the light.

Paul in Phil. 1:10 in his prayer for this good church prayed that they might "approve the things that are excellent". Our discerning powers, our faculties for deciding right and wrong, may become impaired. They can cause us to approve the wrong, or disapprove the right. Isaiah warned in 5:20, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter". How wrong we can be! Think of not knowing bitter from sweet. Or not being able to discern light from darkness. Yet in putting evil for good, or good for evil, that is what we do. We substitute bitter for sweet and darkness for light. But why? Many are the reasons. One reason is

given in Isaiah's next statement. He says there (5:21), "Woe unto them that are wise in their own eyes, and prudent in their own sight". We love our own wisdom, too often. Too often we reject God's. The Bible to all too many people is out-of-date, and a back number. But the truth is friends, if we don't wake up, we'll be out of date and literally without a date. Truly we will be a back number. We'll be a number erased in the annals of time. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward". Isa. 1:4, said of Israel.

Going with the crowd is easy and popular. But it will bring us to ruin. A principle of Moses' law is good here. "Thou shalt not follow a multitude to do evil . . ." Ex. 23:2. Where the crowds go may be the wrong places. What the crowds do may be the wrong practices. We need to believe God, rather than man.

In I Timothy 5:22 Paul admonished Timothy to "keep thy self pure". We need to keep ourselves pure in both mind and body. In Phil. 4:8 Paul says, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are

of good report; if there be any virtue, and if there be any praise, think on these things". We ought not be a party to that which arouses the indecent within us. The pictures we view; our reading matter; our conversation; our associations with all, the opposite sex, and everyone; all relations need to be holy and pure. We need to be pure in body. Paul says, "What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". I Cor. 6:19-20. Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart". Matt. 5:27-28. Hence the adulterer needs to take heed. But the one causing the look, needs also to be admonished. When one allows her body to be handled, whether on the dance floor or in the parked car, remember Jesus' words. Then turn and hear Paul describe the lust of the flesh, and hear him say, "they that do such things shall not inherit the kingdom of God". Ga. 5:21. Notice in the verse, among other expressions, "lasciviousness", and think soberly! Thank you.

Why Identify Yourself

HARDEMAN NICHOLS

The Apostle Paul obeyed the gospel at Damascus, and of course, became a member of the New Testament church. The people of Damascus knew about his conversion and even when he went away into Arabia for three years and presently returned to Damascus, they continued to recognize him as a member of the church. But when Paul went to Jerusalem, the people there had no favorable knowledge of him. His very first act, so we are told in Acts 9:26, was that "He assayed to join himself to the disciples."

Second, when Apollos, a member of the New Testament church, "Was minded to pass over into Achaia, the brethren encouraged him, and wrote the disciples to receive him." (Acts 18:27.)

When Paul wrote a letter to the church at Rome, he sent it by a woman name Phoebe. Romans 16:1, 2 is a letter of commendation for this woman by Paul, in order that she might be received by the church in Rome. Now if this was such an important matter then, is it any less an important matter now? If this was one method of doing things then, when did it become wise or safe to do it any differently in our day?

But there is another point involved; every Christian is admonished to "Obey them that have the rule over you, and submit to them, for they watch in behalf of your soul" (Heb. 13:17.)

Certainly it is true that every Christian is a member of the universal church, but he is also supposed to be subject to the elders of a local congregation.

The Law Of Liberty

By LEON BARNES

Many times the Bible speaks concerning liberty but only twice in all of the Sacred Writ do we find the phrase "law of liberty". Both of these times it is in the book of James. The first time is in James 1:25 where it says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." The second time the phrase occurs is in the second chapter and verse 12 where these words are recorded, "So speak ye, and so do, as they that shall be judged by the law of liberty."

There are many remarkable things about these verses, not the least of which is the word "perfect". This word points out that the "law of liberty" is both complete and sufficient to perform everything that God has intended it to perform. Among those things which the law of the Lord was intended to do and at which it is perfect is the converting of man to the Son of God (Psa. 19:7; Jas. 1:21) and furnishing of the man of God unto every good work (2 Tim. 3:16-17)

Next let us notice the word "law" in this text. He says it is a "perfect LAW of liberty". By using the word law he designates the fact that there are some rules to be obeyed. It likewise indicates that outside the obedience to those rules the blessing, which in this case is liberty, is not to be received.

Then notice the word "liberty". It would seem to some that here is a contradiction of terms in the use of the words "law" and "liberty" together. But that which is said is simple: The liberty is to be had in compliance with the law. There is a striking parallel between this passage and the statement of our Lord in John 8:32, which says "And ye shall know the truth and the truth shall make you free". But just what is it that we are in bondage to and from which we are to receive liberty or freedom?

First of all we are given freedom from the bondage of sin. Every accountable person who has not been cleansed by the precious blood of Christ is in bondage to sin (Rom. 3:23; Gal. 3:22; Rom. 6:16). When we comply with that law of liberty we are then made free from sin and become servants of righteousness (Rom. 6:17, 18).

Second, the law which is perfect gives us liberty from the Old Law. The law of Moses was an imperfect law for several reasons. Perhaps the most important of which that it offered no permanent forgiveness of sins (Heb. 10:1-4). But there was also the weakness of this law being only a law to the Jews and not to the Gentiles. Sometimes we hear someone say, "We are no longer under the law of Moses" but the fact is man in general has never been under the law of Moses, because it was only given to the Jews. Whereas that law was national, the law which we live under, the law of liberty is universal (Mk. 16:15, 16). This new law we are under gives us liberty from the old Law because the old Law was only given as a "schoolmaster to bring us unto Christ" (Gal. 3:19-24).

Thirdly, let it be understood that this law gives us freedom from the creeds and traditions of men. Since this law furnishes a man "completely unto every good work" (2 Tim. 3:16, 17) what possible need could man have for that which man might originate?

There are perhaps many other things that could be noted from which this law which is perfect gives us liberty but we shall drop that point here to notice one other and that is that it is by the standard of this perfect law of liberty that we shall be judged (Jas. 2:12). When one really realizes this point he then will see the true insignificance of all feelings and experiences out of harmony with God's word (See John 12:48). How many men have foolishly placed their hope of security at the judgment bar in what they feel or what man has said when the law of liberty is that by which we shall be judged?

"Do We Need A New Moral Code?"

HAROLD HAZELIP

Those who follow the American press read a lot about dope, drink, vandalism, vice, game fixing, tax evasion, price rigging, race riots, party crashing, wild beach parties, and the like. . . Several magazines recently have undertaken the task of analyzing the causes and prescribing treatment.

In a recent article on a responsible magazine gave frightening examples of immorality in America: 500,000 supermarket carts disappeared last year worth some \$15,000,000; oilmen have recently stolen 50 million dollars of oil by slant drilling; 85 per cent of all marriages in which both partners are high school students are "forced"; hundreds of suburban couples in an area participated in wife-swapping; employee thefts of money and merchandise from their employers are estimated at \$20 billion annually; Internal Revenue Service would collect an additional \$5 billion annually if everyone were honest; there is one divorce in every four marriages in America, with the result that 13 million children today belong to broken homes; the number of illegitimate births has tripled since 1940 and on and on.

The senior editor of LOOK concluded after his survey, reflected above, that "we must find a new moral code that will fit the needs of the society we live in." Blame is placed upon government, business, religious groups, somewhat overlooking the responsibility which the press, the entertainment world or even the home, must bear. The conclusion of all too many is that what is old is no longer fitted to our needs; they call this the "post-Christian" age and look for new standards.

But it is the same story, Christianity has not been tried and found wanting—it has been tried and found "difficult". It is always easier to make gods in our own image than to change ourselves into God's image. . . While it is true that the world is changing so rapidly that our understanding can hardly keep pace, it is also true that the sins of theft, unchastity, and even assassination are virtually as old as the human race. Our moral code does not call for something new but something true. A very old standard says, "And what doth the Lord require of thee, but to do justly and to love God? and again, "Blessed are the pure in heart, for they shall see God." And there is something very deep in each of us which instinctively answers to the words: "Let's lift our lives up to God's standards!"

"The Place Of The Bible"

The place of the Bible is one of preeminence. It is a revelation from God. "God spoke all these words." (Ex. 20:1.) More than three thousand times its authorship is ascribed to God. In the production of the Bible, God used the instrumentality of men. "Men spake from God, being moved by the Holy Spirit." (2 Pet. 1:20-21.)

1. IT IS PREEMINENT IN ITS COMPLETENESS. Nothing is left unsaid which man needs to know in order to please God and finally be saved. It reveals "all things that pertain unto life and godliness." (2 Pet. 1:3.) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

2. IT IS PREEMINENT IN ITS COMPREHENSIVENESS. In the process of becoming a Christian, "The law of the Lord is perfect, converting the soul." (Psalm 19:7.) "The gospel of Christ . . . is the power of God unto salvation to every one that believeth." (Rom. 1:16.) It is the source of unfailing leadership in living the Christian life. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them

which are sanctified." (Acts 20:32.) Finally, the word of God, the Bible, will be the standard by which all will be judged. "The word that I spake, the same shall judge him in the last day" (John 12:48.) — "in the day when God shall judge the secrets of men, according to my gospel, by Jesus." (Rom. 2:16.) They "were judged out of the things which were written in the books, according to their works." (Rev. 20:12.)

3. IT IS PREEMINENT IN ITS FINALITY. It was delivered once for all to the saints. (Jude 3.) Anyone who presumes to add to it or subtract from it, does so at the peril of his own soul. (Rev. 22:18, 19.)

Perversion, Right Or Wrong

JOHN WADDEY

The last few years have seen a marked change of attitude toward sexual perversion in human behavior. Churches and religious leaders formerly were the vanguard of those opposing perversion as a violation of God's law of morality.

It is strange indeed to read of churchmen and their conferences excusing the pervert. Worse, we even see some "men of the cloth" justifying the practice and classing it as a normal, "sub-culture" of man. Some are even feverishly working to win acceptance for this "sub-culture" in society and the churches. Has the message of the Bible changed? Hear God's word:

God destroyed Sodom and Gomorrah for their sins. Their most notable being sodomy, homosexuality, Gen. 19:4-7.

Jude notes that the people of Sodom and Gomorrah gave themselves over to fornication and went after strange flesh and are SET FORTH AS AN EXAMPLE suffering the punishment of ETERNAL FIRE, vs. 7. God gave up the Gentile world "unto vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another", Rom. 1:26-27. He concluded by saying those who practice such things are worthy of death, Rom. 1:32.

Paul declares in I Cor. 6:9-10 that "effeminate and abusers of themselves with men" shall not inherit the kingdom of God! Our just God would not consign to hell a poor helpless pervert who could not keep himself from indulging because of a diseased mind. Moral perverts will be judged for consciously and willfully breaking God's law, thus sinning, I John 3:4.

There is good news for the morally perverted sinner. He can be washed, sanctified and justified in the name of Jesus and in the Spirit of God, I Cor. 6:11. With God's help he can rise above that degraded life of sin to a life of virtue, Phil. 4:13.

John Waddey

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"Man's Accumulations"

(Continued from Page 1)

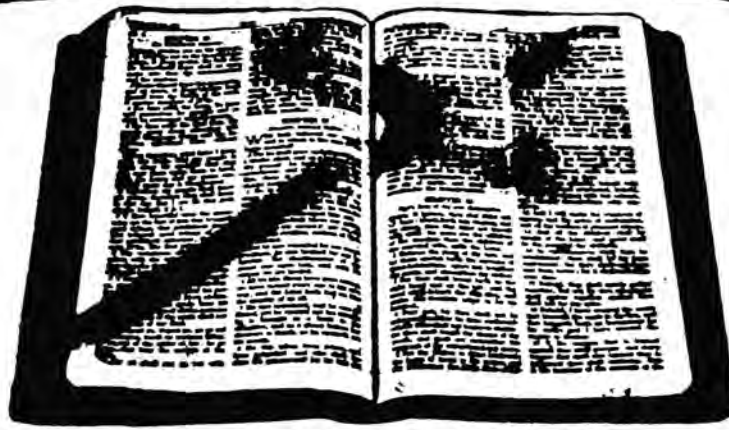
man, unprepared for its administration, responsibilities and obligations has been wrecked by sudden affluence. Perhaps this was the reason Solomon had a second thought about the inheritance he was leaving his son: "Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool?" Ecclesiastes 2:18, 19.

Regarding money most men know the first of Hubbard's tragedies: wanting it and not being able to get it. And those who get it often learn Hubbard's second tragedy: having it and discovering it isn't really what they want. No man is ready for wealth unless he realizes that money cannot heal the hurt of harsh days. . . that it can't mend a broken heart or cheer a lonely soul. Nor is man equipped to handle wealth unless he understands that money is valuable as it relates to this world. We can't "take it with us" . . . and if we could it would have no purchasing power in the heavenly economy. Thus all of man's accumulation is more worthless than "fool's gold" unless he can look back from the other side of the grave in satisfaction with the way he used it.

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 Bible Doctrine Of The Final Judgment No.4

A profitable manner for engaging in any study is to consider with care both the negative and positive aspects of a given theme. This shall be our approach in this article as attention is focused upon standards which will not be used in judgment and the standard which will be used. People need to be aware of both. Hence two important questions are now raised for our meditation.



ROBERT R. TAYLOR JR.

WHAT WILL NOT BE THE STANDARD?

It is very pathetic to realize that numerous people are building upon religious foundations which have no present basis in God's Word and will not be recognized as standards for the day of final reckoning.

SINCERITY IN RELIGION is demanded but the religious world has done much of its building upon sincerity alone. Religious leaders by the multitudes have encouraged people that it does not make any difference what they believe or do just so they are sincere. A person can be sincere and be sincerely wrong. Saul of Tarsus early sought to destroy Christ's church but he was absolutely wrong. Was he sincere? Yes! Was he right? No! Religion is the only realm we know where the only qualification emphasized is sincerity. How many would board a giant jet for a two thousand mile trip to the west coast if the pilots possessed no training but sincerely desired to see if they could successfully maneuver the gigantic machine? Would a person be content to enter a chemical laboratory with a scientific novice and allow him to mix indiscriminately chemical after chemical if his only scientific qualification rested on a feeling of sincerity? How many parents would send their children to a teacher whose only training for teaching was sincerity? Is it not significantly strange that with man's most priceless possession—his soul—he is willing to gamble on a foundation of sincerity only, when in no other realm is he willing to risk such odds? Sincerity only will not be a standard at the final judgment. Hence it is not a safe standard upon which to build now.

MASSES OF RELIGIONISTS ARE DEPENDING UPON THEIR FEELINGS AS RELIGIOUS GUIDES. Some have said they would not exchange their feelings for anything taught in the Bible. A person who believes a lie thinking it is

truth will have the same feelings as if he really believed truth. A person who believes the truth to be a lie will have the same feelings as if that truth were a lie. For more than twenty years grieving Jacob felt his beloved Joseph was dead. Feelings were completely unreliable in his case as the sequel ultimately revealed. (Gen. 37:35; 45:25-28.) Naaman at first strongly preferred his own feelings as to how he should be cured of his leprosy to the inspired counsel offered by God's prophet. (2 Kings 5:11.) "Behold, I thought" has been the eternal ruin of many souls who chose feelings over truth. Feelings will not be the standard at the final judgment. Hence they are not safe now for a religious foundation.

FAMILY RELIGION is not going to be the standard at the great judgment. Parental religion can be safely followed ONLY if based on God's Word, and then we should embrace it because God taught it—not just upon the basis of an ancestral acceptance of such. The writer has studied personally with a great number who knew the truth but thought more highly of staying with an ancestral religion that was wrong, than in pleasing Jehovah God, by a ready reception of truth. We will not be judged by a parentally received religion. This too, is not a safe standard upon which to build now.

THE NUMBER IS LEGION WHO HAVE ACCEPTED WHAT CERTAIN PREACHERS, POPES, PRIESTS AND RABBIS HAVE TAUGHT IN THE NAME OF RELIGION. Nothing should be accepted as true unless such is in perfect harmony with God's Book. Just because a religious leader teaches something does not make it true. One can find religious leaders on every side of every issue that has faced the religious world the past nineteen centuries. Religious leaders should be believed only when their pronouncements agree perfectly with the unfallible word of God. Preacher conclusions, papal edicts, priestly declarations and rabbinical pronouncements will not be judgment criteria.

That which will not be a standard at the judgment is likewise completely unsafe and unreliable upon which to build now. And yet, most religious people are currently building on the very flimsy foundations to which we have just alluded.

WHAT WILL BE THE STANDARD?

WE WILL BE JUDGED BY GOD'S WORD. The Psalmist said, "Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Psalm 96:13.) Jesus said, "the word that I have spoken, the same shall judge him in the last day." (John 12:48.) Paul said that God "will judge the world in righteousness by that man whom he hath ordained; . . ." (Acts 17:31.)

Righteousness, according to the Old Testament definition, is equivalent to all the commandments of God. (Psalm 119:172.) To the Romans Paul wrote, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2:16.)

We will be judged according to our motives, words and deeds. The Great Judge is the one who searches "the reins and hearts" of all. (Rev. 2:23.) When the Lord comes in judgment he "will make manifest the counsels of the hearts: . . ." (I Cor. 4:5.) Motives and attitudes will be determining factors in our ultimate destiny. As touching the importance of words influencing judgment verdicts Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.) Strict control of the tongue will aid in our preparation for heaven. Irresponsible use of the tongue can send people to a devil's hell. Hence the importance of such passages as this one in Matthew 12:36-37 and others such as Ephesians 4:29, James 3:1-11 and Colossians 4:6. Solomon said we would be judged by every work "whether it be good, or whether it be evil." (Eccles. 12:14.) Paul taught that we will be judged by the things we have done, whether good or bad. (2 Cor. 5:10.) Near the end of the Inspired Volume John saw in a great judgment scene those standing before the great white throne. He said they were judged "according to their works." (Rev. 20:12-13.)

Wrong motives, evil words and sinful deeds which have been properly covered by Christ's blood through our obedience to the gospel will not be faced at judgment. Forgiven sins are forgotten by God. (Heb. 8:12.) But those who have never been sons and daughters of God will face judgment with every wrong motive, improper word and unlawful deed upon their record. In judgment will be found unfaithful Christians and to the left hand they will be consigned. On that day of all days people will be judged by God's Word according to their thoughts, motives, words and deeds. What a sobering thought for the conclusion of this article.

Man Was Created Last

Man has certainly shown his willingness to criticize and alter almost everything God has made and constantly is trying to improve on God's laws and requirements. Alas, the apostles were hardly in their graves until man began to change God's way of governing the church!

They have tried to improve God's plan of worship, to alter the church's work, and suggest at every time possible, their own ideas of how to be

(Continued on Page 4)

WORDS of TRUTH

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The Gospel Related To The World

The gospel of Christ is composed of good news, or words of truth concerning salvation from sin (Eph. 1:13; Col. 1:5-7.)

1. THE GOSPEL OF CHRIST IS A SAVING GOSPEL FOR A LOST WORLD. It tells us how that God sent his Son from heaven into the world to save the world (Jn. 3:17; 1 Jn. 4:14.) The gospel offers salvation unto every lost creature in all the world. (Jn. 3:16; Mk. 16:15-16.)

2. THE GOSPEL OF CHRIST IS DIVINE POWER FOR THE SALVATION OF AN OTHERWISE HELPLESS WORLD. It is the "Power of God unto salvation." (Rom. 1:16; Psa. 19:7; Jas. 1:21.) Therefore, there is no need to call sinners to come forward and then pray for God to send down "saving power", for the gospel is such power, and we already have the gospel in the New Testament.

3. THE GOSPEL IS DIVINE LIGHT INTENDED TO BANISH THE DARKNESS OF THE WORLD. (Jn. 9:5; 2 Cor. 4:3-4; Acts 26:16-18.) The whole world is in the darkness of ignorance of divine truth, is overwhelmed with superstition, and blinded by prejudice. It needs the gospel more than it needs wealth or money, health or any other physical blessing. Let us hold up the light of the gospel so a lost world can find the way of hope and salvation from sin.

4. THE GOSPEL OF CHRIST IS A HEAVENLY LIFE-LINE TO SAVE A WORLD PERISHING IN SIN AND WICKEDNESS. It is God's drawing power to bring sinners unto God. (Jn. 6:44-45; Jn. 12:32-33.) It takes divine power to draw men unto salvation." (Rom. 1:16.) As the earth is drawn and held in place by the gravity, or magnetism of the sun, the world is to be drawn unto God by the power of the gospel.

5. THE GOSPEL IS A HEALING SPECIFIC FOR A SIN-SICK WORLD. When accepted, it never fails. "He sent his word, and healed them, and delivered them from their destructions." (Psa. 107:20.) Our world needs the gospel of the Great Physician. (Lk. 5:30-32.) Just as Jesus healed all physical diseases, he can heal our world of all its spiritual diseases, Juvenile delinquency, wars, poverty, hate, strong drink, divorce evil—and all of our sins. (1 Cor. 1:21.)

6. THE GOSPEL OF CHRIST IS HEAVENLY SEED FOR EARTHLY SOIL. "The seed is the word of God," and "The sower soweth the word."

(Lk. 8:11; Mk. 4:14.) It produces the precious fruit of righteousness and goodness. (Col. 1:5-12.) The world can never be made better morally and spiritually without the seed-thoughts of divine truth being sown in the soil of good and honest hearts. (Prov. 23:7; 4:23; Mt. 13:23; Lk. 8:11-15; Psa. 126:5-6.)

7. THE GOSPEL IS AN INSPIRED MESSAGE FOR AN UNTAUGHT WORLD. It "Pleased God through the foolishness of preaching to save them that believe." (1 Cor. 1:21.) In speaking of the gospel, Paul says, "By which also ye are saved." (1 Cor. 15:1-4.) The truth of the gospel makes men free. (Jn. 8:32.) This truth is for the whole world. Jesus said, "Go ye into all the world and preach the gospel to every creature." (Mk. 16:15.) This gospel was preached "With the Holy Ghost sent down from heaven." (1 Pet. 1:12.) If the gospel be hidden-kept back from the world—"It is hid to them that are lost." (2 Cor. 4:3-4.)

8. THE GOSPEL GIVES PRECIOUS FAITH UNTO A DOUBTING WORLD. Peter said, "The Gentiles by my mouth should hear the word of the gospel and believe." (Acts 15:7.) The gospel is to be preached unto every creature in all the world so that all could believe it, be baptized and be saved. (Mk. 16:15-16.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) This faith is precious faith. (2 Pet. 1:1; 1 Pet. 1:7-8.)

9. THE GOSPEL DEMANDS STRICT OBEDIENCE ON THE PART OF A STUBBORN AND REBELLIOUS WORLD. "But they have not all obeyed the gospel." (Rom. 10:16.) "What shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17.) Paul answers this divine question, and says when Jesus comes again he will be "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord and from the glory of his power." (2 Thes. 1:7-9.) Faith alone will not save. All must obey that form of doctrine in order to be made free from sin and to become "Servants of righteousness." (Rom. 6:16-18.) Tribulation and anguish, indignation and wrath will come upon every soul who does not obey the truth. (Rom. 2:4-11.)

10. THE GOSPEL IS A LIVING MESSAGE OF HOPE FOR A DYING AND PERISHING WORLD. Its message is made up of words of Spirit and life. (Jn. 6:63.) Jesus alone has "The words of eternal life." (Jn. 6:66-68.) This message is a living message; it "Liveth and abideth forever", and "Endureth forever." (1 Pet. 1:22-25.) It quickens and gives life unto dead sinners. (Psa. 119:50; Eph. 2:1.)

11. IT IS A STRAIGHT GOSPEL FOR A CROOKED WORLD. Peter said his generation was an "Untoward" or "Crooked generation, and from its fate and doom he exhorted his audience to save themselves by obeying the gospel. (Acts 2:36-41.) Paul said the Philippian brethren were shining as lights "In the midst of a crooked and perverse nation." (Phil. 2:12-15.)

12. THE CRYING NEED OF THE HUMAN RACE IS FOR THE WHOLE GOSPEL FOR THE WHOLE WORLD. "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.) The church is "The pillar and ground of the truth." (1 Tim. 3:14-15.)

13. THE GOSPEL IS A MESSAGE OF LOVE FOR A HATING WORLD. God so loved that he gave us Christ and the gospel. It is what God gives in response to contempt and hate. (Jn. 3:16.) "We love him, because he first loved us." (1 Jn. 4:19.) "Men loved darkness rather than light because their deeds were evil." (Jn. 3:19-21.) Jesus said, "I know you, that ye have not the love of God in you." (Jn. 5:42.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.)

14. THE GOSPEL IS GOOD NEWS OF GREAT RICHES FOR A WORLD IN THE DEPTH OF SPIRITUAL POVERTY. Paul preached "The unsearchable riches of Christ." (Eph. 3:8.) The salvation, hope and blessedness of the gospel is worth more to one soul than all the world-if he had it all. (Mt. 16:26.) If a sinner at death had all the world, he could not buy standing room in

heaven, nor one drop of water to cool his tongue in the flames of hell. (Lk. 16:11.) Christ came into the world to make all men rich through the gospel. (2 Cor. 8:9.)

15. THE GOSPEL IS A MESSAGE OF FAVOR AND GRACE FOR A WORLD STEEPED IN DISGRACE. (Acts 20:24; Eph. 2:8; Heb. 2:9; 5:8-9.) It makes somebody out of nobody.

16. IT IS A CHANGELESS GOSPEL IN A CHANGING WORLD. Man or angel will be accused of God if he changes this gospel. (Gal. 1:6-9.) To pervert it in either teaching or practice is to be eternally condemned. (Rev. 22:18-19; 2 Jn. 9; Jude 3.)

17. THE GOSPEL IS A MESSAGE OF WARNING UNTO A WRECKLESS AND SIN-CURSED WORLD RUSHING ON DOWN TO ETERNAL DESTRUCTION. (Mk. 16:15-16; Jn. 3:5; Lk. 13:3; 2 Pet. 3:9; 2 Thes. 1:6-10; 2 Cor. 6:2; Heb. 3:7-12.)

18. IT IS THE GREAT INVITATION FOR ALL THE SINNERS IN THE WORLD TO COME HOME-TO COME BACK TO GOD. (Mt. 11:28-30; 2 Thes. 2:13-14; Rev. 22:17; Jn. 5:40; Acts 2:36-41.) It is the sweetest story ever told or heard. It is indeed "Gospel" or good tidings of great joy to all peoples. (Lk. 2:6-12.)

19. THE GOSPEL OF CHRIST IS FOR THE CHANGING AGES OF TIME UNTO THE END OF THE WORLD. When Jesus sent his apostles to preach the gospel to all nations and all the world, he said, "And, Lo, I am with you always, even unto the end of the world." (Mat. 28:18-20.) And the church, which this gospel produces where ever it is preached, believed and obeyed, is to continue "Through-out all ages, world without end." (Eph. 3:20-21.) The world may change, but the gospel must not be changed. Times may change, but the gospel, our message of life and salvation, must ever remain the same. We no more need a new gospel for our changing world than we need a new sun to light up our world. (2 Cor. 4:2-4.) There is no more a need for a new gospel than there is for a new kind of water to slake our thirst. (Rev. 22:16-17.) We need the first century gospel for the twentieth century. This would give us that living, vibrant, throbbing Christianity of the first century in the twentieth century. This is the true relation of the true, New Testament gospel, and New Testament church, unto our confused, bewildered, blinded and stumbling world-lost in the darkness of human wisdom and human philosophies, which have been substituted for the simple, powerful, converting, transforming gospel of Christ. May God help us to so relate and adjust ourselves to this gospel that we may be Christians in deed and in truth. In Jesus Name. Amen, and AMEN!

"The Blessing Of Giving

RAISING MONEY OR MEN? Giving is not just a way of raising money. It is God's way of raising men. Christians must learn to give. They must learn to give time, effort, alertness, and steadfastness as well as money. Of most of us it could accurately be said, "There is a person who has many gifts and abilities; yet, one gift is lacking. . . the gift of the power to use them."

USED TALENTS ARE THE ONLY ONES ACCEPTABLE TO GOD. Friendship that is used, faith that is used, love for God that is used is the standard of our giving. To enjoy our service to the Lord, we should give ourselves enthusiastically to His cause. When we give the Lord the best we have, the best will surely come back to us.

(Lk. 6:38.) "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For what measure ye mete it shall be measured to you again."

Again in second Corinthians 9:6-8, "But this I say, He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

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The Omniscience Of God

In previous studies we have learned that God is omnipotent, all powerful, and omnipresent, everywhere. God is also OMNISCIENT: he is all-knowing. With the knowledge of God we have usually associated his wisdom: he is all-wise. God has never done a really foolish thing, nor is there anything beyond his ability to know. It should be a sobering thought that "there is not a word in my tongue, but lo, O Jehovah, thou KNOWEST it altogether." It was the consciousness of these great attributes of God that caused Paul to say, "O the depths of the riches both of the WISDOM and the KNOWLEDGE of God! How unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen." (Rom. 11:33-36)



VIRGIL BRADFORD

how to destroy mankind and save Noah and his family alive. Noah was saved from a flood by a flood! (I Pet. 3:17-21) Noah knew how to build the ark without years of experimentation, trial and error. It floated the very first time it was in the water, and survived a flood that destroyed and changed the face of the whole earth. 300 by 50 by 30 cubits was exactly right for the ark. God KNEW and instructed Noah in these matters.

God knew how to deliver Israel from bondage by leading them across the Red Sea and then destroying the Egyptians by the same water. (Ex. 14; Ps. 106:8-9) He was able by his knowledge to shut the mouths of lions when his servant Daniel was cast into their den. (Dan. 6:22) He cleansed the leprous Naaman, and raised the widow's son from death. God, indeed, KNOWS all things and doeth all things well.

GOD KNOWS HOW TO SAVE US

God devised a perfect plan to save us from our sins. KNOWING that man has intellect, emotions and a will he gave us THE GOSPEL of Jesus Christ. The facts of the gospel correspond to our intellect. We think, believe, reason and understand the truth that we are sinners, that Jesus is the Christ of God, and that he died on the cross for our sins. The Lord God also appeals to our emotions in the gospel. We love him because he first loved us. (I Jn. 4:19) We love God for what he has done for us. But we also fear the punishment of hell, a place prepared for the devil and his angels. (Matt. 25:41) Fear is a powerful emotion, but is dissipated as we grow in love and appreciation of God for his wonderful goodness

GOD THE CREATOR

It took our men and machines about ten years to learn how to go to what God made in a day! We now have rocks from the moon but do not know how to make one. The nearest we can come to "creating" anything is to take what God Almighty has made and refashion it or put it through some chemical change. But God made all things. "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." (Jer. 10:12) "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12) Of course, the answer is God.

Paul wrote, "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know." (I Cor. 8:2) This is the reason science books are always out of date, we just do not know the deep things of God. Brethren, I confess—I do not know how the grass grows, HOW, I say. I do not know just what gravity is, how the light shines or how the seed germinates and reproduces after its kind. I do not understand very much of the nature of a spirit, cannot locate the mind of man with precision and cannot search out his secret thoughts. I confess, I know so little!

GOD KNOWS MEN

Since God created man, he knows what is in man, he knows him through and through. David expressed this matter in these words to Solomon: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." (I Chron. 28:9)

It is stated of Jesus, and he proved it time and again, that he knew what was in man. (Jn. 2:24-25) This surely refers to the heart, mind and thoughts of man as Luke also recorded in Acts 15:8-9: "And God, who KNOWETH the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith." This was spoken of Jews and Gentiles who had become one in Christ Jesus. God KNEW the hearts of them all. Is there any good reason to believe that God KNEW those of the first century but does not KNOW us in the twentieth?

THE FOOLISHNESS OF GOD WISER THAN MEN

Some things that God has done appear to men to be foolish, but they worked! God knew exactly

and kindness toward us. The great promises of the gospel: forgiveness, the indwelling Spirit, God's providence and the promise of life eternal all appeal to our emotions. But the end is not yet.—

There are commands to be obeyed. This corresponds to our volition, or will. So we may will to do his will, or we may reject him and be forever lost. (Jn. 6:44-45; 12:48) The Lord commands that we believe on him. (Ac. 16:31; Jn. 8:24; Mk. 16:16) We must repent of our sins to be saved. And we must be baptized as an act of faith in God and in Christ to be saved. (Ac. 2:38; Col. 2:12; I Pet. 3:21) All the terms of the gospel, including the living of a Christian life, show that God KNOWS what we are, what is in us, and KNOWS all our spiritual needs.

GOD'S PROVISIONS PROVE KNOWLEDGE

Wherever men are found there will be enough water for him to be baptized by the authority of Christ. (Matt. 28:19-20; Rom. 6:3-4) Bread and the fruit of the vine are found everywhere in abundance over the face of the earth making it possible for all Christians to observe the Lord's Supper. (Matt. 26:26-28; Ac. 20:7) The church is a society of believers, thus satisfying man's needs for human fellowship and cooperation. (Ac. 2:42-44) And, finally, the Christian's worship, when directed by the word of God, will help him grow more and more into the likeness of Christ. Thus being conformed to the image of Christ is the very heart of Bible predestination. (Rom. 8:29)

Thank God that he does know us and that his overflowing love has made known to us the height and depth of mercy through Jesus Christ our Lord.

Call To Preach

In most religious groups there are two classes or degrees of members, the CLERGY and the LAITY. Most church-going people look to the clergy to learn from them what God wants them to know. Clergymen are generally expected to see to the official affairs of the church. The clergy determine the creed of the denomination; they decide the stand of the church on various matters. The public preaching is virtually the private possession of the clergymen. These men are considered to possess a higher degree of holiness than the "lay member"; a more intimate association with God. Usually, to express their esteem for clergymen, laymen address them as "reverend" or "Father."

In view of the prevalence of this practice, we ask, Is this clerical distinction scriptural and right? Does God make the difference between the clergy and the laymen? Does the Bible demand that we submit ourselves in things spiritual to such men?

How come the clergy to occupy this exalted position? A pious "man of the cloth" responds, "GOD CALLED ME TO MINISTER to His people". But just what do they mean by this "Call to Preach"? The METHODIST DISCIPLINE explains it thusly, "persons who profess to be moved by the Holy Ghost to preach. . .", page 79.

SOME DIFFICULTIES

As we contemplate this special call of the Holy Ghost to preach, some DIFFICULTIES come to our mind:

1. The usual practice is, the man receives his call from God, then the church decides whether or not to license him. This is sheer PRESUMPTION. If God calls a man to preach, how dare any group of fallible humans to make the man first get their approval and license before he can do what God specifically called him to do? What if God calls a man and the church refuses to license him? Should he sin against God or the church?

2. If a preacher is specially called of God and appointed, what right has a congregation to disagree with him or DISMISS him whom God has called and appointed? Would not such action be thwarting God's workings?

3. Is it reasonable that God would specially call preachers into some 300 different warring denominational groups? Would He called them to preach different doctrines; different plans of salvation; different churches; each opposing the

other? Why the very idea is a travesty on the intelligence and integrity of God!

"BUT THERE MUST BE A SPECIAL CALL", says someone. "Why?" I ask. It is maintained that it is necessary to QUALIFY A MAN TO PREACH. The point is, qualify him, by giving him knowledge of Christianity and the faculty of communicating this knowledge to others. The fallacy of this reasoning is seen in the "called man's" actions. For after he receives his call, away he goes to seminary to get a knowledge of his particular brand of religion and to learn the mechanics of "pastoring" and preaching.

PROOF OF THE CALL

How can a man be sure God has called him to preach? Did he hear the voice of God? If yes, how did he know it was God's voice? It may have been conscience expressing the heart's desire!

If he did not hear God's voice, but received an impression, who can be sure that the impression was from God! How can one know of a surety that the impression means to preach? Many have heard Marshall Keeble's story of the Mississippi lad who was doing his uncherished job of picking cotton. He looked up and saw a most unusual formation in the clouds. He could make out the letters, G. P. Dropping his cotton sack, he ran for the house. When stopped by his irritated father, and asked for an explanation, the boy replied he was called to preach, "that G. P. meant - Go Preach." The father reinterpreted the sign for the son, "Get back to that cotton field boy that did not mean Go Preach, it meant Go Pick!"

How can a church be sure its preacher has been "called"? Will his license prove it? No. Many are the denominational churches that have had bad experience with a licensed preacher who was obviously called by Satan rather than God! Will his oath prove it? No. Some men are capable of swearing anything. This is so patent, it needs no proof. Many men have claimed the "call" and then later admitted that they were mistaken! Look at the men who quit preaching. Could a man quit that which God has specially called him unto, in good conscience?

Only a divine confirmation, a miraculous sign would prove the claim that one is "called of God" to preach. This would make it obligatory to hear and respect "the called one" as God's representative.

Those teaching this doctrine usually go to the
(Continued on Page 4)

Faith- The Man And The Plan

Nothing is more tragic than turning God's blessings into a curse, or wresting the scriptures to our own damnation. The New Testament has been sealed by the precious blood of the Son of God. We have it in our possession through the sweat, blood and tears of the martyrs. There is little wonder that God's wrath is kindled against us when we minimize its importance in action or in teaching. (2 Pet. 3:16; Heb. 10:28-29).



R. W. GRAY

In order to meet man's spiritual needs, and to underscore his moral and religious inadequacies, God designed a system of salvation by faith. Having reached his extremity in service and good deeds man was still forced to admit, "We are unprofitable servants: . . ." (Lk. 17:10) Laboring to meet Divine requirements apart from faith, it became evident that "by the deeds of the law shall no flesh be justified." (Gal. 2:16; 3:11)

In one of the greatest sermons preached in this generation the late G. C. Brewer correctly stated, "In all things pertaining to the spirit, or the spirit world, man was out—'A babe crying in the night, A babe crying for the light, And with no language but a cry.'" In every way the mind is capable of perceiving, God has urged that man is to be saved by grace through faith. (Eph. 2:8-9). But for the interposition of mercy men were hopelessly lost. (Eph. 2:11-16; Tit. 2:11-12; Heb. 2:9). God reckons men righteous through, by, and in Christ (2 Cor. 5:21; Gal. 3:26-27), and not by works which they do in righteousness (Titus 3:5). Apart from faith in his shed blood we will never hear those welcome words, "Well done!" (Heb. 2:4; Romans 1:17).

It is a great pity that millions have misconstrued the foregoing facts to indicate salvation by faith alone. Heaven has gone to great lengths to clarify this very point. The entire eleventh chapter of Hebrews is dedicated to an explanation of faith, and in every instance faith acted. Paul wrote Galatians to teach us that salvation is by faith, but was careful to point out that it is "faith that worketh by love." (Gal. 5:6). For those who are unable to grasp the import of Hebrews eleven and Galatians five James states plainly that our justification of God is people, as in the case of Abraham, or of salvation for the alien, as in the case of Rahab, James says inactive faith is dead and useless. (James 2:23, 25). No teaching, therefore, could be further from truth nor be the means of leading more souls astray than the doctrine of salvation by faith alone.

False doctrine is far more dangerous when it contains strong elements of truth. It is the admixture of error with truth that makes it palatable to the unsuspecting. And no single fact of our holy religion is better substantiated than that our salvation is derived from the person of our Lord Jesus Christ. A God-man was required to propitiate sins. Such an one was required to reveal God to man. He alone is in a position to serve as mediator between God and man. (I John 2:1-2; John 1:1-14; 14:1-10) (I Tim. 2:5; Heb. 2:10). There is no saving truth apart from the Man, Christ Jesus. But this central truth is being perverted to give a semblance of credence to salvation by faith alone. Those who advocate "The Man, not the plan" are actually insisting upon salvation by faith only. They strive to make men believe they may know Christ "personally" apart from his words. They say a great deal about a personal relationship with Jesus Christ and usually take a swing at those they call "legalists" in the same breath. A more confusing admixture of truth with error is not possible. The implications are a misrepresentation of those who hold to a "thus saith the Lord" in matters religious.

The Bible plainly teaches we cannot have the Man without his plan. If we reject the plan we

have rejected the Man. Note the following: "He that rejecteth me, and RECEIVETH NOT MY WORDS, hath one that judgeth him: the word I have spoken, the same shall judge him in the last day." (Jn. 12:48). "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." (John 8:31-32). "Now ye are clean through THE WORD I have spoken unto you," and, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again, "If ye keep my commandments, ye shall abide in my love." (John 15: 3, 7, 10). No unbiased reader may find "The Man, without the plan" in such passages. Of what spiritual value are the words of Christ apart from the person of Christ? None. Of what spiritual value is His person apart from his words? None. It is hypocritical in the extreme to feign great love for the person of Jesus while ridiculing and minimizing his word, his plan. The obvious truth is that those who accept the Man likewise embrace his plan. Only those who in reality despise the Man will be found refusing his plan.

The doctrine of faith alone is not the only error advanced by this false premise. It tends to place all truth in an abstract form, leaving it to the individual to make his own rules for living. It lends encouragement to the false doctrine of "situation ethics." The advocates tell us that persons who reject the Bible and the church really have "nothing against Jesus." "Jesus is fine," they say, "but we want nothing to do with 'BIBLE TOTE'N PREACHERS AND HYPOCRITICAL CHURCHES.'" Therefore, the "Man, not the plan" seems to be an answer. But when we examine the reasons for accepting (?) Jesus, while rejecting the church and the Bible, we discover that such persons have their own concept of what and who Jesus was, and the things for which he stood. They make Jesus fit their mold and then affirm, "Yes, I accept him!"

A more knowledgeable than average coed said on National TV recently, "I don't know whether I like Jesus or not. He claimed to be THE way, THE truth and THE life. This is arrogance." This young woman was being consistent to say the least of it. She rejects the Bible on the basis of its insistence upon "One Lord, one faith and one baptism," and recognizing the teachings of the Bible are actually the teachings of Jesus she could not consistently embrace one and reject the other.

Many law breakers and rioters; advocates of free love, and all that pertains to the "New Morality", claim friendship with Jesus. Some are quite vocal in claiming Jesus as their fore-runner. Now why is this so? Why such ignorant claims? These have their own image of Jesus. They have no knowledge of what he actually taught or did. Yes, "The Man, not the plan" will appeal to all such, but the word of God still teaches, "Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life, and may enter through the gates into the city." (Rev. 22:14) Hebrews 5:9 still affirms that Christ saves only those who obey him. If we ever walk the street of Gold in that city above we must obey the gospel of the Son of God. There is no other way. (2 Thess. 1:7-9). "The Man, not the plan" is a serious error. Do not entertain it for a moment.

Call To Preach

(Continued From Page 3)

apostles as proof of a call. Consider the call of the apostles and measure it by the doctrine we are discussing. They were miraculously qualified to preach infallibly. They all preached exactly the same message. They were united in fellowship and worship, purpose and results. Their divine call and their message was confirmed by God with miracles. Unless these four items entered into a preacher's "call" he cannot use the Bible examples for proof!

The fact that God called those apostles is NO PROOF that He calls preachers by special means today. God called Moses, John the Baptist, the twelve, and Paul TO REVEAL A NEW MESSAGE. Always the revelation of new messages was associated with the call, and divine attestation accompanied the called preacher. Today, true preachers of God do not reveal new messages from

God. Rather, they proclaim "the faith once for all delivered unto the saints," Jude 3. No divine inspiration or illumination is given to preachers today, because, they are in possession of the perfect will of God, II Tim. 3:16-17. God expects them to study it in order to rightly teach it, II Tim. 2:15.

GOD CALLS EVERY CHRISTIAN

We should understand that God calls every Christian by and through the gospel, II Thess. 2:14. When we are called of God by the taught gospel and become Christians, then we are to win others to Jesus, Matt. 28:19-20. All Christians are saints, I Cor. 1:2; all are priests, I Pet. 2:5; all are brethren, Matt. 23:8; all are called to win souls. But no one receives a special call of the Holy Spirit.

The Christian man who has the desire, the talent, the ability, the right character and opportunity should devote his life to preaching. Similarly, the Christian with money is called upon by God through his Bible to be rich in good works, ready to distribute to the poor and willing to give liberally God's church, I Tim. 6:17-18.

We conclude that the idea of a special call of the preacher by the Holy Spirit, to assume the office of minister is a doctrine unwarranted by God. It finds its foundation either in ignorance of God's Truth, pride and ambition, or impiety. As such it must be opposed and exposed by those that love the Lord, His Truth and His Church.

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Man Was Created Last

(Continued From Page 1)

saved. It's an evident fact that almost every preacher of any denomination is ready to suggest a better way for man to be saved than the one God has provided (Mk. 16:15; Acts 1:36-41.) Are you trying to tell the Lord how to run His business? Or are you willing and ready to obey God just as He has commanded in His Word! Now, do you wonder why man was the last to be created in the beginning of time? Wouldn't it be wonderful if everyone would accept God's commands without any reservations whatsoever? By study and submission of our wills to Him completely, we can be what He wants us to be!

(Selected)

"To Obey Is Better"

THE VOICE OF THE LORD: When Israel was delivered from Egyptian bondage and travelled toward Canaan, the Amalikes met them and withstood them. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

Many years later, when Israel was settled in Canaan, Samuel told Saul, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid in wait for him in the way, when he came up from Egypt. Now go smite Amalek, and utterly destroy both man and woman, infant and suckling, ox and sheep, camel and ass," I Sam. 15.

Saul almost did as he had commanded. He destroyed all the people except the king, Agag. He killed all the livestock except the best of the flocks and herds. He said the people took these to offer as a sacrifice unto the Lord.

This occasioned the utterance of one of the fundamental principles of the Bible. And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken that the fat of rams," I Sam. 15:22.

In closing the Sermon on the Mount, Jesus emphasized the importance of obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven," Matt. 7:21. Hebrews 5:9 says of Christ, "He became the author of eternal salvation unto all them that obey him."

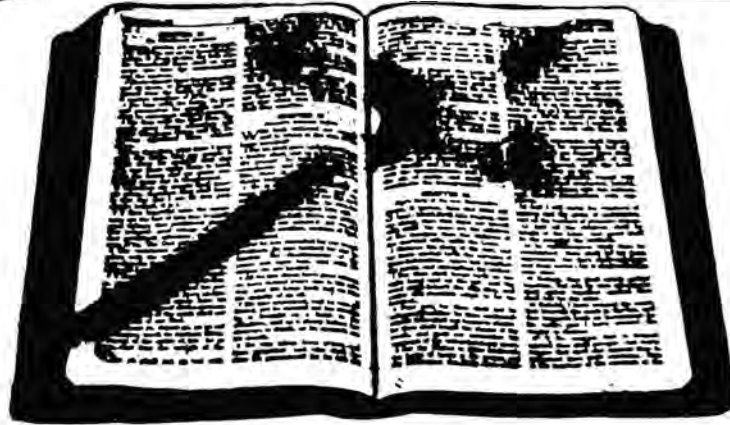
While we do not earn our salvation, there is no promise of salvation apart from obedience. (Heb. 5:8-9.)

"To obey is better."

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 Bible Doctrine Of The Final Judgment No. 5

ROBERT R. TAYLOR JR.

Judgment day will witness the greatest assemblage of people this universe has ever known. Presiding over affairs on this day of final reckoning will be the greatest judge before whom anyone has ever appeared. The greatest of all books, the Bible, will be opened and all will be judged in accord with its divine mandates. There will be no atheists or infidels to poke fun at God's majestic message on that day. Their atheism and infidelity will then give way to a stunned acceptance of the inspired volume which they blasphemed through life. Then they will see how dreadfully wrong were their basic denials of the Holy Bible. The greatest verdicts ever handed down will be delivered on this day. The greatest of all separations will occur as the righteous are placed on the left hand to receive eternal damnation. These sobering thoughts should create within all a grave concern for the approaching day of final judgment. Regardless of when that day will be, we are one day closer to it than we were yesterday. Have you stopped to realize that you could be in judgment before you finish reading this short article? That is how quickly it could come if Jesus were to choose this hour and this moment to descend for his second advent. Would you, my dear reader, be ready to meet the Judge of the quick and the dead?



ROBERT R. TAYLOR JR.

WHAT WILL BE THE NATURE OF THE JUDGMENT?

Too many have conceived that the final judgment will be on the exact order of a court trial here on earth. Seemingly, they feel that the pro and con of everyone's life will be presented in order to enable the judge to determine one's innocence or guilt. The Bible does not teach this. In Luke 16:19-31 the rich man knew he was lost from the point of death onward. He was not in eternal Gehenna for he still had brethren back on earth and Moses and the Old Testament prophets were still in religious authority at the time. (Lk. 16:27-31.) Yet he was in punishment. (Luke 16:23-24.) Lazarus after death was safe and secure in Abraham's bosom. (Luke 16:23, 25.) From death on we will be aware of our eternal destiny. After death there will be punishment for the wicked up to the time of judgment and eternal punishment in Gehenna thereafter. After death for the righteous there will be rest of the time of judgment and eternal rest from judgment onward.

What then is the purpose of judgment you may be presently pondering? It will be a day of pronouncements. The wicked will be consigned to eternal punishment with reasons unfolded as to the why of their eternal condemnation. The righteous will be rewarded with life eternal with the why of salvation explained. Matthew 25:31-46 explains judgment in exactly this way. Some will argue with the Lord as he prophesied they would in Matthew 7:21-23 but the great judge will not rescind any sentences of condemnation. The judgment will be too late to plead one's case with the Lord. This life is the only time to make our peace with him. This can be done only by gospel obedience and living diligently the Christian life.

In judgment the righteous who have been raised and the righteous who are yet alive will be placed on Jesus' right hand. The wicked will be raised and those living in sinful rebellion at his second advent will be placed on his left hand. No person in either group will wonder what his eternal destiny will be. All will then see God's will alike just as he intends they see and obey his will alike now. Such will be the nature of the final judgment.

JUDGMENT WILL BE A DAY OF TRAGEDY

A deeply stirring Christian hymn of invitation eloquently describes this day of coming judgment. The first verse stresses that judgment will be a great day. The second stanza emphasizes a day of brightness to those who love the Lord. The final verse portrays a day of sadness to those who are unready and will hear those grievous words, "Depart I Know Ye Not." "Are You Ready For That Day?"

It will be a day of extreme sadness for those who have never been interested in God's Cause. Paul said that when Jesus returns "with his mighty angels" that with "flaming fire" he shall take "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; . . ." (2 Thess. 1:7-9.) It will be a sad day for those who have been Christians but have turned back to the world and its beggarly elements. Peter said it is better never to have known the way of salvation than after knowing it, "to turn from the holy commandment delivered unto them." (2 Pet. 2:21.) It will be a day of tragedy for those who have been religious but have not done God's will. (Matt. 7:21-23.) Many will be lost because their religion had self at center rather than Jesus Christ in the place of supreme importance. "We do such because we like it" is a besetting sin for people who place selfish desires above God's revealed wishes. Christianity has Christ at center and not self. Judgment will be a sad day for the wicked, disobedient and those who thought they were good enough to go to heaven through their own humanly devised plans.

JUDGMENT WILL BE A DAY OF HAPPINESS

The right hand is reserved in judgment for the obedient. These are they who have heard the precious gospel, have believed it and obeyed fully its primary requirements. After being added to the Lord's church they lived soberly, righteously and godly in this present world. Their worship was regular, and their work diligent. They added the Christian graces. They bore fruit by pointing others to the Lamb of God that takes away the sin of the world. These will receive the golden plaudits of a well pleased Saviour as he joyfully bids their entrance into the eternal "kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

CONCLUSION

If a serious contemplation of the "Bible Doctrine Of The Final Judgment" will not sober a person's thinking, we know nothing short of man's own death and actual appearance at the judgment which will produce grave reflection upon his part.

Mending The Nets

JOHN GIPSON

When Jesus called James and John to follow Him, they were "in the ship mending their nets." (Mark 1:9.)

These men of Galilee earned their living by fishing and thus knew the importance of keeping their nets properly repaired. Can you imagine how fruitless their toil would have been if the nets were full of holes, separations, and tears? Very little success could be expected under such circumstances. Surely one laboring under such a handicap would soon become discouraged and despair of fishing. Would he not be prone to throw up his hands and ask, "What is the use?"

Remember now that Jesus said, "The kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind." (Matt. 13:47.)

How sad it is that our great work of fishing for men is hampered by the fact that we have to work with a net which is riddled and torn full of holes. About one-half of the members of the church refuse to be involved. As a result, even the faithful are prone to become discouraged.

If we attain a measure of success under present conditions, just think of what could be accomplished with the full cooperation of every member. But our net will never be mended as long as we cannot depend on YOUR help.

Someone has said, "The church is filled with willing people. Some are willing to work; others are willing to let them." Please help to change this. Enable us to see the day when with mended nets we shall cast into the depths of the sea.

WORDS of TRUTH

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The Gospel

GUS NICHOLS

After his resurrection, Christ, our Lord, appeared unto his eleven disciples and commissioned them, saying, "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.)

WHAT IS THE GOSPEL?

Since the Lord here authorized his disciples to "Preach the gospel", we may raise the question: what is the gospel? The word "gospel" means good news, or good, or glad tidings. When Jesus was born into the world the angel of the Lord said unto the shepherds watching their flocks by night, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Lk. 2:10-11.) We may say that the whole story of Jesus and his wonderful love for us is good news, or gospel. In the broad sense, therefore, the gospel includes the whole system of New Testament truth. Paul speaks of "The word of the truth of the gospel." (Col. 1:5.) To the Ephesians, he said, "In whom ye also trusted, after that he heard the word of truth, the gospel of your salvation." (Eph. 1:13.) This "word of truth" is the whole of the New Testament teaching. "The law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17.) In this broad sense, the gospel may be preached unto the church, as well as to the world. Paul wrote the church at Corinth, (1 Cor. 1:1-2), and said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

THE FACTS OF THE GOSPEL

According to the foregoing quotation, the facts of the gospel includes the following three cardinal points: (1) "Christ died for our sins according to the scriptures." (2) "And that he was buried." (3) "And that he rose again the third day according to the scriptures." (1 Cor. 15:3-4.)

We may call this the gospel in fact, for the gospel had been in promise in Old Testament times. Paul says he was, "Separated unto the



GUS NICHOLS

gospel of God, (which He had promised afore by His prophets in the holy scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:1-4.) Yes, this gospel was "Promised afore by his prophets in the holy scriptures." In this sense the gospel was "Preached unto Abraham, saying, In thy seed shall all nations be blessed." (Gal. 3:8.) This was future tense, and included Christ in promise. (v. 16.)

DURING THE PERSONAL MINISTRY

During the personal ministry of Jesus, before the cross, the gospel was preached in preparation and in promise, and not as an accomplished fact. For Christ had not yet died, been buried and raised from the dead, which, we have seen, are the facts of the gospel. (1 Cor. 15:3-4.) The gospel in fact could not have been preached before the cross. John, Christ, the twelve and the seventy did preach the gospel of the soon-coming kingdom. Mat. 3:1-2; 4:17; Mk. 1:15; Mt. 10:5-7; Lk. 10:9, 11. But no man was even permitted to preach Christ at that time, for his gospel was not yet a fact—he had not yet died, been buried and raised yet. During that time Jesus forbade his disciples to preach him to the people. "Then charged He his disciples that they should tell no man that He was Jesus the Christ." (Mat. 16:20.) They were to stick to their message that the kingdom was "At hand". (Mat. 3:2; 4:17; 10:7.) Even when the great commission was given after the cross, they were not allowed to begin preaching its message immediately, but He said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:46-49.)

BEGAN ON PENTECOST, ACTS 2

The first full and complete gospel of Christ was preached on Pentecost, Acts 2. They then for the first time preached the facts of the gospel, the death, burial and resurrection of Christ. And when people believed this gospel in fact, and wanted to know how to be saved Peter, one of the apostles, 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 2:36-38.) He was here preaching the facts, commands and promises of this gospel, just as it should be preached unto the end of the world.

HAS COMMANDS TO BE OBEYED

While the facts of the gospel are to be believed, the gospel has commands to be obeyed. In the commission Jesus said, "He that believeth (the gospel) and is baptized shall be saved; but he that believeth not (the gospel preached unto him) shall be damned." (Mk. 16:16.) The gospel must be obeyed as well as be believed. Paul said, "But they have not all obeyed the gospel." (Rom. 10:16.) Peter asks the question, "What shall be the end of them that obey not the gospel?" (1 Pet. 4:17.) Paul says that when Jesus comes again he will be, "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9.) From the foregoing scriptures we learn that the gospel must be believed and obeyed.

(1) Be believed—as preached by the apostles—its facts must be accepted with all the heart, and its facts are that Christ died for our sins, was buried and raised, and all according to the scriptures. (1 Cor. 15:3-4; Mk. 16:15-16.)

(2) Its commands must be obeyed, that is, those who believe the facts of the gospel must repent and be baptized in the name of Christ for the remission of sins. (Acts 2:36-38, 41; Acts 8:12; 18:8; 22:16.)

(3) Then they receive the promises of the gospel—salvation, or remission of sins, and the gift of the Holy Spirit. (Mk. 16:15-16; Acts 2:38; 22:16; 5:32.) Finally the promise of everlasting life is unto the faithful. (Tit. 1:2; 1 Jn. 2:25; 1 Tim. 6:12; Mk. 10:30.) Of course, there are also in the gospel many other "exceeding great and precious promises" by which we are made partakers of the divine nature. (2 Pet. 1:4.)

(4) But there are also the penalties, or threatenings and warnings of the gospel. Any law without a penalty is sure to be a failure. And this is also true of the law of the Spirit of life in Christ

Jesus, or the gospel of Christ. But it says, "He that believeth not shall be damned." (Mk. 16:16.) It says, "Except ye repent, ye shall all likewise perish." (Lk. 13:3.) It says, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (Jn. 3:5.) It says, "Taking vengeance on them . . . that obey not the gospel." (2 Thes. 1:7-9.) It says, those who obey not the truth will have rendered unto them, "Indignation and wrath, tribulation and anguish." (Rom. 2:4-11.)

Please let me exhort you, the reading audience, to believe and obey the gospel, then rejoice in its promises.

Brotherly Love

F. T. HAMILTON

Some 230 times in the so-called Authorized Version of the Bible the word love in some form is found and is translated from two Greek words in all its forms. From the one Greek word found most often I have selected the six passages that deal with the subject. These will be put in parentheses.

BROTHERLY LOVE IS THE SECOND OF THE TWO GREATEST COMMANDMENTS: Jesus says, "There is none other commandment greater than these." (Mark 12:31.) And this commandment is, "Thou shalt love thy neighbor as thyself." The neighbor is the one you can help in time of need, Luke 10:25-37, and if we love him as we would ourselves, we will "nourish" and "cherish" him, Eph. 5:29.

WE ARE TO LOVE ONE ANOTHER, AS CHRIST LOVED US: This is Christ's command, so we must do it, and by doing it men will know that we are the disciples of Jesus. (John 13:34, 35.) But how great was Christ's love for his disciples? He laid down his life for them, and he says there is no greater love than this. (John 15:12, 13.) The great agony of Christ's awful death is pictured in the last part of the Gospels—Matthew, Mark, Luke and John. Is our love for our brethren great enough to give our lives for them if necessary?

LOVE IS GREATER THAN FAITH AND HOPE: In this passage (1 Cor. 13:13.) the word is charity in the Authorized or King James Version, but it is love in all later English versions. We cannot come to God without faith (Heb. 11:6.), and we cannot be saved by grace without it (Eph. 2:8.) And yet love is greater than such faith! Hope is a great steadying anchor reaching into heaven to hold us in the ocean of the storm of life (Heb. 6:18, 19.0; it promises a glorious eternal life as an inheritance (Tit. 3:7; 1 Pet. 1:3, 4.) and yet love is greater than such hope!

LOVE IS GREATER THAN THE TRAITS IT BINDS TOGETHER into perfect Christian character because it is "above" them (Col. 3:12-14.) These beautiful traits are a heart of compassion, kindness, lowliness, meekness, longsuffering, forbearance and forgiveness as Christ forgave the Colossian brethren. The list of their terrible sins is given in Col. 3:5-9. So Christ forgave much. Will we be as forgiving? In fact, love is above all things and will cover a multitude of sins. (1 Pet. 4:8.) To cover these many sins is to forgive them, Psalm 32:1! Again, the word is charity in the A. V., but it is love in all later English translations, in the two references in parentheses.

FINALLY, GOD IS LOVE: But because God is a person, Heb. 1:3 (A. V.), he is metaphorically called love (1 John 4:8, 16.) for it permeates his whole character. God is certainly the greatest being, so love of which God consists is therefore the greatest Bible theme, and is the greatest Christian attribute! To preach it is to preach the greatest Bible subject, and to practice it is to practice the greatest Christian trait, encompassing all other Christian traits! Without such brotherly love we do not know God, 1 John 4:8-12; we are strangers to him.

MINISTER'S MONTHLY
July 1960

Benevolence In The Heart

By FLAVIL H. NICHOLS

The heart of man is the seat of his intellect, volition, and emotions. Man's heart is the source or fountain of all his actions. (Prov. 23:7). Man must, therefore, guard well his heart. (Prov. 4:23). Satan tries to fill man's heart to lie, (Acts 5:3) or to do other sinful things. Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). When one's "heart is not right in the sight of God" (Acts 8:21), wickedness in life will be the result.

RIGHTEOUSNESS in life also stems from, or comes out of, one's heart. Israel was required to "Fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart . . ." (Deut. 10:12). To be acceptable, obedience must come from the heart. "The Lord thy God hath commanded thee to do these statutes and judgments: Thou shalt therefore keep and do them with all thine heart." (Deut. 26:16). "Blessed are they . . . that seek him with the whole heart." (Ps. 119:2). Paul said the Romans "obeyed from the heart that form of doctrine delivered to them . . ." (Rom. 6:17).

GOD KNOWS OUR HEARTS

Solomon praised God, saying, "For thou, even thou only, knowest the hearts of all the children of men." (1 Kings 8:39) Although God said, "I, the Lord search the heart" (Jer. 17:10), the "ancients of the house of Israel" sought to excuse their idolatry, saying, "The Lord seeth us not." (Ezek. 8:12). But God affirmed, "I know the things that come into your mind, every one of them." (Ezek. 11:5). Jesus said, "Ye are they which justify yourselves before men; but God knoweth your hearts." (Lk. 16:15). Aware of this truth, the apostles addressed God thus: "Thou, Lord, which knowest the hearts of all men . . ." (Acts 1:25). Since "all things are naked and opened unto the eyes of him with whom we have to do," (Heb. 4:13), indeed he knoweth the secrets of men. (Ps. 44:21), and "searcheth all hearts, and understandeth all the imaginations of the thoughts." (1 Chron. 28:9). Hence God can, and will, righteously "judge the secrets of men by Jesus Christ." (Rom. 2:16; cf. Eccl. 12:13-14).

MAN RESPONSIBLE

Each person is responsible for the condition of his own heart. (Prov. 4:23). "The plans of the heart belong to man." (Pro. 16:1 ASV). David urged his son, Solomon, to know thou the God of thy father, and serve him with a perfect heart and with a willing mind." (1 Chron. 28:9). Solomon's son, Rehoboam, "did evil, because he prepared not his heart to seek the Lord." (2 Chron. 12:14). He evidently was responsible for the condition of his heart. "Make you a new heart and a new spirit; for why will ye die, O house of Israel?" (Ezek. 18:31). Thus, the condition of Israel's heart depended upon their own concern and actions. This is also true of us today. (Heb. 3:7-8).

"BENEVOLENCE" DEFINED

Our English word "benevolence" is derived from the Latin BENE, which means "Well" (from the Latin BONUS, "good"), plus VOLENS, the present participle of VOLO, "I will," or "I wish." "BENEVOLENCE.. means: (1). The disposition to do good; good will; charitableness; love of mankind, accompanied with a desire to promote man's happiness. (2). An act of kindness done; good done; charity given. (3) Favorable regard; affection or good will toward an individual. NOW RARE. (G & C. Merriam's NEW INTERNATIONAL DICTIONARY, 2nd Ed., 1961).

BENEVOLENCE REQUIRED

God's "good pleasure" (Gr. UDOKIA, Eph. 1:5, 9; Phil. 2:13; 2 Thess. 1:11) toward man prompted the gift of his Son. (Jn. 3:16). Heaven's "good will toward men" (Lk. 2:14) should beget in us "good will" as we serve God. (Phil. 1:15). In his heart the apostle Paul wished only good . . . the best for Israel. (Rom. 10:1). In the New Testament the Greek word EUNOIA (Benevolence or "good will") occurs twice. Paul wrote, "Let the husband render unto the wife due

BENEVOLENCE." (1 Cor. 7:3). While the American Standard, following the best MSS., says "her due", (a euphemism for marital duty), many other passages require the husband to be disposed to promote the happiness and welfare of his wife. (Eph. 5:25-33; Col. 3:19). He should indeed be kind, considerate, charitable, and unselfish toward her, above all others. EUNOIA is translated "good will" in Eph. 6:7, and is defined to mean; "to wish (one) well; to be well-disposed, of a peaceable spirit." (Thayer's GREEK English Lexicon, P 260).

GOD REQUIRES "BENEVOLENCE"

Some have imagined that the Old Testament did not regulate the heart; but this is erroneous. (See Lev. 19:17; Prov. 6:25). Good will in the heart was and is required for foe, as well as for friend. "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." (Prov. 24:17). Good will, ("benevolence") toward an enemy makes us "feed him" (Rom. 12:20) . . . and prevents putting poison in the food supplied! Jesus demands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:4-45).

Soon after they left Egypt, God commanded Israel, "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother . . . Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him." (Deut. 15:7-10). "It shall not seem hard unto thee . . ." V. 18, shows that there was required in their hearts genuine "good will" or "benevolence." So important was this principle that God said, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." (Psa. 41:1). He warned, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3:27). He promised, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Isaiah 59:10).

God has always required the proper spirit back of acceptable service. At Mount Sinai "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: Of every man that giveth it willingly with his heart ye shall take my offering." (Ex. 25:1-2) Moses said, "Whosoever is of a willing heart, let him bring it, and offering of the Lord." (Ex. 35:5) "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering . . ." (Verse 21) "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring . . ." (Verse 29). Since this was written "for our learning" (Rom. 15:4), we must realize that a willing heart is essential to acceptable service. There must be reverence and godly fear (Heb. 12:28) toward God, and "good will" toward man. (Eph. 6:7). One who shows mercy must do so "with cheerfulness" (Rom. 12:8).

A NEW TESTAMENT EXAMPLE

At Antioch, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." (Acts 11:29). Their will or volition was exercised, for they "determined" to send this relief—and then SENT what they voluntarily purposed to do. (V. 30). Their response to the needs of their brethren (Acts 11:27-30) manifested the "benevolence" in their hearts.

The Macedonians also had "good will" (benevolence) in their hearts, for Paul wrote: "It hath PLEASED them of Macedonia" (Rom. 15:26) to send also. Without "benevolence" in the heart, such giving would bring the giver no pleasure; but Paul reiterates, "It hath pleased them verily . . ." (V 27). Without the proper spirit of love and good will, to bestow "all" his goods to feed the poor will profit one "nothing". (1 Cor.

13:3).

This benevolence (disposition to go good" or love of mankind, accompanied with a desire to promote men's happiness") is the very secret of liberality. The Macedonian Christians "were willing of themselves" (2 Cor. 8:3) and besought Paul "with much entreaty" (V. 4) to accept their gift, which was more than God required or Paul expected of them. Such gifts are a "proof of your love" (2 Cor. 8:24) . . . and ascend as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4:18).

GOOD WILL IS REQUIRED

"Benevolence" in the heart does something wonderful to the GIVER! "He that hath mercy on the poor, happy is he." (Prov. 14:21; cf. Acts 20:35). "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." (Prov. 19:17). "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that you have ministered to the saints, and do minister." (Heb. 6:10). "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16). When we give, it must be our heart's desire to "honor the Lord" with our substance (Prov. 3:9), and not to make a display before men. (Matt. 6:1-4). Even a cup of cold water brings a reward (Matt. 10:42) When shared with a "benevolence in the heart."

"GOOD WILL" TOWARD WHOM?

Even the heathen Gentile provided "for his own" and especially for those of his own household (1 Tim. 5:8). Jesus asked, "If ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same?" (Matt. 5:46-47). Christians are to "do good unto all men," and not only to "them who are of the household of faith." (Gal. 6:10; 2 Cor. 9:12-13). The church, as well as individuals (1 Cor. 16:15) may help the "saints" . . . but this does not mean saints ONLY in either case. Peter commands Christians to "honor all men." (1 Pet. 2:17). This shows that we must have in our hearts "good will" or "benevolence" toward all people, regardless of race. John wrote, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

Let each Christian resolve that he will begin NOW to grow more mature in his love for all mankind. "Benevolence in the heart" is simply "good will toward men" (Luke 2:14).

He Poured It On Them

The preacher had just concluded a sermon on the sin of swearing. He had stated several times that he knew that one of his hearers was guilty. The sermon ended. The worshippers one by one filed out the door. The first to go was a woman never suspected of using foul language. With a red and angry face, she exclaimed, "I'll never darken this door a gain!" Another said to the astonished preacher, "Well, Brother, if I had known you were near last week, I would have been more careful of my language." A third remarked angrily, "I was never so embarrassed in all my life." Then came the one the preacher had in mind. With an innocent smile, he said, "Brother, that was a GOOD sermon. You certainly poured it on them today!"

Church
Trion, Georgia

Have You Quit The Church?

Someone called to inquire if he wanted his name listed in the new church directory as a member, or had he QUIT?

"No, I haven't quit the church; I just haven't been coming to the services," was his reply.

It may be to the point to ask, "If I want to quit the church, just what would I have to do in addition to QUIT COMING to the services?"

Remember that the word translated "church" is at times rendered "assembly" or congregation. If I willingly do forsake the assemblies of the congregation, haven't I quit the church?? If not, why not??

Admissions Of Evolutionists

JOHN WADDEY

Evolution is a "faith", not a fact. When men refuse to have God in their knowledge, God gives them up to a reprobate mind. (Rom. 1:28.) When men exchange the truth of God for a lie, they worship and serve the creature rather than the Creator. (Rom. 1:25.)

1. HENRY FAIRFIELD OSBORN said, "In truth, from the period of the earliest stages of Greek thought man has been eager to discover some natural cause of evolution, and to abandon the idea of supernatural intervention in the order of nature." (THE ORIGIN AND EVOLUTION OF LIFE, page IX.)

2. H. S. SHELTON wrote, "I must, therefore, say quite bluntly that I regard the hypothesis of special creation as too foolish for serious consideration." (IS EVOLUTION PROVEN?, page 137.)

3. A. L. KROEBER, at the Darwin Centennial said, "Overwhelmingly, biologists had been accepting evolution because there was nothing else for them to do; but they had not proved it to their own satisfaction". (Sol. Tax, Editor, EVOLUTION OF MAN, page 2.)

4. RICHARD GOLDSCHMIDT: "Darwin's theory of natural selection has never had any proof except from A PRIORI considerations, yet it has been universally accepted . . ." (THE MATERIAL BASIS OF EVOLUTION, pages 211-212.)

5. THOMAS DWIGHT has exposed the dissimulation of the Evolutionary Brotherhood, "The tyranny of the ZEITGEIST in the matter is overwhelming to a degree of which outsiders have no idea, not only does it influence (as I must admit that it does in my own case) our manners of thinking, but there is the oppression as in the days of the 'terror'. How very few of the leaders of science dare tell the truth concerning their own state of mind! How many feel themselves forced in public to do a lip service to a cult they do not believe in!" (THOUGHTS OF A CATHOLIC ANATOMIST, page 20-21.)

Only Truth can make man free, John 8:32. God's Word is Truth, John 17:17. Evolutionists have not established the truth of their theory.

EVOLUTION, FACT OR FAITH?

If evolution were an established fact, every intelligent person would concede it. If it is but a philosophic faith, it must be measured against other faiths, such as creation. Then it becomes a question of which faith is most reasonable.

In many areas evolutionists have virtually won the contest by default of believers in Creation.

Evolutionists admit they have not proven their case.

6. WILLIAM L. STRAUS JR.: "I wish to emphasize that I am under no illusion that the theory of human ancestry I favor at the present time, can in anyway be regarded as proven". (QUARTERLY REVIEW OF BIOLOGY, Sept. 1949, page 220.)

7. WILLIAM BATESON: "Meanwhile, though our faith in evolution stands unshaken we have no acceptable account of the origin of the species". (WILLIAM BATESON, F.R.S. NATURALIST, page 391.)

8. EMANUEL RADL: "It is true that the theory (of evolution, J.W.) has not received any clinching proof". (HISTORY OF BIOLOGICAL THEORIES, page V-VI.)

9. RELIS B. BROWN: "The piecing together of the evolution story is comparable to the reconstruction of an atom bombed metropolitan telephone exchange by a child who has only seen a few telephone receivers". (BIOLOGY, 2nd Edition, page 531.)

10. LOUIS T. MORE plainly stated the case, "The more one studies palaeontology, the more

certain one becomes that evolution is based on faith alone." (THE DOGMA OF EVOLUTION, page 160.)

11. DARWIN CONFESSED, ". . . I never feel surprised at any one sticking to the belief of immutability (opposite of evolution, J. W.) . . . I remember too well my endless oscillations of doubt and difficulty". (LIFE AND LETTERS, Vol. II, pages 210-211.)

Christians reject the unproven faith of evolution for faith in the Living God, the Creator of heaven and earth, Gen. 1:1.

(The above quotes are from, WHY SCIENTISTS ACCEPT EVOLUTION, by R. T. Clark and J. D. Bales.)

JOHN WADDEY

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"It Is Budget- Making Time"

REUEL LEMMONS,

EDITOR - FIRM FOUNDATION

A budget is simply an estimate of probable income and expenditure for the coming year, with consideration given for maintaining a proper balance between the totals. No one need shy away from the word "budget" as it is a perfectly good word. And the practice of having one is perfectly good practice.

The Lord said a man ought not to build a house without first counting the cost, and that a general ought not to go against an army without considering whether he could do it. Surely a group of brethren could see the sense in planning the work of the Lord in advance.

And that is one of the best things about a budget. It causes people to plan ahead of time. It causes the church to lay out certain work to do and it causes individuals to purpose in their hearts what they will give to support that work.

It will be agreed that far too much of the Lord's work has been attempted without planning. In a sort of helter-skelter, hit-or-miss fashion we have in too many instances gone about the greatest task on earth-that of saving souls. Brethren need to set themselves some goals-this we will accomplish during the next year, the Lord willing! The setting of a goal is half the battle. People work with purpose when they make their plans well. We would not have so much lost motion, and certainly not have so much do-nothingness if all brethren spent time making plans. Most of our plans cost money. Without plans, and at least some knowledge of what it will cost to carry them out, it is easy for churches to find themselves in financial straits. If the members of the church know that some plans have been made, and know what those plans are, and how much money it will take to carry them out, they will usually provide this amount.

The congregation has every right to expect of its elders and deacons a good, clear-cut program of work. And the elders and deacons have every right to expect the congregation whole-hearted support of any good program of work. Not every man's desire can be incorporated in a church budget. And such incorporation ought not to be the consideration charged by any Christian for his support of the budget.

There are several ways by which elders and deacons can ascertain the extent to which the Christians will support a given set of plans. By far the most accurate is the signing of "purpose" or "pledge" cards. (Some of us are allergic to that word "pledge", and so we call it "PURPOSE" cards.) By either name it simply represents the willingness of an individual to let his own elders and deacons know the extent to which they can depend upon him to help them carry out their plans. And he ought to be dependable.

We have always thought that if God Almighty could make a pledge to Noah and sign it with a rainbow-that which was so good in God could not be sin in man. Brethren need not be afraid to sign a pledge card. And when we get our giving up to where we are not ashamed of it, we won't.

We have come a long way the past few years in

the field of planned budgets and planned giving. But we still have a long way to go. If the congregation with which you worship has not made some definite plans as to what it will try to accomplish next year-look at the calendar. It's later than you think.

"Almost Persuaded"

Agrippa was almost persuaded (Acts 26:28.) Many people today are in a similar condition. Some have been reared in a home in which the Bible teaching was received, and they hope someday to obey it. Many be the arguments some have made deeply conscious of their sins. Others by solemnity have been brought to feel a need for religion. Yet the step is never taken that brings them to Christ. Why???

Some love sin, often a sin that they know would have to be abandoned to come to the Lord. Thus they wait hoping that some day the sin will depart.

Others are so attached to things that are not themselves sinful, but which take so much time, money and effort that no place is found for Christ. Thus they wait hoping that some day these things will not be so demanding. Why???

Others are ashamed to admit that they have inclinations toward religion. Their friends and associates might not approve a Christlike life. Thus they wait, hoping that their companions will change their attitudes toward religion.

Many people don't want to be under the obligations and restraints of Christianity. Christ demands commitment, but they choose to direct their own lives. Thus they wait, hoping that some day Christ will not be so demanding.

They are almost persuaded, and so they wait. Yes they wait.....but in vain.

Selected.

"It's Embarrassing And Unnatural"

Rare indeed would be the preacher who has not been asked, "Why is it wrong to dance?" The answer many times is discarded as just so much preacher-talk. It is doubtful that any preacher could give a more vivid description of what is wrong than the following:

"The touching dances are too intimate. I don't like to dance close to anyone except my husband. It's embarrassing and unnatural to suddenly find yourself in the embrace of someone you don't love."

Sounds like some old fashioned puritan completely out of step with modern morality, doesn't it? Who said it? Barbra Streisand (THIS WEEK MAGAZINE, February 6, 1966, page 2), a well-known singer and actress on Broadway, television, and the movies.

-THE 20th CENTURY CHRISTIAN

Training Class

FRIDAY NIGHT TRAINING CLASS
SIXTH AVE. CHURCH OF CHRIST
JASPER, ALABAMA. SIX MONTHS
COURSE OF STUDY-7:00 P. M.
NO TUITION OR COST.
(GUS NICHOLS, TEACHER.)

Short Poem

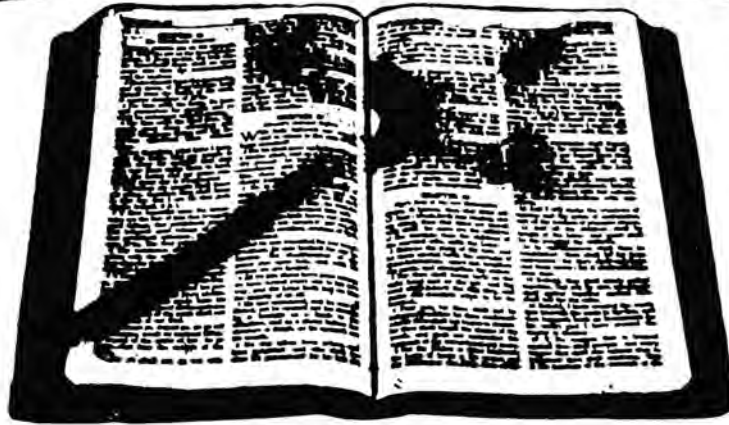
The cry of earth's anguish went up unto God--Lord, take away pain--

The shadow that darkens the world Thou hast made. The close-coiling chain

That strangles the heart, the burden that weighs On the wings that would soar--

Lord, take away pain from the world Thou hast made-- That it love Thee the more.'

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 Bible Doctrine of Hell No.1

Our nation is beset by a multitude of exceedingly critical problems. Homes are hitting the rocks of matrimonial disaster at the rate of one out of every three to four. Without exception every crime release report continues to focus attention upon the highly accelerated rise of law violations in this "land of the free and the home of the brave." Crime is increasing many times more rapidly than is our population. Demonstrations are now common throughout the nation. Dozens of college campuses face riots, violence and a general wave of disruptive practices to the orderly structure of academic processes. Multitudes preach the damnable doctrine that Biblical morality is out dated and that "situation ethics" should become the accepted norm today. We now have millions of Americans who have a permanent case of the "GIVE ME" disease. They loaf by day, loiter by night and clamor for free housing, free food, free clothing and plenty of spending money for the luxurious extras of life. Spineless governmental leaders join the chorus of these "NO WORK, BUT WELL FED GROUP" and legislate their desires into reality. Concerned individuals in our nation are asking why these things exist and what is the solution. Let's honestly face some stark and realistic facts that are clearly discernible.



ROBERT R. TAYLOR JR.

Millions have been told from elementary school through college graduation that humanity does not enjoy a divine origin but that organic evolution is responsible for our being. Thus a "collision of atoms" becomes our Maker and chance our Originator with Jehovah God and the Genesis account being relegated to oblivion. For the last few decades millions of religious people have been listening to infidels in their pulpits who formerly denied a passage here and there but of late have begun to reject the entire scope of Biblical inspiration. Thus man is deprived of his only infallible guide in the religious and spiritual realm. Religious leaders have forsaken the spiritual aspects of the gospel, rejected the idea of another life and have accepted a social gospel only. According to them there is no hell to fear, no heaven to gain and therefore no incentive to live a circumspect life in preparation for a returning Jesus for there will be no descending Jesus according to their religious brand of Satanic infidelity. Young people are being told that "sex is fun" and should be available within a pre-marital

framework if they so choose. Leaders in education and even some religious leaders are proclaiming such to the gullible youth of our time. (Rev. 21:8; Heb. 13:1-4.) Does anyone really wonder about the WHY of our critical problems? Things men have outlawed have become opened doors which allow moral depravity a full and easy entrance. We had better be getting back to the preaching of great Bible fundamentals and to the practice of the old Jerusalem gospel. Hence our continuing emphasis upon "The Bible Doctrine of Final Things."

UNBELIEF TOWARD HELL

Perhaps no generation of people has been less scared of hell than ours. Felix of Paul's time was an extremely wicked man but Paul scared him as he talked of righteousness, temperance and judgment with its coming terrors. (Acts 24:25.) Multitudes in our day see no terror in hell. They can hear a sermon on it and remain perfectly content to stay unbelievers. The writer recently preached on hell and left no stone unturned in attempting to describe the horrible nature thereof. Certain young people in the audience even laughed and whispered as the invitation song was sung. We once preached a sermon on hell and a young married woman responded and desired to put on Christ. She was shedding tears and sobbing over past sins as she made the good confession with a trembling voice. A group of young men present for that service found this highly amusing and laughed as she made the good confession. It is highly tragic when people find the theme of hell a laughable matter and treat a trembling sinner's confession with amusement.

The Bible's emphasis on hell is largely an ignored subject today. It is discarded in many religious circles today because religious leaders themselves no longer accept the reality of eternal punishment. (Mt. 25:41, 46.) In his book WHY I AM A MEMBER OF THE CHURCH OF CHRIST Brother Leroy Brownlow quotes from Brother L. R. Wilson about the beliefs of some 700 denominational preachers. This article was written by Brother Wilson in 1942 and appeared on the pages of the FIRM FOUNDATION. Of these 700 preachers 34 per cent (238) rejected the idea of future punishment for the wicked. Twenty years later a widely publicized survey was made by Louis Harris and Associates of what young ministerial students in several leading Protestant seminaries thought about religion. Of those surveyed 71 per cent rejected both heaven and hell. Another survey made among ministerial students released the alarming figures that only 1 per cent accepted a belief in a real heaven and hell. Look at the inroads Satan has made among certain religious leaders in less than three decades. If such continues, what will the three remaining decades of this century produce in the way of religious infidelity? The very contemplation of such makes

us shudder!

In twenty years of preaching we have frequently spoken on this subject. We have often written about this theme. Many brethren still want the whole truth on this and all other subjects. Some however would be content if we never preached on hell again. A religion void of any mention of hell would be fine with them. A strong sermon on hell is not intended to be a soothing sermon to the listless church member. Such is not meant to confirm his deep-seated lukewarmness. A preacher's job is to comfort the afflicted and to afflict the comfortable. Sermons on this subject are designed to reach this latter group. However, those who resist a real change to fervent discipleship may deeply resent the presentation of these burning truths about hell's reality, nature and the surety of their kind going there.

In the unfolding of these lessons we shall write of the reality of hell, its horrible nature, the abominable inhabitants destined for the place and how such a horrible destination can be avoided.

(To be continued)

"Dancing"

JOHN WADDEY

Recreation is a vital part of every being's life. We need activity to revitalize worn and tired minds and bodies. As children of God we want to do only those things that please Him. Since social dancing is one of the most popular pastimes of Americans, especially for high school and college age, we should examine it and determine its moral quality, before we engage in it.

Historically, churches of Christ, their preachers and elders, have opposed dancing. It would be good for us to know why as Christians we should not dance. It is because of SCRIPTURAL OBJECTIONS that we abstain, and not just because some "old fogeys" don't want the younger people to have fun. The following are some Scriptural objections to dancing. Any one of them is enough to convince the sincere Christian that he should not dance.

I. DANCING IS OFTEN REVELLING. In Gal. 5:19 Paul labels revelling as a work of the flesh, or sin, and participation in it will keep one from heaven. What is revelling? It is defined as noisy, boisterous, merry-making, carousing, cutting loose. Would anyone deny that the latest dance fads are revelling in the fullest sense of the word?

II. DANCING IS LASCIVIOUSNESS. Gal. 5:19. This word is defined as wanton, lewd, lustful, tending to produce lewd emotions. In this connection Jesus said, "Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The

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WORDS of TRUTH

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The Sin Of Factionalism

GUS NICHOLS

Before we read God's warning against the awful sin of "Factions, divisions, parties" and such like, let us answer the question as to what is a fraction? In defining the Greek word translated "Fractions", THAYER'S GREEK-ENGLISH LEXICON SAYS, "under No. 4" A body of men separating themselves from others and following their own tenets, (a sect or party)".



GUS NICHOLS

Webster defines "FACTION" as, "1. A party, combination, or clique within a state, party, or the like—generally with the suggestion of contentiousness, self-seeking, or recklessness of the common good. 2. Party spirit; also dissension."

IS A WORK OF THE FLESH

Paul wrote the Galatians, "Now the works of the flesh are manifest, which are these: Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, riots, factions, divisions, parties, envyings, drunkenness, revelings, and such like: of the which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21, Am. Std. Ver.) Now note, please that here we have "FRACTIONS, DIVISIONS, PARTIES", linked up with such other sins as "ENMITIES, STRIFE, JEALOUSIES" . . . Such things result in "Fractions, divisions, parties". And Paul says, after mentioning such things, "I forewarn you" . . . that they who practice such things shall not inherit the kingdom of God." (Gal. 5:19-21.) They are in the same list with "Fornication", "Idolatry", and "Drunkenness", etc.

OFTEN MISGUIDED SOULS

There have always been misguided souls who speak "Perverse things to draw away disciples after them." (Acts 20:30.) They "Enter in among you, not sparing the flock." (Acts 20:29.) Some of them "Pervert the gospel of Christ", and are condemned therefor. (Gal. 1:6-9.) They "By good words and fair speeches deceive the hearts of the simple." (Rom. 16:17-18.) They thus "Cause divisions and offences" . . . "contrary to the doctrine" of Christ. (Rom. 16:17-18.)

MUST ABIDE IN DOCTRINE

One must abide in the doctrine of Christ in order to be saved. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ hath both the Father and the Son." (2Jn.9.) All division is either contrary to the teaching of this "doctrine" . . . or it is a perversion of both,

The doctrine of Christ contains two kinds of authority, specific and generic. Specific law must be strictly obeyed, without addition, substitution or subtraction. We must always do the very THING commanded and SPECIFIED.

But under generic commands, we are given a choice or option as to how to do the things specified. The command to "Teach" is specific as to the thing to be done, but it is at the same time generic as to how to do the thing commanded. We have liberty as to the method we may choose and decide is expedient to us. We may have and use visual aids, or not use them, but we have the right to make a law that such must be used, nor that they must NOT be used. Under such a generic command, we must leave others that same liberty which God left them under the silence of his work as to means and methods authorized in general terms. The command to do a thing authorized the thing commanded, but under the silence of the Bible, it also authorizes the method or way to do the thing which will be most expedient. We must all unite in doing the thing called "Teaching". (Mat. 28:18-20.) And since no certain and exclusive method of teaching is commanded, and we cannot do what is commanded without using some way or method, it follows that we are at liberty to use such methods, etc. as will get the thing done which is commanded. Hence, we may or may not use Bible classes in our congregations on the Lord's day, either before, or after the regular God-appointed worship of that day. We may, or may not use song books, tuning forks, blackboards, charts, slides, etc. in teaching.

NO CONFUSION NECESSARY

There is no ground here for any necessary confusion among the true children of God—the Lord's sheep. Of course, the devil's goats will have trouble any way. Paul says for us all to speak the same thing and be of the same judgement. (1Cor. 1:10.) Even in matters of human Judgment we can be "perfectly joined together." Just follow after the things which make for peace. (Rom. 14:19.) Yes, peace upon the principles of divine truth. But in matters of opinion, work together and still be united. There is no need for divisions, factions and parties among us.

LOVE IS MUCH NEEDED

Each is to love all others and seek their salvation and eternal welfare. (Mt. 22:37-41.) In 1 Cor. 13 we have a wonderful picture of what love can and will do. It is one of the magic words of the gospel. It works wonders.

"Games That People Play"

By EARL BARNETT

Most Americans today are sports oriented. It is not uncommon for youngsters as well as aged men and women, to know the names of athletes, team ratings, individual abilities, and sometimes even details of their personal lives. Housewives are frequently as interested in football, baseball or automobile racing as their husbands, and more often than not, accompany them to the stadiums, ball parks and race tracks; or share the living room to watch such contests on television.

CONTROLLED BY RULES

In each athletic contest it is necessary to have rules, officials-judges or umpires-to enforce the regulations. No athletic contest can exist without rules that specifically give the conditions in which the game is to progress. In the interest of fair play and sportsmanship, every possible infraction of the rules has a pre-determined penalty, and it is understood that everybody accepts these rules without question. It is also assumed that each participant will study the rules, since ignorance will not be excused.

RULES IN RELIGION

Perhaps we who are the proponents of the restoration plea are overlooking a basic component of the American consciousness which we could use to a great advantage. Comparable to our own, the New Testament world had a tremendous interest in the athletic events of the day. The apostle Paul, recognizing this fact, did not hesitate to use this interest to teach one of the most important lessons

found in the Scriptures. "If a man contend in the games he is not crowned, except he strive lawfully." II Tim. 2:5.)

Someone has said, "It matters not if you won or lost, it's how well you played the game." Yet today we find a strange inconsistency in our peoples' minds, for while they demand each athletic event be won or lost with strict adherence to the rules, they completely disregard the rules that govern the most important race of all, i.e., THE CHRISTIAN RACE. This race is for a crown incorruptible, yet in spite of its imperishable goal, many think the game is to be played according to man's conscience and the dictates of his own heart.

NO NONESSENTIAL RULES

It matters not how devoted to football a Bart Starr, Unitas or Namath may be, he is not given immunity from any rule. Any sport fan would immediately reject a double set of rules, one for the devotee, another for the less sincere. Yet in religion, some demand that they be exempt from repentance, confession or baptism, simply on the grounds of their sincerity and devotion. (Jn. 3:5; Mt. 28:18-20; Mk. 16:15-16; Acts 2:37.)

The denominational evil is written off by most people saying that there are many different ways to run the race that is set before us. (Heb. 12:1-2; 2 Tim. 2:1-5.) Are there over three-hundred ways to play football?? No! There is only one way to play. Using the current rule book, the game is clearly described and detailed rules and regulations are given. What sort of game could you have with three-hundred different sets of rules?? Or if the interpretation of one set was so generic as not to specify how the ball was to be moved across the goal, what would keep the opposing team from transporting the ball in a Sherman tank? The rules, however, are quite specific and if the game is to have any meaning the rules must be strictly enforced.

SAME RULE BOOK

It is also necessary that everyone use the same rule book. No one is permitted to make up his own rules to supplant the official rules. If someone were to use a home made rule, it would be immediately branded as illegal and the authority of the official rule book would be asserted. This is equally true in religion, for we have the official rule book given to us from Supreme Authority on High. (II Tim. 3:16-17; II Pet. 1:3; Phil 3:16.)

Does it really seem logical that God would give so many different and contradictory rules to govern man's race for the incorruptible crown??

HOW TO SCORE

In the game of baseball, first, second, third and home plate may be illustrative of the plan of salvation, i.e., faith, repentance, confession, baptism. What if a play suddenly decided to run to third instead of first after he hit the ball, can he score?? It's the same distance from homeplate to either first or third, why can't he choose his own direction to travel? Another example, if he runs to first and refuses to go further yet insists that he has scored, has he in fact scored??

The lessons and implications of this illustration are too simple to pursue without insulting your intelligence. In religion, we have the rule book, we have the way to run the Christian race, and any deviation from this set of rules has consequential penalties. Since the Scriptures use an athletic event as an illustration of this principal, and the American public is oriented to sports, as much, as they are, will God now justly condemn every infraction and withhold the imperishable crown from every participant who is either ignorant of, or displays contempt for, the rules He has so clearly stated?

The way of a man is not in himself: it is not in man that walketh to direct his own steps. (Jer. 10:23.) The steps of a good man are ordered by the Lord. (Ps. 37:23.) And the orders are in the Bible.

More Like Jesus

spiritual giants of the past and present inspire us to better things. Past decades have been palled in regret of the passing of some of the best among us, and the next decade will claim another host of the soldiers of the cross. We ought to bow our unworthy heads in thanksgiving that we live in an era when great and good men; men of knowledge, influence and spiritual vitality, lift up their voices like trumpets to call the world back to the old paths. We need to be more like them.



R. W. GRAY

The first impulse for growing up is to "be like dad." How blessed are we who have known the influence of a father who believed the scriptures and a mother who loved her God. It gives me a thrill to hear some say they see some of my dad and some of my mother in me. To possess the better qualities of their parents would be a worthy ambition for either of their five children.

But the best of earth have their blemishes—their imperfections. There is but one worthy of imitation in every respect, and that one is JESUS. To know him and the power of his resurrection, to be conformed to his image, to imbibe his spirit, to love as he loved, to lead as he led, to teach as he taught, to pray as he prayed, should be our constant longing and prayer. (Phil. 3:10.) This we say, in effect, each time we attend a Bible class, a gospel meeting, give rapt attention to the Lord's day sermons, or read a gospel paper. We find expression for this longing in the words of the song, "I want to be more like Jesus, and follow him day by day; I want to be true and faithful, and every command obey." We must daily strive toward the perfection that characterized his life, and we must pass this desire on to our children. We need to make them aware of his loveliness, and cause them to understand what we mean by "the LILY of the valley," and "the BRIGHT AND MORNING STAR." If we instill in them the burning desire to be Christlike we will have left a heritage of immeasurable worth. If we give them all earth affords, but fail in this, we will have left them nothing worthy of the effort. Though their pockets be filled with wealth their souls will starve in absolute poverty.

TRUSTED HIS FATHER

Jesus possessed an unflinching faith in his Father. He respected his word. He depicted the Father's love in a manner easily understood by going about doing good. While this love was reflected, he never failed to warn of the consequences of disobedience. His heart broke at the sight of sin's ultimate end when those he loved nailed him to that old cruel tree, but he was able to pray for his tormentors. How very far are we from this ideal! What a challenge it is to be more like him. He is the way, the truth, and the life! We must daily sit at his feet and learn of him. There is no other to whom we may go. It is the same degree of faith in the Father's word that makes it possible for us to be "changed into his likeness from one degree of glory to another; . . ." (2 Cor. 3:18 R.S.V.) Let no one think he is like Jesus if he turns his back upon the word of God to embrace an assumed elevation of spiritual subjectivism. Jesus taught that men err who know not the scriptures, and warned of the folly of worship that was not scripturally directed. (Matt. 22:29; Mk. 7:7-9).

HE IS MISUNDERSTOOD

The young Christian ment well who suggested we "get away from so much Bible, and the 'let's be different' attitude, and be more like Jesus." But to know Jesus is to know him as a non-conformist who recognized the scriptures as authoritative. (Matt. 4:4,7,10) The spirit of compromise is not the spirit of Christ. Joining with political do-gooders to wreck the establishment is anything but Christlike. Overlooking the sins and errors in

religious circles may be popular with men today, but it is far from Christlike. Ridgid conformity to so-called minor points of God's law was encouraged as the thing men "should do" by Jesus. (Matt. 23:23b.) We are more like him, therefore, when insisting upon a thus saith the Lord. The mere ability to quote scripture passages, however, does not commend us as Christlike folk. Satan is artful in this, and his ministers are like him. (Matt. 4:6; 2 Cor. 11:13-15). A sincere desire to know the scriptures and the power of God makes profitable our study. It is the study **MOTIVATED BY A REAL HUNGER AND THIRST AFTER RIGHTEOUSNESS** that causes the student to become Christlike. While the Lord demanded respect for the word of God he did not reflect a spirit of bitterness, "smart-alec-ness", and rancor toward those who held a different point of view. It is Christlike to weep over the sins of others, but it is more like Satan to gloat over presumed victory in religious debate. We need to acquire knowledge of scripture that we may "approve the things that are excellent," and not simply to "disprove" the things our neighbor is doing. It is possible to be like Jesus in longing for more knowledge of the scripture but unlike him in attitude toward a fellow traveller whose knowledge is limited. We must correct his error **TO SAVE HIS SOUL** and not to establish an assumed superiority over him.

CLOSNESS TO GOD

When desirous of a more intimate relationship with the Father, Jesus sought a quiet, undisturbed atmosphere in which he poured out his heart in private devotion. (Matt. 14:22-23; Mk. 14:34-35; Matt. 6:6). If we would enjoy a more personal, intimate relationship with Christ we will find it in "MEDITATION" upon the law of the Lord (Psa. 1:1-2) and in the **QUIET MOMENTS OF PRAYER**. (Matt. 6:6). Testimonials, coupled with playing trumpets, beating drums and dancing feet may appeal to the fleshly side of so-called Christian witnesses who join the hippies at Daytona Beach, but one is self-deceived who thinks such emotionalism indicates a "meaningful relationship with Jesus." Only men void of spiritual vitality engage in such God-dishonoring tactics. Prayers, coupled with tears, will be known by our Father as a genuine emotion which he rewards. (Matt. 6:6-7; Luke 18:7; Acts 20:31.) This is not to say there is no place for sharing with others the sentiments of our heart; but the wild, unguarded testimony meetings, long practiced by the sectarians, and more recently adapted by misguided brethren, are productive of much evil and error. We just must become more like Jesus every day if we would protect our children from the errors now fostered under the guise of "meaningful relationship with Jesus."

Benevolence Toward Those In Authority

We are living in a generation in which disrespect for authority is being manifested in all realms of life. Thus, there is a great need for this study.

It is the will of God that Christians be in submission to the oversight of Elders. Heb. 13:17; 1 Thess. 5:12,13. We should pray often for the elders and make their work as light as possible by our cooperation. We need to be gracious in commending them. We ought to realize that it is impossible for them to always make decisions which will be pleasing to all the members. The greatest test of the benevolent spirit comes when we disagree with them. We should be governed at all times by the golden rule. Matt. 7:12.

CIVIL GOVERNMENT

Civil government has been ordained of God for the good of mankind. Rom. 13:1-7. The Christian is to be subject to the government to the extent that it is in harmony with God's higher law. When there is a conflict of allegiance, then we must, in the words of the apostles, "Obey God rather than men." Acts 5:29.

A government must have money in order to exist, and thus, the need for taxes. "Render therefore to all their dues: tribute to whom tribute is due . . ." Rom. 13:7. The Pharisees tried to ensnare Jesus in his speech by taking advantage of the prejudice of the Jews toward paying taxes.

They posed the question, "Is it lawful to give tribute unto Caesar?" He took a piece of tribute money and asked them, "Whose is this image and superscription?" They answered, "Caesar's". Then Jesus said, "render therefore unto Caesar the things that are Caesar's and unto God the things that are God's". The government allows us certain deductions in paying our income taxes. It is right for us to accept these, provided we correctly represent our deductions and do not defraud the government. One year citizens of the city of Detroit reported \$2,000,000 more for church contributions than churches reported having received. This is a very good reason why "Uncle Sam" is demanding proof for our contributions.

It is alarming when we view the attitude of both adults and youth toward police officers. We are doing our children a great injustice when we complain about receiving a ticket for an infraction of the law, or by threatening them by saying, "If you are not good the cops will get you." We have always taught our daughter that the policemen are her friends. When Pam was just a toddler she swallowed some lighter fluid. I was gone with the car and my wife picked her up and ran toward the hospital, which was only a few blocks from the house. The lady downstairs had called the police for her and almost immediately a police car picked Vodie and Pam up and rushed them to emergency. Yes, they are our friends. If we have any other attitude we may be unintentionally planting in the minds of our children the very seeds of delinquency.

A father and a seven-year-old son were in the car and crossed a busy intersection where an officer was directing the traffic. The little boy hollered "Do you know what Cops are made of?" . . . "Cheap Copper". It took the father at least a half mile to get out of the heavy traffic and to the side of the road. He and his son walked back to the intersection where the little boy apologized to the officer. God hasten the day when we will have more parents like that. A mother and her married son were complaining because the policemen had given them a ticket for speeding. I kept quiet as long as I could and then remarked, "Isn't it strange how we complain when officers do the very job for which we are paying them?"

AUTHORITY IN THE SCHOOLS

Another area of submission to authority is in regard to students toward the school teachers. There should be a good relationship between parent and teachers. Parents are doing their children a great injustice when they complain to them about the teachers. When children are disciplined at school we should support the action of the teachers. When I was a child, I complained a few times to my mother about discipline received at school, but I soon learned this was this was not a healthful thing to do.

AUTHORITY IN THE HOME

God said to Eve, "thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) Older women are instructed to teach the younger women to be . . . "obedient to their own husbands." Titus 2:5. Therefore, as the church is subject to Christ, so let the wife be to her own husband in everything. Eph. 5:24. The wife should not resent the role of submission but realize that her greatest happiness comes from a proper relationship with her husband. Peter portrays the beauty of the woman's part in describing the relationship of the Christian woman with her unbelieving husband. (1 Pet. 3:1, 2.) The man should help the woman attain her role in the marriage by ruling, not as a dictator, but in love. . . not by driving, but rather in leading.

Parents are in a position of authority over their children. Disrespect for parents in the old testament carried with it the death penalty. (Ex. 21:17; Lev. 20:9.) The penalty does not carry over to the New Testament but it does teach the proper attitude children should have toward parents. (Eph. 6:1-2.) If our children do not have the proper attitude toward us as parents. . . it might be well for us to consider our example and training. (Prov. 22:6.)

AUTHORITY OF CHRIST

God has given Christ ALL Authority. Matt. 28:18. This power was given unto Christ because

(Continued on page 4)

Who Is Your Father?

There is "one God and Father of all, who is over all, and through all, and in all." (Eph. 6:6) This will finish the present effort to establish from the word of God the "Basic Seven" laid down by the apostle Paul in Ephesians 4:1-6. There is enough truth, in condensed form, in this passage to convert and unify the world, if only the world would accept it. We have shown from the Scriptures that God is omnipotent, omnipresent and omniscient. Now the text declares that there is ONE FATHER, over all, through all and in all. However, this statement requires and deserves some careful study. It is circumscribed by many other passages, a few of which we wish to present herewith.

The fact of ONE FATHER strongly suggests ONE FAMILY which is the church. (Eph. 4:4; 2:19-22). This is not a fleshly relationship but a spiritual one. There are points that are comparable in the physical and spiritual birth, but there are other points which are not alike and it is confusing and misleading to suppose that everything in the two births are identical. For instance, in physical birth there is a conception brought about through the concurrence of the husband and his wife; whereas, in the spiritual birth the conception takes place in the heart, or mind, of the sinner which eventually brings him to become a child of God. (Cf. Luke 8:11; 1 Pet. 1:22-23.) In physical human birth the period of gestation is normally about nine months; in the spiritual birth the time element may vary from a few hours to a few years. So please keep in mind that God being a Father is a figure of speech, either metaphor or simile, in which Jehovah God is likened to a father and those who obey his will are likened to children. This is clearly shown by references in the Old Testament.

Moses asked Israel, "Is not he thy Father that hath bought thee? He hath made thee, and established thee." (Deut. 32:6). In another figure we find the statement, "Like as a father piteth his children, so Jehovah piteth them that fear him." (Ps. 103:13). So God is like a father in that he cares for his children in pity toward them. Isaiah, the prophet, declares, "O Jehovah, thou art our Father' we are the clay, and thou art the potter; and we are the work of thy hand." (Isa. 64:8). Here again a likeness is implied, God being like a father and like a potter, while Israel is like a group of children and like the work of the potter's wheel.

Hence, we see many relationships expressed in figures of speech. Where God was a "husband" Israel was a "wife." (Jer. 3:14, 20). Where the Lord is declared to be a shepherd his people are the sheep of his pasture. (Ps. 23:1; 95:7.) As already shown, where God is a potter his people are the clay and vessels (2 Tim. 2:20-21.) (Isa. 64:8) In the New Testament there is no difference except that the emphasis shifts to Christ in some instances. He is to have the preeminence in all things. (Col. 1:18) Christ is a husband and the church is his wife. (Rom. 7:4; II Cor. 11:2) Where Christ is the builder of his church we who are Christians are "stones" built into the temple of God. (Matt. 16:18; 1 Pet. 2:5-10) So—where God is one's Father, he who follows his word is his child.

GOD THE FATHER OF ALL SPIRITS

There is a sense in which God actually "fathers" our spirits. He makes them, he creates them. This refers to the first man, Adam, and subsequently to all who bear the image of Adam. God said, "Let us make man in our image, after our likeness." (Gen. 1:26) A more detailed record is given in Genesis 2:7: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the



VIRGIL BRADFORD

breath of life; and man BECAME A LIVING SOUL." There was now something in man that was not there before God breathed the breath of life into him. That something is the soul and spirit of man which is made in the likeness of God. We read, therefore, that God is the "God of THE SPIRITS of all flesh." (Num. 16:22; 27:16) Now from Hebrews 12:9 we find that we have "fathers of our flesh" and "the Father of (our) spirits."

In this sense, we say, God is the "Father of us all." It may be exceedingly hard to believe, but it is true,—God was the Father of the spirits of Jezebel and Ahab, of Judas and the Herod who sought to take the life of Jesus. He was Father of the spirits of Boniface III, of Napoleon, of Stalin, Hitler and Mussolini, for he is the God and Father of the spirits of all men.

THIS RELATIONSHIP BROKEN BY SIN

A little child does not come into the world with the guilt of Adam's sin, his father's sin, or anyone else's sin upon him. He is as pure in heart as God could make him. His image, like the spirit of Adam, is at birth like that of God. Nothing in heaven or on earth could make him purer. But sin changes all that. Paul says, "I was alive apart from the law once: but when the commandment came, sin revived, and I died." (Rom. 7:9) Being "alive apart from the law" surely refers to the time of his childhood, but he became aware of his responsibility through God's law, and thus stood condemned as a sinner. Again, "And you did he make alive, when ye were dead through your trespasses and sins—ye walked according to the course of the—were by nature children of wrath." (Eph. 2:1-3) The Ephesians were children of the devil before they became children of God.

Those Jews of whom we read in John 8 were under Moses' law. By birth they became God's children being born under the Jewish covenant of which circumcision was a token, or sign. (Gen. 17:10) Yet, the Lord called them children of the devil. He said, "YE ARE OF YOUR FATHER, THE DEVIL." (Jn. 8:44) They said God was their father. (Jn. 8:41) Now why this disagreement? And why were they called children of the devil? It was because of the disobedience to Jesus Christ as God's Son. (Jn. 8:30-32) Unbelief is also the equivalent of disobedience as the record says in John 3:36, ARV. The fact that they claimed God as a Father did not make it so. They could not reject the Son without rejecting the Father also. (I Jn. 2:22-23) Therefore, as they sinned and became children of the devil, so do men today. (I Jn. 3:10) (More on this later.)

Now take the case of Elymas, Acts 13:—Paul, filled with the Holy Spirit—said, "O full of all guile and all villainy, THOU SON OF THE DEVIL, though enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (vs. 9-10) Was Elymas a "son of the devil" at birth? No, he became an enemy of God through sin, unbelief, disobedience and by opposing those who preached the gospel of the Lord Jesus.

So the case of John 8:44 deals with those who were God's children at one time, but were no more so when Jesus addressed them as being "of your father, the devil." In the case of Elymas we simply have an alien sinner, not in Christ, not in the church, and therefore a son of the devil.

Now, friend, if you are not a Christian, and if you are not sincerely striving to serve the Lord Jesus Christ you need not claim God as your Father. If God were your Father you would love Jesus and be denying your own will and following the teaching of the Bible. Surely you do not claim this being out of Christ and the church. But in this case, if unfortunately you find yourself in such, there is only one other that you can claim,—your father, the devil. But you need not remain there in his service, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27) This should be evidence enough that being a child of God is a relationship which comes by obedient faith, and is spiritual in its nature. You need not, and should not, continue another day serving the devil, but obey the gospel and then

continue to serve him all the days of your life, for, "thus shall be ministered unto you an entrance abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. 1:5-11.) (More later).

Virgil Bradford

Benevolence Toward

(Continued from page 3)

of his submission in all things to the will of His Father and his willingness to humble himself in Death on the Cross. (John 6:38; Phil. 2:5-11.) God will also exalt us if we will humbly submit to the will of Christ and be faithful unto death. (John 7:17; Matt 7:24-29; Rev. 2:10; 1 Pet. 5:6.) As Flavil Nichols stated in a previous lesson, "God's good pleasure (DOKIA. . . Greek word) Eph. 1:5, 9; Phil 2:13, 2 Thess. 1:11, toward man prompted the gift of His Son. John 3:16. Heaven's 'good will toward men', Lk. 2:14, should beget in us 'good will' as we serve God. Phil. 1:15.

QUESTIONS

1. Is proper respect being shown toward elders, parents and police officers today? Explain.
2. To what extent are we commanded to obey the laws of the land?
3. How can we best assist the elders?
4. Is it right for us to resent the paying of taxes?
5. Do you think it is wise to give your contributions to the church by check or use of the envelope system? Why?
6. Is it consistent for one to oppose a pledge card on the basis of not wanting the elders to know what one gives and at the same time not object to the government knowing the amount?
7. If you had been the father of the boy who said, "Cops are made out of cheap cooper, how would you have handled the problem?"
8. Are parents ever justified in taking the part of the child against the teacher?
9. How can parents get their children to respect their authority?
10. Who has supreme authority and what should be our attitude toward it?

"Dancing"

(Continued from page 1)

embracing and swaying to music in the usual atmosphere of the dance floor cannot but produce thoughts of sexual desire in the minds of the dancers. In fact, it is conceded by most who dance that this does happen. It is sinful for the man who lusts, but equally so for the woman who promotes the lust.

III. DANCING IS WRONG BECAUSE OF THE EVIL FRUIT IT PRODUCES. The Lord said, "A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit." Matt. 7:18. Fights, fornication and liquor drinking are all fruits of this corrupt tree. "Prove all things, hold fast to that which is good, abstain from every form of evil." I Thess. 5:21.

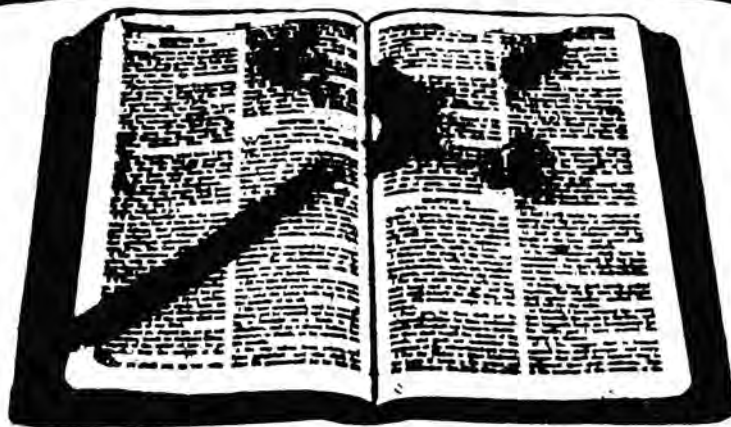
Surely no sincere Christian can even think of dancing. It may well lead you into other acts of sinful conduct that you will regret for life. It will destroy your influence for Christ. It will lead to damnation. Don't even start dancing. If you have been dancing, give it up and ask God's forgiveness while you have opportunity. Never let it be said that a Christian was seen dancing.

Christ came to turn men away from their iniquities. (Acts 3:19, 26.) Are you still holding on to some of your iniquities and sinful habits?

Some seem to think of Christian worship as though it were intended for the outward man. They want it to be entertaining and appeal unto the flesh. (Jn. 4:23-24.)

The generation gap between parents and children will be no great problem if parents lovingly teach and train their children in the nurture and admonition of the Lord and if children honor their parents in the Lord, as all are taught to do. (Prov. 22:6; Eph. 6:1-4.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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"Jehovah's Witnesses"

WAYNE JACKSON

Charles T. Russell was born February 16, 1852, and grew up in Pennsylvania. He had no special interest in religion in early youth until coming in contact with the Seventh Day Adventist movement from whom he adopted many of his beliefs. In 1870 he organized a Bible class in Pittsburg, being elected "pastor" some six years later. In 1879 Russell founded "Zion's Watch Tower" which eventually became "The Watch Tower Bible and Tract Society" with headquarters presently in Brooklyn, New York. The group adopted the name "Jehovah's Witnesses" in 1931.

As the founder of a religious movement, Mr. Russell's character was something less than exemplary. In 1906 his wife divorced him on the grounds of unmanly conduct and over familiarity with other women. At one time, Russell sold what he called "miracle wheat" for \$1 a pound which was asserted to grow five times as much as any ordinary brand of wheat. The wheat was tested by the government and found to be LOW in the government tests.

Chas. Russell died in 1916 and was succeeded by J. R. Rutherford who gladly received the mantle as leader of the cult. Rutherford's career was no less illustrious than his predecessor's; he served a term in the Federal Penitentiary at Atlanta in 1918 for violation of the "Espionage Act." Rutherford though, is the great champion of the JW's. He wrote more than one hundred books and pamphlets and his writings have been translated into many languages. He died in 1942 and the scepter passed to Nathan H. Knorr, who presently serves as head of the organization.

JW's meet in buildings called "kingdom halls" and spend many hours each week peddling their propaganda from door to door. Those who devote full time to the work are "pioneers." They delight in engaging in Bible discussions with those not versed in their doctrines and generally avoid discussions with anyone qualified to deal with their false notions. Possibly this results from the fact that in 1908, L. S. White, minister of the Church of Christ, engaged Chas. Russell in six nights of religious debate. Such subjects as second-chance-ism, design of baptism, and the coming of Christ were dealt with. In that debate Russellism received a wound that it has long groaned beneath.

ERRORS OF RUSSELLISM

THE GODHEAD—The Bible teaches that God is one. (Jas. 2:19) The term "God" is the name of the divine nature. It denotes Deity. The nature of Deity is possessed by three distinct persons who are revealed in the NT as Father, Son and Holy Spirit. (Mt. 28:19) Each is God. (Eph. 1:3; Acts 5:3,4; Heb. 1:8) These three are sometimes referred to as the "Trinity," though that particular word is not found in the Bible. The JW's assert,

"Satan is the originator of the 'trinity' doctrine." (LET GOD BE TRUE, P. 82)

THE DEITY OF CHRIST—The Bible represents Jesus Christ as a Divine Being. He is God. (Isa. 7:14; Isa. 9:6; Jn. 1:1; Phil. 2:6) The JW's teach that Christ was nothing "more than a perfect man." (L.G.B.T., p. 87) According to them, He was not Deity. He had a beginning (p. 88); He was created by God (p.35). Contrast this view with the declaration of the prophet Micah. (Mic. 5:2)

THE RESURRECTION OF CHRIST—The Bible affirms that the Lord was bodily raised from the dead. (Jn. 2:20,21; Acts 2:24-32) The JW's allege that Christ was not "raised out of the grave a human creature, but he was raised a spirit." (L.G.B.T., p.98)

THE KINGDOM OF CHRIST—The Bible teaches that the kingdom of Christ was set up on the day of Pentecost. (Mk. 9:1; Acts 1:8; 2:4) Subjects of the kingdom were members of the church. (Col. 1:13; Rev. 1:6,9) The JW's declare that the kingdom "is entirely heavenly, having no earthly part," and it did not begin operation until 1914. (MAKE SURE OF ALL THINGS, p.226)

RETURN OF CHRIST—The Bible says that Christ will visibly return on the clouds of heaven to judge the world. (Mat. 25:31-46; Rev. 1:7) The JW's claim he returned INVISIBLY in 1914 (seen only by the "eyes of one's understanding," L.G.B.T., p.187) and that He began to judge in 1918. (p.285)

THE PUNISHMENT OF THE WICKED—The Bible teaches that the wicked will depart into everlasting PUNISHMENT, a place characterized by suffering, anguish and torment. (Mt. 25:46; II Thes. 1:9; Rev. 20:10) This is the place called hell (gehenna). The JW's write, "In all places where hell is translated from the Greek word Gehenna it means everlasting destruction or extinction." (L.G.B.T., p.77) But how may one suffer, be punished and tormented in a state of non-existence?

DEATH—The Bible teaches that death is that state which characterizes the body when separated from the spirit. (Jas. 2:26) The Biblical concept of death is that of SEPARATION not extinction. Man does not cease to exist at death, on the contrary, he knows, remembers, and feels. (Lk. 16:24,25) There is no indication that man's spirit (his intellectual nature) is changed at all by death. The JW's announce that death is "termination of existence; utter cessation of conscious, intellectual or physical activity, celestial, human or otherwise." (M.S.O.A.T., p.86)

NATURE OF MAN—The Bible suggests that man was created in the image of God. (Gen. 1:26) He consists of body, soul and spirit. (I Thes. 5:23) He is possessed of an inner man and an outer man. (II Cor. 4:16) The JW's teach that the concept

"that man has an immortal soul, and therefore differs from the beast, is not Scriptural." (L.G.B.T., p.60)

THE DEVIL—The Scriptures affirm that the devil will ultimately be cast into the lake of fire where he will be tormented day and night for ever and ever. (Rev. 20:10) The JW's flatly contradict this: "The ultimate end of Satan is complete ANNIHILATION." (L.G.B.T., p.55)

RESURRECTION OF THE DEAD—The Bible teaches there will be a general resurrection of the dead, consisting of both good and evil persons. (Jn. 5:28,29; II Cor. 5:10; Rev. 20:11-15) The JW's proclaim, "Those who die wicked beyond reform or correction and beyond redemption by Christ's blood will NOT be brought forth from the grave to judgment in the New World." (L.G.B.T., p. 287)

POST-MORTEM SALVATION—The JW's teach that some will be given a chance for salvation after death. In the Russell-White Debate, Chas. Russell denied that acceptance of the gospel of Christ was confined to this "present life." In addition, he affirmed that when the "unjust" are raised, "vast multitudes of them will be saved." (R-W DEBATE, p.xv) The Bible supports no such view! Just the opposite is true. "Now is the day of salvation." (II Cor. 6:2) After death comes judgement. (Heb. 9:27) The Lord taught that some would seek to obey after it was too late, but they will be rejected. (Lk. 13:24-27) The parable of the virgins teach that all preparation must be made prior to the Lord's coming. (Mt. 25:1-13)

BAPTISM—The Bible teaches that baptism, to a penitent believer, is a necessary condition for being saved. It is for the remission of sins. (Acts 2:38) It puts one into the benefits of Christ's death. (Rom. 6:3,4) It saves. (I Pet. 3:21) It moves one into Christ. (Gal. 3:27) IT WASHES AWAY SINS. (Acts 22:16) With breath-taking audacity the Russellites claim, "Sins NOT washed away by baptism." (M.S.O.A.T., p.30)

These people are wrong, dead wrong, in practically everything they teach. But still we must love them and endeavor to teach them the truth.

Correction

Some way or other, an awful error crept into the article of Brother Robert Taylor, last week. He was made to say those on the right hand at the judgment will go into everlasting punishment. (Mt. 25:31-46.) Of course, charity on the part of Bible readers saw the error, but others may not have seen it.

"Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) How much faith do you have?

WORDS of TRUTH

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To Whom It May Concern



THE BERKELEY HACKETTS

This is to recommend to your attention Brother Berkeley Hackett, and the work in East Africa, to which he hopes to go in the next few months.

I esteem him as being very capable, with all the spiritual and great intellectual qualifications necessary to accomplish a great work in preaching the gospel unto those who know it not in this foreign and fruitful field. He has an unusually strong motivation and desire to do this work in the name of the Lord and for the glory of God.

Brother and Sister Hackett are preparing themselves in an adequate manner for this work, and to meet the problems of foreign evangelism.

I wish to commend them to the churches everywhere and pray that they may receive adequate support which will be needed to do an effective work. They are fully able by strong faith and dedication to easily adjust to the change in environment and to the situations that may arise.

They are members of the Sixth Avenue Church of Christ in Jasper, and have the commendations of the entire church and its elders, and the prayers and good wishes of our members. They are worthy, and we urge those who are given the opportunity so to do, to aid in this good work very liberally, if possible to the end that a great work may be done, souls saved, God glorified.

Gus Nichols

Editor of Words of Truth

EDITORIAL COMMENTS

The preceding letter recommending Brother and Sister Hackett has been presented unto congregations and individuals from whom he has, up to now, received all of his travel fund—both ways—\$4,000 in the bank; and all of his support except \$165 per month, for a period of three years. Let us take care of this balance as soon as possible. The Hacketts are scheduled to leave for Africa Jan. 6, 1970—just a little over two months from now.

Churches and individuals wishing to promise to give regular monthly contributions to this fund should write the SIXTH AVE. CHURCH OF CHRIST, 1501, JASPER, ALABAMA, as soon as

possible. Thanks to all who are making this mission work possible by their promises of support. Are there some churches which could give regularly and monthly, for three years, \$25, \$50, or even \$10 or \$15? Or, any amount which you can give, will be appreciated both by the Hacketts and the SIXTH AVENUE CHURCH.

We hope to have an area-wide attendance here at SIXTH AVENUE on December the 28, 1969, at 2:00 p. m. when we hope to have Brother Hackett deliver his fare-well message to us all of this area before leaving Jan. 6th.

The Lord said for us to pray for laborers to go into his great harvest. (Lk. 10:2.) And now that the Lord is sending the Hacketts we should thank God for them, and well support them. EDITOR.

Open Letter To God

(By a BLACKSLIDER)

Dear God:

I first thought I would talk to you in a little secret prayer. But I have never prayed, though I have been a member of the church seventeen years. Somehow, I have always thought it would not do any good. They still send us the church paper and I saw an article in it about prayer. The writer seemed to think you are particular about who talks to you, He said you are far from the wicked and only hear the prayer of the righteous. He cited scripture, several references. (Jn. 9:31; Prov. 15:8, 29; Psa. 66:18; 1 Pet. 3:12; 1 Jn. 3:22.) But we could not find any of these scriptures in our Bible. Besides all that, one of our best friends says you can prove anything by the Bible. He says we should not pay any attention to that book! He says all people prove their points by the Bible, and that book teaches every thing, good and bad. I knew none of us were saints, and so, I decided not to try to pray.

And so, dear God, we decided to lay our book aside and not try to find things in it, for we do not know enough about it to even prove our points by it.

When they got a new preacher, we went to church two or three Sundays. But they embarrassed us to death by trying to get us in a Bible class where they seem to study their heads off to get to show off a little knowledge in the class. You know Lord, there are a lot of hypocrites in the church. We go to the movies, dances, wrestling matches, and entertaining parties around us, and we are as good as those who go to church. One of the boys are arguing with his grandpa the other day, and told him if he would just go to the show one night he never would want to go to prayer meeting any more.

Dear God, every body knows our preacher can't preach. He just gets up and talks about the Bible, tells what it says, when no body believes the Bible any more. Why couldn't we have a preacher who knows something, and could entertain us with interesting stories. We have talked about joining one of the denominations near us. They have a nice building, and their preacher is friendly. He is smart, I tell you. He has stripped the Bible of authority, the virgin birth and miracles, and has put religion in its place, taking the next world out of it.

In the seventeen years we have belonged to our church, we have never got a dollar out of it, and we have put several into it. However, we have saved quite a bit of money by staying at home. After we have to spend money to attend the games, dances, parties, movies, etc. we do not have money to waste on the church. Besides, John and one of the boys have to have their beer, and sometimes their liquor. And, like every body else, they have to gamble a little once in a while. And that takes money, believe me. We are working our fingers off and just getting by. But we never have had too much to do with the church. It takes more religion to do some people than others.

We have so many problems, we are about worried crazy. Since I couldn't pray, I decided to play writing you a letter. You know, dear God, there must be some way for good people to get things off their chest.

First of all, I wanted to tell you why we do not attend the services of the church regularly. You have chosen the day that comes at the end of a

hard week, when we all are tired and worn out. It also comes after Saturday night, the night we feel we must enjoy ourselves by taking in a movie, ball game, dance, or some party, and it is usually after midnight when we get to sleep. You have, therefore, chosen the very day when we have to sleep late. Then, too, my family demands a big Sunday Dinner, with all the trimmings. And when we all get up so late Sunday morning, it is impossible to prepare dinner and get to church on time. Then John likes to read the Sunday sports pages, and the kids must read all the comics. John works hard all the week, and Sunday is the only day he has to catch up on jobs around the house. I feel that he should have one day week to fish, golf, drink a little, visit friends, and have a good time. Lord, you have picked the wrong day for church. Come to think about it, however, we could not go at any other time either. But after all, the church can't save you. We have several good points I could tell you about, but our main fault is we just never have gone to church like we would if circumstances had not been against us.

Please, dear God, do not hold this against us. We meant to go to church last Sunday, but we had company. The Sunday before, the weather was threatening. I told John the other day, we must get things straightened out and get back to church occasionally, or people will think we have quit. You know, Lord, how people like to talk. I have expressed these things that you may get our viewpoint, so you may know that it is really not our fault that we do not go to church, and understand that we believe in living right.

Yours truly,

Mrs. Minnie Saints.

"What Is Your Opinion Of Yourself?"

... I say ... to every man ... not to think of himself more highly than he ought to think ... Rom. 12:3.

A young man once received a medal from an organizations which used very extravagant language in extolling his accomplishments. Jubilantly the prize winner went home and proudly repeated the words to his mother. Then he asked, "How many great men are there in the world today?" His mother pondered for a while and then wisely replied, "One less than you think!" Her son was properly deflated, and later in life often recalled this valuable lesson on humility which she had taught him!

If we wish to know who are truly great, we must apply the test given by the Lord. He said, "Ye know that the princes of the Gentiles exercise dominion. . . and . . . authority over them. But it shall not be so among you, but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant" (Matt. 20:25-27.)

Once the grace of God has taken control in our lives, we realize that in the light of what we could be for Jesus, we are all "unprofitable servants." When we read the testimony of the outstanding men in the Bible, we are impressed by their humility. Abraham said of himself, "I . . . am but dust and ashes" (Gen. 18:27.) Job exclaimed, "Behold, I am vile" (Job 40:4.) David freely admits, "I was shaped in iniquity" (Ps. 51:5.) Ezra humbly declared, "I am ashamed and blush to lift up my face" (Ezra 9:6.) Isaiah exclaimed, "I am undone" (Isa. 6:5.) Peter said, "I am a sinful man" (Luke 5:8.), and Paul, perhaps the greatest Christian who ever lived, declared that he was the "chief of sinners" (1 Tim. 1:15.) In the light of their comments, how do you and I measure up?

Examine your heart and let the Word of God purify your thoughts and motives, and I am sure you will not think of yourself more highly than you ought to think!

—Selected—

Who Is Your Father?

A little child just born into this world belongs to God body, spirit and soul. (Cf. Matt. 18:10) In process of time he becomes accountable to God for his deeds and words and becomes a sinner. (Col. 1:21) As a sinner he is an enemy of God and is in a lost state being separated from God by sin. He is now serving sin, and is therefore a child of the devil. His allegiance has been given to Satan. He



VIRGIL BRADFORD

has no particular interest in God and spiritual things. He is not in Christ, not in the kingdom of Christ, because he is under Satan's rule and dominion. This is the course that every mentally responsible person follows. But in time, through the teaching of the word of God, he discovers himself as he is,—a sinner. The goodness of God through the gospel leads him to repentance. (Rom. 2:4) He turns from the practice, the wilful practice of sin, confesses his faith in Jesus the Son of God and is "buried with him in baptism" and raised to live a new life. (Rom. 6:3-4) What is he then, a child of the devil? No more, for he has shifted his allegiance from the devil to the Lord and has effected the same by obedience to his commands. HE IS A CHILD OF GOD by faith in Christ Jesus. (Gal. 3:26) He is a "babe" in the family of God, the church. (I Pet. 2:1-3; Eph. 2:19f) He must then worship and work as a Christian, as one of God's children, and after a while his work on earth will be finished and he can go to be with the Lord. (Ac. 7:59; Phil. 1:23)

THE PRINCIPLE OF SONSHIP

Those who serve the devil are the devil's children. (Jn. 8:44) And even to the church in Rome Paul wrote, "Know ye not, 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) It was disciples of the Lord that he taught to pray, Our Father who are in heaven. (Matt. 6:9) God is not the spiritual Father of those who are not his disciples.

We refer again to a passage in the last article, I John 3:10. Here it is: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Now who are God's children? Those who do righteousness, or those who do God's will. (Ps. 119:172) Well, who are the children of the devil? Those that DO NOT RIGHTEOUSNESS, or those who do not do God's will. Which class are you in?

FAITHFULNESS NOT PERFECTION

Sometimes a weak, struggling Christian is accused of being a sinner when in the sight of God he is one of his saints. It is fortunate that God knows the heart and knows them that are his for human beings are prone to be harsh, unfair judges of men. When we sin and repent and ask God to forgive us he will do it. "If we confess our sins, he is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness" (I Jn. 1:9) And also, "if we walk in the light—the blood of Jesus Christ, his Son, cleanseth us from all sin." (I Jn. 1:7) So a faithful child of God is not a sinlessly perfect person. The apostles of Christ were not sinless men but were faithful to Christ, walking in the light of his word, and were therefore faithful children of God. (All but Judas) We have a record of Peter's sins, and Paul said that he himself was not already made perfect. So why should it be thought that God expects men today to be perfect and sinless? Though we should strive for that we never will in this world reach that plateau of sinlessness. We can all be faithful to him, and all be God's children.

MORE SCRIPTURE

Please consider: "For as many are as ARE LED

by the Spirit of God, THESE ARE THE SONS OF GOD." (Rom. 8:14) Now what, and if, we are NOT BEING LED by the Spirit of God? The answer is clear,—we are children of the devil. Then again, "Come ye out from among them, and be ye separate—and I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (II Cor. 6:17-18) Is it not evident that IF WE DO NOT come out from among them and be separate that God will NOT BE A FATHER TO US? And if we go back in among them and live in wilful sin will God be still to us a Father? God will not condemn a believer or save an unbeliever. God is not the Father of the rebellious and presumptuous whether they have been baptized or not. If we "depart from the living God" in unbelief and cease loving and serving him we are still servants,—but whose? Not God's but Satan's. We are servants and children of what we obey. We become children of God by yielding to him; we become children of the devil by yielding to Satan. (Cf. Rom. 6:16)

Does any one suppose that this language is descriptive of the children of God?—"But there arose false prophets also among the people, as among you there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of." Read the whole second chapter of Second Peter of which this is a part. Do you not see the "church member" at work seducing and leading astray by his hypocrisy and deceit? Read the whole chapter and notice further that these being described "revel in their deceivings while they feast with you: having eyes full of adultery, and that CANNOT CEASE FROM SIN; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; FORSAKING THE RIGHT WAY, THEY WENT ASTRAY. . ." etc. etc. Now don't say these never had been God's children, or else tell us how they could ever have been IN THE RIGHT WAY without being God's children.

To summarize: Children of the devil become the children of God when they cease serving Satan and obey the gospel of Christ. They may have many weaknesses to overcome, many faults to correct, much growth to accomplish, but the Lord has promised never to leave or forsake them,—unless they first forsake him. (Cf. I Chron. 28:9; II Chron. 15:2) The blood of Christ keeps us clean as we walk in the light. But if we turn away from the holy commandment delivered to us through the gospel and are overcome, it would have been better if we had never known the truth. (II Pet. 2:20-22) If we sin wilfully, deliberately and presumptuously we have left our first love. We have departed from the faith in which we were called the children of God and are once again in bondage to the devil; hence, his children.

Those does not mean that such a one can never be restored. True, he will not need a second baptism but there is always the extreme danger of becoming so hardened in heart that he reaches a point of no return and will be lost for ever. The only way back may be a hard one; it calls for genuine repentance and prayer to God for forgiveness and a resolute determination to live a Christian life from there to the very end. (Rev. 2:10; 3:20)

Virgil Bradford

Angels No. 1

By HOWARD A. BLAZER SR.

These articles are based on a Lecture given on the Alabama Christian College Lecture Program last March. They have appeared in most part in articles published in the Gospel Advocate. Since a number have shown an interest in having this material we are using this means of making it available, and are considering printing it in tract form. A line from those who would wish copies would encourage in this.

Since the subject of Angels is one that is not often used in sermon and article materials there seems to be a great lack of understanding of Bible teaching in this realm. Since Angels make up the greater number of beings in the unseen heavenly

realm, and since they are revealed to have a most definite part in heavens concern and care in God's plan of redemption for fallen man, it is therefore a great source of strength in faith and hope to study God's revelation concerning these heavenly beings.

SOME GENERAL OBSERVATIONS

Jesus said that our state in heaven will be as the angels, (Mk. 12:25) but John says of that state that it does not yet appear what we shall be, (I Jn. 3:2). We must therefore conclude that there is much about angels that is beyond our capabilities to know. The Bible does however reveal many things about angels and what is revealed is most enlightening. The words in the Hebrew and Greek from which the word "angel" is translated appear some four hundred times and simply means "MESSENGER." Sometimes human messengers are referred to as in Hag. 1:33 and Lk. 7:24.

Angels as heavenly messengers are counted as legions, (Mt. 24:53) multitudes, (Lk. 2:13) and innumerable, (Heb. 12:22). They are called "Sons of God" (Job. 1:6; 2:1; 38:7) and designated as Stars of God, or heaven, (Job. 38:7; Isa 14:13; Rev. 12:4, 7). The individual names of only two of God's faithful angels are revealed to us, Michael, and Gabrael. Michael is said to "Stand for the people of God" (Dan. 12:1), and is designated as one of the chief princes (Dan. 10:13). He is called an "Archangel" (Jude 9), and is over other angels, (Rev. 12:7). Gabrael is named in Lk. 1:19, 26; Dan. 8:16; 9:21; and is said to stand in the presence of God. Other indications of order and rank are "Seraphim" (Isa. 6:2, 6), said to be above the throne of God; and "Cherubim" said to be under the throne of God, (Izk. 10:19-20; 11:22), with God between them, (Ps. 80:1; 99:1). They were thus represented in the Tabernacle, (Ex. 37:6-9; I Sam. 4:4), and they guarded the gate of the garden of Eden, (Gn. 3:24). Angels no doubt constitute "Dominions, principalities, and powers" in heaven, (Col. 1:16; Eph. 1:21). They are a creation of God, (Ps. 148:2-5; Neh. 9:6), by Jesus Christ, (Jn. 1:3; Col. 1:15-17), and created before the foundation of the world, (Job 38:4-7).

Angels are of a higher order than man, "Whereas angels, which are greater in power and might", (2 Pet. 2:11), and man is made a little lower than angels, (Heb. 2:7). They are however not to be worshiped by man, for God condemns such, (Col. 2:18), and the apostle John was forbidden by the angel to worship him, (Rev. 19:10; 22:8-9). Angels are not omnipotent as is God for they are made subject to Christ, (I Pet. 3:22). They are not omniscient as God for they do not know the time of Christ's coming, (Mt. 24:36) and they desired to look into the gospel now revealed to us, (I Pet. 1:12). Neither are they omnipresent, for they are said to go from place to place, (Dan. 9:21-23). They do not die as men, (Lk. 20:36), and they neither marry nor are given in marriage, (Mk. 12:25). They are spirit beings, for God "Maketh his angels spirits" (Heb. 1:7, 14), and they are ministering spirits. They have the capabilities of being wicked, for angels sinned, (2 Pet. 2:4) and kept not their first estate or habitation, (Jude 6), and Satan and his angels fought with good angels in heaven, (Rev. 12:7)

"Wicked angels and their work and destiny," and "Good angels and their mission." Good angels seem to operate in conjunction with the work of the Holy Spirit, and in times past have miraculously operated in direct contact to man, but when God perfected his revelation by the written word, such operation was done away, (I Co. 13:10). The word of God now furnishes completely, (2 Tim. 3:17), and an angel cannot bring another message without God's curse, (Gal. 1:8-9). Satan cannot now boldly take over the body of one empty of God's spirit, as he once could, (Mt. 12:44; Mk. 5:1-9), but he still comes as an angel of light, and his ministers as ministers of righteousness, (2 Co. 11:14-15).

Our best citizens are those who most perfectly obey God and the laws of civil government. (Rom. 13:1-8.)

Divided Church United

Recently I was invited to come to a church in Ohio which was in serious trouble—was in fact divided. One group with two of the elders were meeting on Lord's day afternoon for their worship, while the main body of the church continued to meet in the forenoon. I found their problems to be grave and complex. As is often the case, all the errors which had been made were not on one side only. Feelings were tense. Members were hurt, and that very deeply. Their grief and disturbance was obvious and manifest. Tempers sometimes flared, but speech was restrained. Not all knew what was right, but every one appeared to have a strong desire to do right, and let the Bible be the standard of what right is. Of course, with that attitude they became united again.



GUS NICHOLS

A BEAUTIFUL SPIRIT

There I witnessed and happily observed the "Spirit of Christ" at work, and think it would do much good to tell you about it, and that others might follow their beautiful example. I think I have a keen sense and love for the beautiful. I love the beautiful scenes of nature, the beautiful flowers, forests, rolling plains, birds, and most every thing to my eye is beautiful.

But the most beautiful thing in the world to behold is a lovely and beautiful spirit, the spirit of meekness. Paul tells us that Christians are to function "In the spirit of meekness," considering themselves lest they also be tempted. (Gal. 6:1.) Paul earnestly intreated the Corinthian church by "The MEEKNESS and GENTLENESS of Christ." (2 Cor. 10:1.) I saw this spirit in that Ohio church as it was manifested in large measure. I am writing about it to commend it to churches every where.

HAD THE SPIRIT OF CHRIST

Paul says, "If any man have not the Spirit of Christ he is none of his". (Rom. 8:9.) "The Spirit of Christ" includes the very disposition of our Master. His Spirit was not mean, stubborn, was not a Spirit of malice, wishing to hurt instead of heal and help. It was a beautiful Spirit. We can't be Christians without it! That Ohio church had the Spirit of Christ. Above everything else, these brethren wanted to do right. Though they were sick spiritually, and sorely troubled and perplexed, and though brethren had done wrong, some in one way and some in another, and there was evidence that many were confused, still there lay buried deep in each heart the "Spirit of Christ", which included the burning desire to please God, Obey Christ and be Christians.

HAD THE MIND OF CHRIST

"Let this mind be in you which was also in Christ Jesus." (Phil. 2:5-11.) That Ohio church had the mind of humility, "The mind of Christ". (1 Cor. 2:16.) They were not inspired like the apostles, but loved the will of Christ, and wanted to obey it. Christ always did right. (Heb. 4:15.) You know why Jesus always did right, don't you? It was because he always thought right. He never held any error, nor believed or accepted any false idea about anything. He always purposed to do right about all things. He always loved the truth and what is right. He never had any envy or malice in his heart toward any one. He always loved every body, while hating error, sin, and evil. We need the mind of Christ today, in every congregation, a determination to obey God as Christ determined to obey. A determination to always do right and let God's will be his guide in all things. O' this is more needed today than health, money or wealth, in our modern world. I could wish that you had been there and had seen in that Ohio church this beautiful spirit, which they could not see among themselves so well as I, a stranger among them, could see it.

HAD THE DIVINE NATURE

Peter speaks of real Christians as being "Partakers of the divine nature." (2Pet. 1:3-4.) It is contrary to human nature for us to love the unlovely, and to love our enemies, and those who ignorantly, or otherwise have tried to hurt and destroy us. But such is in perfect harmony with the "Divine nature"—the nature and disposition of Christ and of God. And we are to have in us "The divine nature". In fact, there are two natures in every Christian: the lust of the flesh and the will of the Spirit. Paul says, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the FLESH LUSTETH AGAINST THE SPIRIT, and THE SPIRIT AGAINST THE FLESH: and THESE ARE CONTRARY THE ONE TO THE OTHER; so that ye cannot do the things that ye would." (Gal. 5:14-17.) The Am. Std. Version says, "So that it is hard to do the things which ye would." Yes, there is a warfare going on within us all the time. The battle is between the flesh and the Spirit, or will of God. Paul had this warfare going on within him, when he said, "But I keep under my body, and bring it into subjection, lest that by any means, after I have preached unto others, I myself should be a cast away". (1 Cor. 9:27.) He also said, "If ye LIVE AFTER THE FLESH ye shall die, but if ye, through the Spirit do MORTIFY THE DEEDS OF THE BODY, ye shall live." (Rom. 8:13.) Again, he says, "They that are Christ's have CRUCIFIED THE FLESH, with its affections and lusts." (Gal. 5:24.) Our battle is a hard fought one. In every conflict we should see to it THAT THE SPIRIT WINS OVER THE FLESH and its lusts and desires. That church in Ohio did this. They loved peace and one another, more than themselves, and their mistakes. Very few had not become involved in wrong to some extent, and confessed as much. In fact, all of them publicly declared that they were repenting of any wrong which they could see in their lives, and were willing and anxious to do right, and let the Bible be the standard of what is right, as fast as they could see and learn it. The divine nature in them won out and the victory was theirs through our Lord Jesus Christ.

WE ARE IN BATTLE

Yes, we are in a fight unto the death. The two natures within Christians are engaged in mortal combat. The fight is between the flesh and the Spirit. The soul of man is at stake. If the Spirit of Christ wins, if the divine nature conquers, and prevails, if the mind of Christ is victorious, then we remain Christians, and have the victory. "And this is the victory that overcometh the world, even our faith." (1 Jn. 5:4.) And love is to be the man at the steering wheel of life. This never fails. (1 Cor. 13:1-7.) Especially if we love others "As we love ourselves." (Mt. 22:37-41; Gal. 5:14-17.) No battle is more serious than this one! No victory is more glorious.

THE BLACK DOG AND WHITE DOG

I heard a young preacher illustrate this warfare within us with this illustration. He said there is within each Christian the two natures which I have presented in this article. Then he suggested that we think of the lusts of the flesh, the will of the flesh, and fleshy nature, as A GREAT BIG BLACK DOG in a fight unto the death with A GREAT BIG WHITE DOG, which represents the "Divine nature" in the Christian, "The mind of Christ", or "The Spirit of Christ"—our better nature built into us by the word of God—the word of the Holy Spirit. These two great big dogs are each fighting to kill and destroy. One or the other will win and conquer. Which shall it be? The young man then said which ever dog IS ENCOURAGED by the man in whom they dwell will win. If the man says "SICK-UM" to the black dog, he will win. But if he says "SICK-UM" to the white dog he is sure to win. So, it all depends upon which way we lean. If we are in favor of sin and evil, and lend encouragement unto that, then sin will win, and

we will be finally lost. But if we lean toward righteousness and truth, then we shall have the victory by Christ Jesus.

FOR THE FLESH OR SPIRIT?

Are we for the flesh, or the Spirit? Do we have the "Divine nature" in us? Do we "have the mind of Christ"? The Spirit of Christ? Which is stronger within us, the fleshly nature—the natural man—or the spiritual nature? In that Ohio church the "Divine nature" prevailed and the church was united.

THE PRICE OF PEACE

But now, as always, the price of peace and unity is eternal vigilance. A surface forgiveness, only a pretended, half-hearted desire to please others in matters of indifference, (1 Cor. 10:33), the pleasure of digging up some root of bitterness and strife to display, the desire to bring up the past and parade it in an effort to justify self, and save face, and a thousand other things growing out of the black dog-spirit, and to encourage it, would cause the white dog to even yet lose the fight.

A LITTLE PRAYER

O' Father, the Saviour of us awful sinners, who have to eternally fight the black spirit within us, help us to love and be kind, and strive together, and to lean toward the "WHITE" Spirit of Christ within us, if we be Christians, and to encourage the good in the church, and in its members, and bless this Ohio church, and make it a city set on a hill to other churches in trouble, and help them mightily to encourage the good, each in himself, and in all others, that peace and love may continue. In Jesus, name. Amen.

"Parents Can Cause Juvenile Delinquency"

Many parents fail to take seriously the well-known fact that they are largely to blame for the bad conduct of their children. A series of recent studies clearly show that parents can encourage delinquency in their children under the following circumstances:

1. When they use no discipline, or when the discipline is very severe—unreasonable.
2. When they create a state of tension in the home by constant quarrels and disagreements. (Eph. 6-4.)
3. When they permit their children to associate with companions who are likely to exert a bad influence on them. (1 Cor. 15-33.)
4. When they fail to make their children feel loved, wanted, and an important part of the family unit. (Tit. 2:1-5.)
5. When they take no interest in religion, no active part in the work of the church, and do not insist in their children doing so. (Josh. 24-15.)
6. When they see so little value in education that they fail to prompt their children in that direction, and when they do not cooperate with school authorities in keeping their children in school.
7. When they permit their home to be broken up by separation, divorce, poverty, and other like circumstances.
8. When both parents work away from home and give themselves little time to be with or to supervise their children in the daytime.
9. When they allow their children to roam the streets late at night and return home at any hour in the early morning.

Ivy Point church bulletin

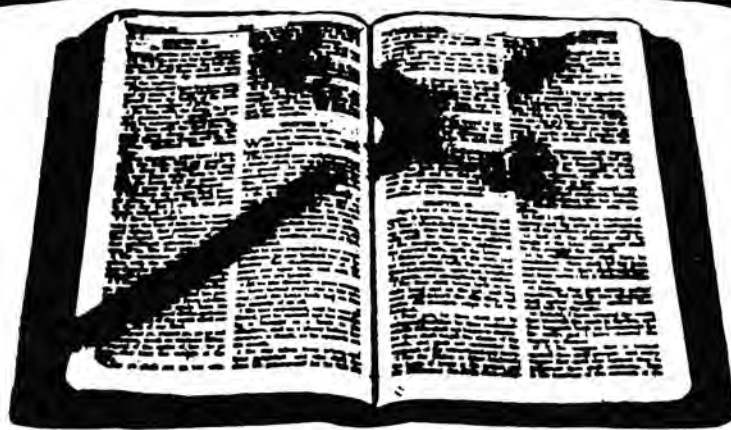
"Every way of a man is right in his own eyes." (Prov. 21:2.)

"The wicked flee when no man persueeth; but the righteous are bold as a lion." (Prov. 28:1.)

"He that trusteth in his own heart is a fool." (Prov. 28:26.) Follow the Bible.

The broad way leads to death, and many arrive there; but the narrow way leads to life and only a few find it. (See Mat. 7:13-14.)

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, OCTOBER 24, 1969

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"Calling Upon The Name Of The Lord"

By GLANN M. LEE
316 Guinn Street
Savannah, Tenn.

This is an important subject! This is an important subject because it is a Bible subject. This is an important subject because there is a great deal of confusion about the subject. This is an important subject because souls are being lost because of being misled about what constitutes "calling upon the name of the Lord".

"CALLING UPON THE NAME OF THE LORD" IS A BIBLE SUBJECT

The phrase "calling upon the name of the Lord" or its equivalent is frequently found in the Old Testament. "Then began men to call upon the name of the Lord." (Gen. 4:26.) The most familiar Old Testament reference, perhaps, is Joel 2:32: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." (Cf. Acts 2:21 and Rom. 10:13.) Other Old Testament references are 1 Chron. 16:8, Psa. 105:1, Psa. 116:7, Isa. 12:4, and Zeph. 3:9.

Five times in the New Testament, "calling upon the name of the Lord" or its equivalent, is found. (Acts 2:21; Acts 7:59; Acts 22:16, Rom. 10:13-14, and 1 Cor. 1:2.)

WHAT IT IS NOT

"Calling upon the name of the Lord" is not just saying "Lord, Lord". Jesus said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) "Calling upon the name of the Lord" is not just giving mental assent, or "faith apart from works." (Jas. 2:17-24.) Note that some in John 8:30 "believed" but in John 8:44 Jesus said they were of their "father the devil". "Calling upon the name of the Lord" is not prayer in disobedience for "he that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9.) Though "calling on the name of the Lord" may include prayer, prayer is never a substitute for obedience. Suppose NOAH had just prayed instead of building the ark as commanded? (Gen. 6:1ff; Cf. Heb. 11:7; 1 Pet. 3:20-21.) Suppose the ISRAELITES had just prayed instead of crossing the Red Sea as commanded? (Ex. 14:10-30; Cf. Heb. 11:29.) Suppose NAAMAN had just prayed instead of obeying? (2 Kgs. 5:1-14.)

WHAT IT INCLUDES

To determine what is included in "Calling upon the name of the Lord" we shall examine the times the phrase is used in the New Testament.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:21.) This is a quotation from Joel 2:32. Those here promised salvation by "calling on the name of the Lord" were commanded to "repent and be baptized for the remission of sins." (Acts 2:38.) Therefore, "calling on the name of the Lord"

includes repentance and baptism.

"And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit." This is a prayer of a Christian who was "full of faith". (Acts 6:1-8.) In behalf of those who were stoning him, Stephen prayed, "Lord, lay not this sin to their charge." (Acts 7:59-60.)

BAPTISM AND CALLING

"And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) When Saul received this command, he had already believed, as may be seen from his statement, "Lord, what will thou have me to do?" (Acts 9:6.) He had already repented, for he had stopped persecuting Christians and for three days he neither ate nor drank. (Acts 9:9.) He had already confessed his faith, for after hearing Jesus say, "I am Jesus", he asked, "Lord, what will thou have me to do?" (Acts 9:6.) Thus, he confessed Jesus as Lord. He had already prayed. (Acts 9:11.) The blessing of forgiveness of past sins or "washing away sins" is received by the alien sinner upon his obedience to the gospel. Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) To convicted believers (Acts 2:37) Peter commanded, "Repent and be baptized for the remission of sins." (Acts 2:38.) One's sins are "washed away" (forgiven) when he is born into the family of God. (John 3:5; Cf. Eph. 5:26; Tit. 3:5 and 1 Pet. 2:21.) Saul was baptized that his sins might be washed away. (Acts 22:16.)

CALLING AND OBEDIENCE

"For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (Rom. 10:13-14.) This reference affirms that "calling upon the name of the Lord" is dependent upon believing, and that believing is dependent upon hearing. "Faith comes by hearing the word of God." (Rom. 10:17.) "Calling on the name of the Lord" as used in this reference includes obedience, for Paul said, "But they have not all obeyed the gospel." (Rom. 10:16.)

The apostle Paul addresses his first Corinthian epistle to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. 1:2.) The Corinthians who "called upon the name of Jesus Christ" were (1) the church of God, (2) sanctified, (3) in Christ, and (4) called to be saints. They had "heard, believed and were baptized." (Acts 18:8.) Thus, "calling upon the name of the Lord" includes obedience.

CONCLUSION

One is not in a position to "call upon the name of the Lord" unless he is in the right relationship

with the Lord. If one is not a Christian, he needs to "call upon the name of the Lord" by being born into the family of God. (John 3:5.) If one is an erring Christian he needs to "call upon the name of the Lord" by repenting of sins and praying for forgiveness. (Acts 8:22; Cf. Jas. 5:16.) Faithful children of God "call upon the name of the Lord" by their continued obedience. (1 Cor. 15:58.) As noted earlier, Stephen "called upon the name of the Lord" (Acts 7:59-60) even unto death (Rev. 2:10). The Christian is to be faithful even if it means giving his life in order to be faithful.

Angels No. 2

By HOWARD A. BLAZER SR.

WICKED ANGELS, THEIR WORK AND DESTINY

The Devil has angels (Mt. 25:41) and he is the ruler over an order of wicked angels (Rev. 12:7). We must conclude therefore that Satan is an angel of great authority. He is called the prince of the power of the air (Eph. 2:2), the prince of this world (Jn. 16:11), and no doubt is the prince of the "Rulers of the darkness of this world" against whom we fight (Eph. 6:12). He had power to deliver the kingdoms of this world to Jesus in his temptation (Mt. 4:8-9). He was equal in rank to Michael, and of the Prince Angels of God, an archangel (Rev. 12:7) which leads us to believe that he is an archangel and prince over the wicked host of the angelic realm. Satan walked with the Sons of God in Job's day (Job 1:6) and operated in heaven before he was cast out (Rev. 12:7). He is called the accuser of God's people while in heaven (Rev. 12:10) and it was this role that he assumed in Job's day. This sounds like some church members that continually accuse others and cannot see any good.

Satan resists the work of righteous angels, as already noted. He resisted Michael in disputing over the body of Moses (Jude 9) and in the days of Joshua, the high priest, Satan stood before the angel of the Lord to resist him (Zech. 3:1). We read of the word of the Lord preached by Haggai to Joshua the high priest urging him to go to Jerusalem to rebuild the Lord's house (Hag. 1:1-9) in the days of Darius the King. In the days of Cyrus he was stirred by the spirit of the Lord when the word by Jeremiah was preached unto him (Ezra 1:1-2) and evidently the angel and Michael withstood Satan's influence in the heart of Cyrus for twenty-one days (Dan. 10:13) while Daniel was fasting and mourning. (Dan. 10:2.) When the word of God is preached today Satan is there to resist and take it out of the heart of the

(Continued on page 3)

WORDS of TRUTH

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Why He Changed

IN THE EXHORTER, of September 1, 1969, published by "VALLEY VIEW" church (Dwight C. Edwards, "Editor and preacher") an article is quoted with his commendation, from a Louisville, Kentucky paper, called "Manslick Road Speaker", telling why Gary D. White had changed. It is my purpose to examine some of his reasons for taking his stand with the radical brethren.



GUS NICHOLS

1. He decided that the paper called "MISSION" and the "Christian Chronicle" were liberal papers. Now to be consistent he will have to accept everything written in papers, books, and bulletins published by the radical brethren with whom he has taken his stand. And will he leave them the first time he reads something from them he does not accept? Does he believe all in the Herbert Winkler book against "Cooperation"?

2. His next reason(?) was that: "Men(Christians) were using terms and words that I could not find in the Bible." Well, he used the word "BIBLE", and that word is also not found in the Bible. His argument here is fallacious. It is that all words are unscriptural which are not found in the Bible. Are the following unscriptural! "Bible classes"? "Communion cups"? "Bible class literature"? "Sunday night service"? "Mid-week service"? "Gospel meeting"? "Singing school"? "Communion service"? "Local preacher"? "Church building"? "Baptistry"? "Song books"? "Tuning fork"? "Class rooms"? "Black-board"? "Charts"? "Maps"? "Dressing rooms"? "Cloak room"? "Minister's study"? Or, "Manslick Road Speaker"? "Church Bulletin"? Or a paper like Dwight C. Edwards Edits, called "THE EXHORTER"? But the brother says he found some using the term "Doctor". But was it a religious title? Or, an educational one? If he had found some who referred to a "HIGH SCHOOL GRADUATE" would he have joined the radical brethren on that account? But, are brethren White and Edwards going to give up all the words they use which are not in the Bible? Will they give up the word "Bible" itself? They both used it—One used it and the other commended the article.

3. Another reason was some of our brethren used "The Lord's money to build such things as medical centers". Was it for the poor? Or, was it for commercial service, like a store—or was it only for the poor?

4. In his next reason, he says, "I was fed up with the things that my brethren are doing under

the idea of "good works". Well, the next verse after the apostle commanded the Corinthians to abound "IN THE WORK OF THE LORD", he commanded them to help the poor. (1 Cor. 15:59 to 16:3.)

Some extreme position taken by some body somewhere in the brotherhood does not justify one in going to the other extreme and doing practically nothing, in the way of good works, then go out to divide the brotherhood. (Rom. 16:17-18.)

5. Next, he read the Ira Rice books — "Axe On The Roots", "His books painted a black picture of the liberal brethren." But, brother, Ira Rice was not one of the liberal or modern brethren condemned in his books. He is not a "MODERNIST." One does not have to fight good things and scriptural works in order to condemn UNBELIEF, MODERNISM AND ATHEISM.

5. He next argues that his brethren held the same arguments "That were permitting modernism and liberalism to enter the church." This is not a fact. Those who contend for scriptural church-care of orphans, and scriptural church-cooperation, believe the Bible to be the inspired and infallible word of God, as much as the radical brethren who oppose them, The difference grows out of the fact that we believe there is a realm under generic authority, where we, by a necessary inference, are given liberty to choose how some things under specific authority are to be done. Radical brethren are, in the main, denying this. They are making the same arguments against us as the Anti-Bible class brethren make against both of us. The Bible tells us to do many things without telling us how to do them. It tells us to "Teach", without telling us to "Teach in Bible classes on Sunday morning". (Mt. 28:19; Mk. 16:15.) The Lord said "GO" without telling the disciples how to do this—how to travel. (Mt. 28:19.) The Bible tells us to Assemble, without telling us to buy a lot, build a meeting house, etc. (Heb. 10:25; 1 Cor. 14:23; Acts 11:26.) He tells us to take the cup and "Divide it among" ourselves, without telling us to use "Individual communion cups". (Lk. 22:17.) These are optional matters—authorized by "Generic" authority.

7. He next objects to the statement, which I have never heard made, "We do a lot of things for which we have no scriptural authority". One of two things would have to be true regarding this statement. (1) The man making the statement must have meant that we use many methods and means in obeying the commands of God for which we have no "SPECIFIC" authority, but have only "GENERIC" Bible authority. Or else, (2) the man is not a representative man among us. Now will Brethren White and Edwards argue that they have SPECIFIC authority for their church-owned meeting houses? Or, for their individual communion cups, or for their baptistry? etc. The only authority they have for these things is "GENERIC AUTHORITY" which "DOES NOT SPECIFY such things"—DOES NOT NAME THEM AT ALL.

8. He objects to the statement that, "Where we have no pattern we are at liberty to do as we please." In reply, I will ask what do they mean by "Pattern"? Did the apostles and early Christians leave us a "SPECIFIC" "Pattern" for "Sunday morning Bible classes"? If so, DID THEY THEMSELVES FOLLOW THIS PATTERN? Where is the proof? If they gave a pattern for the classes, literature, women teaching some children's classes, etc. where is the proof that they followed such pattern? Or, do you mean to tell us that they gave a pattern in the first century not to be followed for more than fifteen hundred years?

Where did they give a pattern for the individual communion cups? Radio programs? Or, for using song books? Or, for the tuning fork? There is no "pattern" for these things. If there were, NO CHURCH COULD FOLLOW THE DIVINE PATTERN WITHOUT USING THESE THINGS, and all are to follow the divine pattern. But all do not have to use baptistries, note books, tuning forks, individual communion cups, radio programs, etc. Do all congregations have to buy a lot, and build a meeting house, and pay for it out of the church treasury? Of course not. Are such things in the divine pattern? No, they are not. They are in the realm of "GENERIC AUTHORITY." The

Lord told us to do certain things, without telling us how to do them, and these are mere methods, authorized ways and means of doing the very thing commanded. They are authorized by "GENERIC COMMAND", telling us to ASSEMBLE, but saying nothing about buying a lot, building a church house at church expense, etc. When God commands that a certain "THING" be done, without saying how to do it, that command becomes authority to use whatever is expedient to the doing of the "THING COMMANDED", so long as we only do that "THING" without addition, subtraction, or substitution.

One of them argued on a recent Lord's day that the meeting house is not a matter of faith, not a part of the divine pattern, but a mere "Detail or incidental". If the meeting house is not in the pattern, then THEY are doing as THEY "PLEASE" where there is no pattern, and building meeting houses at church expense!

According to these radical brethren you can take "the Lord's money" and spend it for that which is no part of the pattern, and not a matter of faith, but a mere detail, and thus force the church can engage in that which is (according to them) not authorized at great financial cost to the church, provided it will deny that it is doing it. Again, I ask is there a pattern for the church-owned meeting house, to be built at church cost? If so, all churches now would have to follow this pattern, or sin. But if a church now can follow the divine pattern for the church, and not buy a lot and build for itself a meeting house, it follows that such a meeting house is no part of the divine pattern, and is in the realm "WHERE THERE IS NO PATTERN", and hence, "WHERE WE HAVE NO PATTERN WE ARE AT LIBERTY TO DO AS WE PLEASE." We have a pattern for the assemblies of ourselves together, but no pattern for the church-owned house. Hence, here we can do as we think fit and most expedient. But these brethren argue "These were the keys that had unlocked the door to liberalism and modernism." Well, these radical brethren go on building such houses, and using "the keys" in this matter, and are inconsistent in argument, and wrong as can be. Let me put it this way, "WHERE THERE IS NO PATTERN, WE MAY DO WHATEVER THING IS IN THE PATTERN, IN THE MOST EXPEDIENT WAY, OR USE THE BEST METHOD AVAILABLE, PROVIDED WE DO EXACTLY THE "THING" COMMANDED IN THE PATTERN." Brethren, you are teaching false doctrine to divide the church and to try to justify your little faction.

9. Next, he argues that, "The sponsoring church arrangement" led to the establishment of "The Catholic church." This is not true, either. Paul commanded that one church sponsor a work in another church. (Col. 4:16.) Is Paul guilty of starting the Catholic church? Webster says to "SPONSOR" is "TO ACCEPT RESPONSIBILITY FOR". The church in this scripture was given "RESPONSIBILITY" for having his letter read in another church. The church at Antioch accepted the divine responsibility to send a contribution to the elders in Judea for the poor. (Acts 11:27-30.) The churches of Galatia, and Corinth, accepted the responsibility to send a contribution unto Jerusalem. (1 Cor. 16:1-3.) And this had nothing to do with the establishment of the Catholic church, nor of any missionary society.

10. Hear him in this one condemn New Testament churches. He says, "If one congregation can scripturally oversee and perform one work supported by other churches, then she can scripturally oversee and perform ALL work being supported by all the churches."

Well, the church at Antioch "Determined to send relief unto the brethren which dwelt in Judea, which they did, AND SENT IT UNTO THE ELDERS by the hands of Barnabas and Saul". (Acts 11:29-30.) THE ELDERS AND RECEIVING CHURCH, in this case, distributed these funds received from Antioch in the work of relieving the poor among them and did "Oversee and perform a work supported by" another church. And when JERUSALEM RECEIVED THE FUNDS sent by "The churches of Galatia", and Corinth, and spent these funds in caring for its own poor, it too, was

(Continued on Page 3)

The Bible Doctrine Of Hell No. 3

ANGELS NO. 2

(Continued From Page 1)

In previous articles note has been made of prevailing unbelief toward future punishment of the wicked. However, Biblical truth does not depend upon human acceptance for its reality and validity. If the whole world were to reject the idea of hell, eternal punishment would still be just as sure and certain as if the whole world believed "The Bible Doctrine of Hell".



ROBERT TAYLOR JR.

Attention has likewise been focused upon those in Bible times who taught emphatically the reality of hell. The Godhead, various writers of the Old Testament and apostolic penmen all taught concerning the reality of future punishment in another world. Denying eternal punishment or acting as though there will never be future damnation for earthly wickedness will not do away with the idea of the second death. Now let us note another prominent facet about the awful place.

THE BIBLE TEACHES THE NATURE OF HELL

What will hell be like? The Bible does not leave us in darkness about this fundamental query but sheds much light thereupon. Sometimes human curiosity demands that we experience a certain thing before knowing what it is like. However, this is a place about which no sane and sober individual would desire any firsthand experience. Even one minute in hell would be too long.

In numerous passages of the New Testament fire is connected with hell. John referred to eternal punishment as baptism of fire. (Matt. 3:11) Remember that baptism means a burial, a complete covering up, an overwhelming or an immersion. Baptism in the painful element of fire for an eternity is beyond human capacity to comprehend. In addition, the great Judean preacher taught that Christ "will burn up the chaff with unquenchable fire." (Matt. 3:12.) There will not be any fire extinguishers hanging on the walls of hell. The masses there will never be able to quench the fire ignited by the justice of God Almighty.

At the end of the world Jesus said the tares (these are the children of the wicked one-Matthew 13:38) would be gathered and burned in the fire. (Matt. 13:40.) The offenders and the practitioners of iniquity shall be cast "into a furnace of fire". (Matt. 13:41-42) To those on the left hand Jesus will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . ." (Matt. 25:41.) In his teaching about the vine and the branches he affirmed that unfruitful branches will be gathered, cast into the fire and will be burned. (John 15:6.) The employment of the word "Gehenna" by our Lord has also a close connection with fiery punishment. Near the holy city there was a deep gorge called Gehenna or the Valley of Hinnom. Centuries before an idol had been erected in this valley and depraved Hebrews had torn precious babies from the bosom of weeping mothers to offer them as burnt sacrifices. Jeremiah tells us they built "high places of Baal, to burn their sons with fire for burnt offerings unto Baal" and thus filled this infamous valley "with the blood of innocents". (Jer. 19:4-5.) The righteous king Josiah turned this valley into a place where refuse was carried and fires burned continually. Possibly no word in the Jewish language was more descriptive of horror, more repulsive to the mind and revealed a greater portrayal of painful associations therein experienced than Gehenna. Jesus took this word and used it eleven times during his ministry to refer to eternal punishment. See the previous article for the passages where he used it.

Paul said Christ would come in flaming fire

taking vengeance on the unprepared. (2 Thess. 1:8.) John said the devil would be cast into "the lake of fire and brimstone". (Rev. 20:10.) A synonym for the second death will be the lake of fire. (Rev. 20:14-15.) In Revelation 21:8 he called the final destination of the wicked "the lake which burneth with fire and brimstone. . ."

Will this fire be literal or figurative? If it is literal fire, it is exceedingly terrible in the very contemplation of such. What is more productive of intense pain than the application of fire to human flesh? When other modes of torture have been fully exhausted and been rendered ineffective a resort to fiery affliction of the flesh is always productive of fresh pain. But there is no solace in accepting this fire as figurative. This but intensifies the horrors of hell. It means that hell is so awful that fire applied to human flesh is one of the ways the Spirit chose to convey its real nature to us. God put a ball of fire 93 million miles from earth that can scorch the earth in summer time and blister a man's skin in a matter of minutes. Think what his power to create heat in hell will be like. The writer does not desire to go there and neither do you.

Hell is outer darkness. Jesus said, "And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth". (Matt. 25:30.) What if we had to live 70 or 80 years in this world with never a ray of light to expell the gloomy darkness? But hell will never know light. It will be an eternity of darkness-darkness that defies apt description.

Hell will be a place of no rest. Such John the Revelator affirmed in Revelation 14:11. When fatigue descends upon the human frame in this world, we anticipate the golden hour of rest and relaxation. There will be no rest in hell. No rest! No rest! What an awful place and yet teeming multitudes are racing at breakneck speed on the Broadway of spiritual destruction to get there!

Hell will be filled with pain. The smoke "of their torment ascendeth up for ever and ever." (Rev. 14:11.) The rich man was tormented in this flame. (Luke 16:24.) Just the thought of a drop of water on his tormented tongue afforded him a measure of temporary relief but such was denied the doomed Dives. (Luke 16:24-26.) Jesus said there will be "wailing and gnashing of teeth." (Matt. 13:42.) "Weeping and gnashing of teeth" is again expressed of this place in Matthew 25:30. Mental anguish and a gnawing conscience will be a part of hell's eternal torment.

Hell is forever. Everlasting and eternal are used to describe its unending duration. Jesus said they will "go away into everlasting punishment. . ." (Matt. 25:46.) Paul said the wicked will "be punished with everlasting destruction". (2 Thess. 1:9.) Heaven and hell are of the same duration. Both will last forever. Man has frequently attempted to make hell into a temporary situation but Jehovah's last word on hell is everlasting. Man cannot shorten that which the Almighty has made eternal.

Hell will be void of God, Christ, the Spirit and all the redeemed. A part of hell's punishment consists of the wicked being forever banished "from the presence of the Lord, and from the glory of his power. . ." (2 Thess. 1:9.)

Jesus Christ takes future punishment and names it "Gehenna", wraps the place in the flames of an unquenchable fire, envelopes it with outer darkness, fills it with the weeping and gnashing of teeth and hangs above its horrors the solemn word "EVERLASTING".

Such is the nature of hell as yet set forth by Inspiration.

(To be concluded.)

We want to run a picture of each writer of an article for our paper, when possible. Just one picture with one article is sufficient. Your picture will be kept on file to be used with other articles as they come in. Thank you every one for your work of faith and labor of love.

hearer. (Lk. 8:12.)

Angels that sinned did so by leaving their first estate, or God ordained habitation (Jude 6). We have seen that God's habitation for angels is that they neither marry or are given in marriage. If the sons of God in Noah's day were angels, we would note that they left their habitation by coming in unto the daughters of men. This would not mean that they did so for personal gratification, but to defeat God's purpose in the pure genealogy of men to bring Christ the Saviour into the world so as to defeat the Devil's purpose (1 Jn. 3:8). Noah was saved for this purpose and Abraham was chosen for this purpose, and the Law of Moses was given for this purpose (Ga. 3:19).

As to the destiny of wicked angels, they have been cast out of heaven and that victory was won by the blood of the Lamb (Rev. 12:7-12) and Satan now knows that his time is short. Devils all believe and tremble, (Jas. 2:19). Before Christ's death he spake of this fall of Satan from heaven (Lk. 10:18) and of the king of Babylon who is a type of Satan who was lifted up with pride and fell into condemnation, it was said that he thought to exalt his throne above the stars of God, but the prophet declared "How art thou fallen from heaven, O Lucifer, son of the morning!" Wicked angels are cast down now and reserved unto the judgment (2 Pet. 2:4). In some way we shall judge angels (1 Cor. 6:3). The word of God is the only chain that will bind Satan. He was bound by God's limitations in tempting Job and he is bound by God from tempting us above that we are able to bear (1 Cor. 10:13). He is bound by the blood of Christ, cast out of heaven, and into the bottomless pit, thus limited by God from wholesale persecution of his people as he once did (Rev. 20:1-3). God will loose him to accomplish his end (Rev. 20:7-8). Satan and his angels will be cast into the lake of fire (Mt. 25:41; Rev. 20:10).

We will discuss the work and mission of good angels in another article.

WHY HE CHANGED

(Continued from page 2)

overseeing its own work "Supported by other churches", a thing which White and Edwards deny was scriptural. Then mention is made of a lot of ridiculous things which they think this fact would justify. Brethren, you better think and cease fighting the scriptures.

II. He next speaks of "The autonomy of the local congregation". Well, did the churches which we have just referred to lose their autonomy, and destroy it in others, when they "Did oversee . . . a work . . . supported by other churches", a thing which White, Edwards and company are against doing? (See No. 10.) Radicals are guilty of making laws for God and adding to God's word, when they thus condemn a church for overseeing a work supported by funds from another church, as these elders did. (Acts 11:29-30.)

Did the receiving church, (Acts 11:29-30), do its own work and oversee the distribution of funds received from the Antioch church, and preserve its own autonomy? Or did it forfeit its own autonomy and let the giving church come over and take charge of the work of the receiving church and thus exercise authority over the work of another church? Antioch did not lose its autonomy when it sent funds to aid the Judean church and let the receiving church oversee its own work and distribute the relief. And such distribution was not exercising any authority over the giving church. Churches can aid each other in their work without exercising any authority over each other. (2 Cor. 11:8; Acts 11:29-30; 2 Cor. 8:1-4; 1 Cor. 16:1-3.)

Worship Requires An Assembly

FRANK D. YOUNG
Pulaski, Tenn.

In introducing the study of worship several passages were mentioned, and analyzed. One which wasn't is found in John 4. This is Jesus' conversation with a Samaritan woman. Among the several lessons he taught her is one concerning man's worship. When the Lord had demonstrated his ability to read the hearts of people this woman said, "Sir, I perceive that thou art a prophet." (John 4:19) She thus reasoned that he would be able to settle an age-old controversy. The Samaritans worshipped on Mt. Gerizim. The Jewish people worshipped in Jerusalem. When Solomon's temple was built, and Solomon had prayed his dedicatory prayer, the scriptures say, "And Jehovah appeared unto Solomon by night, and said unto him, I have heard thy prayer and have chosen this place to myself for a house of sacrifice . . . For now have I chosen and hallowed this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually." (2 Chron. 7:12, 16.) But the Samaritans built a rival temple on Gerizim. Since the time of Solomon's temple, the Jewish people had gone to Jerusalem to keep their feasts, and to observe the temple services. But in answer to this Samaritan woman Jesus says, "Woman believe me, the hour cometh, when neither in this mountain, nor in Jerusalem shall ye worship the Father. Ye worship that which ye know not. We worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." (John 4:21-24.) Jesus said to her, "Neither in this mountain, nor in Jerusalem, shall ye worship the Father," yet until then God had required the Jewish people to keep the temple service in Jerusalem. But the imperfect was giving way to the perfect. The new was ready to supersede the old. The shadow was giving way to the real substance.

That system under which an imperfect high priest made the atonement for man's sins was now giving way to a system under which a perfect high priest would make one atonement forever. The scriptures say, "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heaven who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath which was after the law, appointeth a Son, perfected for evermore." (Heb. 7:26-28) The imperfection of the former system is also seen in the sacrifices and their inability to take away sin. Heb. 10:3-4 says, "But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." Thus it was said, "For the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh." (Heb. 10:1.) So he says, "God is Spirit" He is not material. Men can meet him anywhere and worship everywhere. This new and revolutionary system, now announced, reveals that God is present everywhere to accept the worship of those who ever they may be or where ever they may be. Therefore, under Christ, when men worship God, it is "neither in this mountain, nor in Jerusalem," but wherever it is, "the true worshippers shall worship the Father in spirit and truth . . ." The place - whether Jerusalem in Palestine, or Pulaski, Tenn., in America, has nothing to do with one's acceptable worship to God. Wherever man is found, "they that worship him, must worship in spirit and truth." (John 4:24.)

Though the Christ teaches us that the place has nothing to do with our worship, it is nevertheless true that God's worship requires an assembly. Our devotions can and should be privately rendered to God. But there is a worship, required of God in

the New Testament age, which cannot be had except in the assembly of saints. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) Then Heb. 10:24-25 says, to us, "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together as the custom of some is, but exhorting one another, and so much the more, as ye see the day drawing nigh." When one says, "I worship in my own way", usually he is saying, "I don't worship", for according to Jesus' statement to this woman, we must worship God in God's way. And God's way involves the assembly of Christians. When Jesus instituted the supper, he said to his disciples, "Drink ye all of it." (Matt. 26:27.) "All of you", everyone of you, "drink of it". And of course the eating of the supper is a congregational service. The New Testament says, ". . . upon the first day of the week when we were gathered together to break bread, Paul discoursed with them . . ." (Acts 20:7.) Also in reference to the eating of the supper the Corinthian epistle says, "Wherefore, my brethren, when ye come together to eat, wait one for another." Notice the two expressions "come together" and "wait" or "tarry". And the command to "wait" or "tarry" was to demand it be congregational. The supper could not be eaten by sects, with the party spirit, as was being done in Corinth. Also the condemnation of God on this church for their abuses of the supper shows their purpose was to assemble. Paul said to them, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." (1 Cor. 11:20.) Though their factious and rebellious spirit had made it impossible to truly eat the supper of the Lord, yet this passage shows they had an assembly which if not abused was taught of God. One more verse, though correcting their wrong, shows also the assembly for the purpose of eating the supper. 1 Cor. 11:34 says, "If any man is hungry, let him eat at home: that your coming together be not unto judgment . . ." that is unto condemnation. Other verses also show the church had its assembly.

In 1 Corinthians 14:23 Paul said again to the church at Corinth, "If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?" Notice in this verse "the whole church be assembled" and "there come in", meaning some non-members coming to the assembly. But Paul says again, "When ye come together . . ." V. 26. Let me read a passage from an entirely different setting, yet one teaching us clearly that the early church had its assembly. In Acts 11:26 it is said of Paul and Barnabas in Antioch, "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people . . ." In Acts 2:42 it is said of the Jerusalem church, "And they continued stedfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." The meetings of the Jerusalem church were so regular, it seems it wasn't necessary to record the details of the assemblies. But there is still another verse which reveals to us the meeting together of the early Christians. In 1 Cor. 16:1-2 Paul says, "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Why give orders to take the collection on the first day of the week? The reason was, that was the time of their meetings. They met then to worship. They met to eat the Lord's supper. Paul's command was to make this contribution at this same meeting.

The passage of Hebrews 10:25 says, "Not forsaking our own assembling together, as the custom of some is, but exhorting one another: and so much the more, as ye see the day drawing nigh", refers to the regular meeting day of the saints. In this lesson we're not concerned with the day drawing nigh. It may or may not have been the same day on which the "assembling" was. But the day of the assembling was the first day of the week. It was not the fall of Jerusalem, for at the fall of Jerusalem, the disciples were told not to assemble, but rather to flee. Matt. 24:16 says,

"then let them that are in Judea flee unto the mountains." Certainly the more who could flee Jerusalem, the better. But Heb. 10:25 says "assemble" not flee. Neither did the "assembling" refer to the judgment. There is no use to command us to be at the judgment. We'll all be there whether we prefer to or not. That will be one meeting we all will attend. Also this verse in Hebrew said, "as the custom of some is". This assembly was then being forsaken by some. Neither did this assembly refer to the Jewish atonement day. Paul was writing to Christians who were under Christ, and not under the law of Moses. In fact, this book is to prevent their forsaking Christ and going back to the law. He thus would not have told Christians to keep the day of atonement. Neither does this verse refer to any of the Old Testament feast days. Paul commands in Colossians 2:16 "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." Every expression in this verse referred to Jewish feast days, and holy days. And Paul said, "Let no man therefore judge you . . ." Let no man condemn you for not keeping them. But Heb. 10:25 commands us not to forsake this assembling.

The resurrection day of our Lord was the day on which early Christians assembled themselves to worship God. The Bible says, "And upon the first day of the week, when we were gathered together to break bread . . ." (Acts 20:7.) The disciples in the early church met on the first day of the week to break bread. Bible scholars and church historians most all agree that the one thing for which there is no New Testament precedent is allowing Sunday after Sunday to go by without eating the supper of the Lord. Since Paul warns of the forsaking of this assembly, it must be wrong not to engage in the worship which was done in this assembly. It is God's worship.

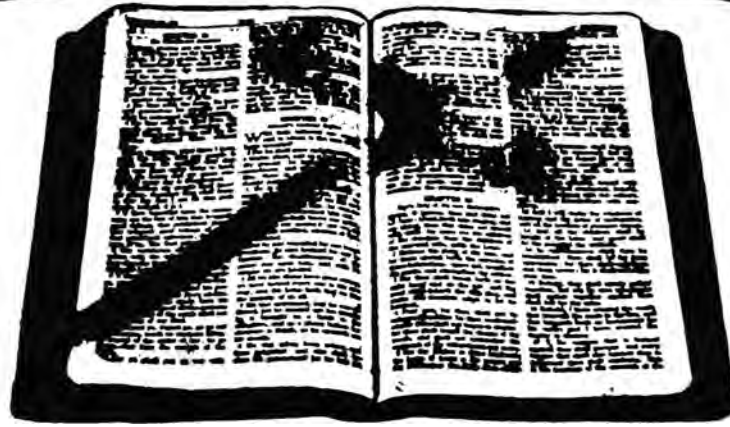
The wise men of Matt. 2, at Christ's birth said, ". . . we saw his star in the east, and are come to worship him." People who stay at home, or go to places of amusement, or do as they please on the Lord's day do not worship him. Worship is a part of man's service to God. Jesus said, "THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE". (Matt. 4:10.) One who stays at home on the Lord's day isn't worshipping God. Jesus demonstrated in his own life, even before the cross, his attitude toward God's worship. In Luke 4:16 it is said, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into synagogue on the sabbath day, and stood up for to read." Jesus' custom was, (this passage said), to worship God. Our Lord worshipped on the sabbath. He was under Moses' law. Gal. 4:4 says, he was "born under the law", as every thoughtful student knows. He kept the law to which he was amenable. But the point is, he worshipped. We worship on the first day of the week. No Christian after the cross, and there were none before the cross were ever commanded to keep the sabbath holy. In fact, Col. 2:16 commanded Christians not to keep the sabbath. But just as Christ worshipped God, under the law which he lived, so should we learn from him the need and value of worship and worship the Almighty according to the law under which we live. Some one said, "The peculiar thing about church going is, the ones who need it the most, go the least." All need it! Truly friends forsaking God's worship says to our Lord, "Your love and sacrifice mean nothing to me; your death has been in vain; I'm not interested in your second coming." But remember, our lack of interest in his second coming, will not prevent his coming, nor our going to the judgment.

* * *

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WORDS of TRUTH

*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*



*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

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The Restoration And The Neglected Essential

By FRANKLIN CAMP

One principle of the Restoration Movement was "Charity in all things". This part of the Restoration has been neglected. We have assumed that it would take care of itself. But this principle is just as essential as "unity in matters of faith". If we had given the same attention to love and faith as we have to works and faith, many of our problems would have been avoided. The New Testament teaches that not only does saving faith work, but that it works by love (Gal. 5:6).

BROTHERLY LOVE

"Let brotherly love continue" (Heb. 13:1). The fact that religion is a serious matter can create a danger. Earnestness and deep concern for the purity of the faith can lead to serious difficulties unless there is the cultivation of love. Purity of the faith is important, but without love it can lead to a bad spirit and disposition. It can lead to an attitude that is overly critical and fault finding and to a harsh treatment of other unless we strive to grow in love. That which started out as a defense of the faith can degenerate into a battle of personalities rather than a striving for truth. "Knowledge puffeth up, but charity edifieth" (1 Cor. 8:1). The Bible teaches that there are two ways that we may become big—swell up or grow up. Knowledge without love produces a swelled-up person. I am convinced that some of our problems and factions have come from too many swelling up instead of growing up.

DOCTRINES OF MEN NOT THE ONLY THINGS THAT DIVIDE

The doctrines and commandments of men are not the only things that can cause division. Division may be born of hatred, jealousy, envy, and pride. Is division any less sinful because it grows out of hatred and jealousy? I had just as soon be guilty of dividing the church by adding to the word of God as to cause division because of a lack of love for my brethren! The end result is exactly the same. We have taught our religious neighbors that faith alone will not save. We need to teach ourselves that matters of faith alone will not produce unity. We must aid love with matters of faith.

BE ANGRY AND SIN NOT

"Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil" (Eph. 4:25, 26). Is this not a warning to us? Does not Paul suggest that even in opposing things that are wrong we need to watch our disposition lest we let it lead to resentment and thus to attitudes and methods which become wrong in themselves? We may oppose sin in a way that is sinful. This is a warning to Christians not to sin by permitting a correct attitude to become evil in its expression. We might paraphrase it by saying, "Get hot, but cool off." A lack of love for brethren has

caused too many of us to get hot and stay hot. This attitude leads to generating more heat than light. A lack of love opens the door for the devil to sow discord and division. I am persuaded that many of our factions and divisions have come through this avenue.

THE RESTORATION MOVEMENT INTERESTED IN COMMANDS

The Restoration Movement has always given emphasis to the commands of the gospel. The denominational teaching about "faith only" had led to the neglect of this part of the gospel. It was but natural that if there was to be any return to the Bible, attention would have to be given to the commands. Thus, multiplied sermons were preached on baptism. But what about this command? "This is my commandment, that ye love one another as I have loved you" (Jn. 15:12). Is baptism any more important than this command? Can this command be ignored any more than the command to repent? Have we not treated this command about like the religious world has treated the command to be baptized?

HOW TO CONVINCING THE WORLD THAT WE ARE THE PEOPLE OF GOD

Ever since the dawn of the Restoration we have been trying to get the world to recognize us as the people of God. We have reminded them that "We speak where the Bible speaks and we are silent where the Bible is silent." This is a good slogan and is true to the scriptures. But what does the Bible say about convincing people that we are Christ's disciples? Let Christ answer: "A new commandment give I unto you, that you love one another as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13:34, 35). Perhaps this is the main reason that we have not been able to convince the world that we are the people of God.

Look at the situation in John 13. Christ is in the shadow of the cross. The disciples are angry and full of resentment toward one another. They are fighting and quarreling about which one will wash feet. Such action might be expected from people of the world but surely not from the Lord's disciples. Christ knew that the difference in temperament and the jealousies which he had witnessed would alienate them from one another unless some powerful cohesive force was found to hold these in check. This mutual love would be a badge of discipleship and a foundation for unity. The disciples were ready to fight for a throne but not a towel. A lack of love for one another has caused too many of us to fight for places rather than a towel.

John 13 also shows that purity of faith by itself will not bring unity. The men to whom Christ gave this example and command would be infallible in their teaching. They would be guided by the Holy Spirit and would not be subject to error. Yet

Christ realized that infallible men in teaching while lacking in love would not be able to save or to convince the world that they were his disciples. If infallible men needed love for one another to insure unity, how much more do we that are fallible need it? Furthermore, infallibility did not do away with all matters of judgment. There were some things that were left up to the judgment of the apostles, not in their teaching but in other matters. The question that arose between Barnabas and Paul as to whether to take Mark was a matter of judgment. Thus even the apostles needed love to hold them together in matters of judgment.

A NEW COMMANDMENT

Christ said that he was giving his disciples a new commandment. How was it new? Did not the Old Testament teach love? There are two different words that are translated into our one English word "love". One simply means "new" such as a new car, but the other means "new in character and quality". This is the one that Christ used. Christ introduced into the world a quality of love that it had never known before. The example of Christ in John 13 illustrates this quality of love. Verse 1 states that he, having loved his own which were in the world, loved them unto the end. The significance of this is not the fact that he loved them to the end of his life but rather the degree of his love. We may paraphrase it thus: "Because he loved his own that were in the world, he made one final demonstration of that love." Now let us look at the character of this love as demonstrated by Christ.

1. It was a love that could not be quenched by evil. The devil had already put it in Judas' heart to betray Christ. Christ knew this, but his awareness could not quench his love.

2. It was a love that was given with the full consciousness of his own exalted power. "Knowing that the Father had given all things into his hands". His love led to his subjecting himself to his own in supplying their needs.

3. It was a love that leaped over all barriers of distinction. "He came forth from God, and goeth unto God." He had full knowledge of his deity, but he loved enough to humble himself to minister to those who were his inferiors.

4. It was an active love. It is stated twice that the supper was interrupted. The disciples looked for someone to wash their feet. A lack of love would let them eat the supper in disobedience rather than wash one another's feet. Then Christ assumed the responsibility Himself. Even though the task was disagreeable, love took the initiative.

Is it any wonder that Jesus said this was a new commandment? This quality of love will make us humble instead of self-seeking. It will put us to work in serving others instead of sowing discord

(Continued on page 4)

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Pharaoh's Compromises

Pharaoh may well be remembered as one of the most wicked kings of Egypt, and of all nations. Also he may well be remembered as a great compromiser. His standard of character, if he had one, was a very low one. His conscience must have been seared as with a hot iron. He was a time-server, ready to do whatever seemed good in his own sight for present relief from any embarrassing situation.



God's people, the Israelites were in bondage in Egypt. (Ex. 1 to 15). Joseph had been sold into slavery there, and his people finally came there to dwell, and for sustenance during a famine. They had multiplied exceedingly and were a potential threat to the government of the Egyptians.

Finally a Pharaoh arose in Egypt which recognized this threat, and he increased the burdens of the Israelites, until they were unbearable, and they cried unto God for relief, and he heard their cries, and sent Moses to deliver them, and to bring them into the Land of Canaan, their promised land. (Gen. 13:14-18; Gen. 15:18-21.) Moses was an Israelite whom Pharaoh's daughter had adopted to be her own son, at a time when the king was having all male children destroyed. (Ex. 1 to 12.)

When God sent Moses to deliver his people, he obtained the assistance of his brother Aaron, went before the king and kindly asked for the release of the Israelites. But Pharaoh hardened his heart and increased.

"And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me." (Ex. 8:1.) The king's heart was hardened again, and he would not let them go. But when the plague of flies came, Pharaoh said, "Go ye, sacrifice to your God in the land". (Ex. 8:25.) This was a trick, a compromise which Moses detected for what it was, a very dangerous thing to do. He knew the Egyptians would destroy them, if they killed the sacred animals in their own land. Moses rejected this compromise, and demanded that the king let his people leave the land to worship in the wilderness. "And Pharaoh hardened his heart at this time also, neither would he let the people go." (Ex. 8:32.)

Today, Satan always has a compromise to offer unto all who would leave the world of spiritual slavery and become members of the Lord's church and be free. One of his most effective compromises is, just worship where you are, stay

here in the land, in the world, don't go into the church." But the church in the wilderness was to be a called out people. (Acts 7:35-39.) And so is the church or one body of Christ. No one can be a Christian out in the world of sin; neither can he worship and serve God acceptably out of the church. Yet millions have fallen for this compromise of Satan. (Col. 3:15; 1:18, 24.)

On Pentecost, all who wanted to be free from sin and saved obeyed the gospel and became members of the church of Christ. (Acts 2:36-41, 47.) There was no such thing as worshipping and serving God acceptably in Satan's kingdom. (Mu. 12:25-26.) All New Testament Christians had been translated into the kingdom of Christ. (Col. 1:13; Heb. 12:28-29; Rev. 1:9.) Beware of Satan's compromises.

Other plagues came, terrible beyond description, but Pharaoh hardened his heart and would not let God's people leave the land. (Ex. 9.)

Still other plagues followed, and the king said "Go", but wanted to know who were to go. "And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so; GO NOW YE THAT ARE MEN, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence." (Ex. 10:8-11.)

This is another compromise which was not acceptable to Moses. Pharaoh knew if they left their wives, their children, their old people, their sons and daughters, their flocks and herds, their hearts would stay in the land, and they would soon return from the wilderness to their loved ones, flocks and possessions.

But that is just like Satan today. When people hear and believe the gospel and wish to obey it, become members of the Lord's church, Satan says, "Go yourselves, but leave your families, and worldly possessions behind." Satan knows that if we do not try to convert our loved ones, and the families are left out in the world and lost, it will make it very difficult for us to be real Christians, and to do an effective work in the church, and that we will be less than real Christians, and not have the Spirit of Christ, if we have no desire to convert our families to Christ. No real and genuine Christian will fail to do his very best to convert and win all those of his relatives whom he can reach. He will not agree to the compromise to leave them behind. He will not agree to say nothing to them about the salvation of their souls. But a faithful Christian will invite and exhort his people to be true and loyal Christians. He wants to go to heaven, and is bound for the promised land, and wants to take his loved ones and friends with him. (Prov. 11:30; Rev. 22:17.) Cornelius invited his kin and near friends to attend the meeting where Peter was to preach. (Acts 10:24-28.) Andrew immediately brought his own brother, Simon Peter to Christ. (Jn. 1:40-42.) Let every saved one determine to bring his loved ones into the church with him. Take them with you, if you can; but don't stay behind waiting for them. Set them a good example and then say "Come". (Rev. 22:17; Isa. 2:2-3.)

Again, God sent plagues upon Pharaoh and Egypt, and he offered another compromise. "And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not an hoof be left behind." (Ex. 10:24-26.)

So, many people have accepted Satan's compromise to leave their wealth behind when becoming Christians, to later find that they may not be genuinely converted to Christ. God wants, and deserves to have control over every thing we possess. The earth is the Lord's and the fullness thereof." (I Cor. 10:28-33.) We must leave covetousness behind, and not our possessions. We live at our best when we make a total commitment to Christ, and bring into his kingdom and church everything we have in this world, with all our loved ones. Moses accepted no compromise

whatsoever. Neither should we when leaving the bondage of sin to be made free in Christ.

By these demands upon a wicked king, the Lord had hardened Pharaoh's heart, and he drove Moses and Aaron out of his presence this time for ever. (Ex. 10:27-29.)

Then came the last of the plague, the death of the first born in every Egyptian home. Then the king called for Moses and Aaron by night and sent them away, with their families and herds and all they had, as Moses had demanded, with no compromises or strings attached. (Ex. 11 and 12:1-42.) They came out of bondage in Egypt, and received the law from God by the hand of Moses, and were given the passover to be kept in remembrance of this great deliverance. Accept no compromises. Obey God!

Buddhism

WAYNE JACKSON

Buddhism exerts an influence over millions of people in many lands. It is primarily an oriental religion, though now making some progress, especially among the young, in America. This religion, which originally was no religion at all, but a philosophical pessimistic view of life, was founded by Gautama, more commonly known as Buddha (the enlightened one). He was born about the middle of the 6th century B.C. and the story of his life was written some two hundred years afterward.

Born to a rich Hindu rajah, at the age of 29 Buddha deserted his wife and son and entered a life of asceticism. By the time he was 35, he claimed to have "attained to the full insight of that wisdom which is unsurpassed in the heavens or on the earth." (Muller, SACRED BOOKS OF THE EAST, 11:152, 153) Theologically speaking, Buddha was an atheist. He denied the existence not only of a Creator, but of any Absolute Being. "It is among the ironies of fate that he who denied the existence of God should himself come to be virtually worshipped as God." Hundreds of absurd legends have been fabricated in an attempt to deify Gautama, including the one of Tibet which declares that he was born of a virgin named Maka-Maya.

Though there are numerous varieties of Buddhism (more than 2,000 different cults), the chief aspiration of the system seems to be UTTER NOTHINGNESS. One is believed to pass through a series of existences from life to life (transmigration), until he reached Nirvana, COMPLETE ANNIHILATION. Buddha described it as being extinguished like a lamp.

There is an immeasurable chasm between Buddhism and Christianity. The former is atheistic; the latter exalts the God of heaven and earth in whom we live, move and have our being. (Acts 17:28) Buddhism alleges that man is basically WORTHLESS, while Christianity affirms he is the offspring of God (Acts 17:29), and though sin has separated humanity from Jehovah (Isa. 59:2), reconciliation can be effected through Christ. (II Cor. 5:18ff) Buddhism teaches that man is his OWN savior by means of meditation and self conquest; the New Testament reveals that the Lord is the Savior of the world. (Jn. 4:42) Man is helpless to save himself by his own merit. (Eph. 2:8, 9)

Buddha died of dysentery after eating a heavy meal at the age of 83. According to his own claim, this was his "last existence". It is remarkable that people should worship him who professed that he would not exist after death! Jesus Christ was crucified on a cross at 33 years of age. He voluntarily gave Himself for the sins of the world. Resurrected from the dead and ascended to heaven, He saves all who will obey His Word (I Pet. 1:22, 23)

Buddhism is a despondent, depressive and dreary religion. It advocates a wretched and miserable view of life. Christ offers an indescribable happiness to those who follow Him. He promises peace with God (Rom. 5:1) a peace which passes understanding. (Phil 4:7) Indeed, the theme of Christianity is "REJOICE". "Rejoice in the Lord always: again I will say rejoice". (Phil 4:4) How truly wonderful it is to be a Christian. The Christian not only lives a wonderful life in this world but has the assurance of eternal life in the world to come. (Mk. 10:28-30; Mt. 25:31-46)

Benevolence In The Early Church

W. T. HAMILTON

The early church was a show-case of benevolence unequalled in human history. They practiced it in every sense of the word. However, benevolence as used in this lesson will be limited to that which was manifested in helping provide the material necessities for the poor.

THE EARLY CHURCH

The need appeared in the very early days of the church. In Acts 2:44, 45 the need was so acute that some noble souls sold property to help provide for others. The church was only a few days old when Barnabas is singled out as an example of such liberality (Acts 4:36, 37). This need arose among the multitude who came to Jerusalem to observe the Jewish feast-days and who, while there, heard of Christianity. Their new found joy made them want to stay in Jerusalem longer than the provisions for their trip would last.

One is really not surprised to see such sacrifice. It was not new to righteous people, even then. In the Old Testament the Jews were required to leave some of the harvest in the field for the gleaners (Deut. 24:19-22). Jeremiah (7:6) demanded that the people of his day "oppress not the stranger, the fatherless, and the widow". When John the Baptist demanded fruits worthy of repentance, one of his requirements was, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise," (Luke 3:11). With a heritage like that, one would expect the Christ-like-people of the first Century to be concerned about others.

Many of the first Century saints heard the lessons Jesus taught. Some of them may have been present when he told of the Good Samaritan. Others heard Him rebuke the Pharisees "who had omitted the weightier matters of the law, judgment, MERCY and faith." Perhaps others remembered the judgment scene most vividly. "For I was hungered, and ye gave me meat. . ." (See Matthew 25:35-40).

The Jerusalem need in the earliest days of the church was not the only time the early saints were called upon to sacrifice material things for others. The same responsibility was borne by the churches of Galatia. (Galatians 2:10; 6:10). The Ephesians were admonished likewise. (Ephesians 4:28) James included in pure and undefiled religion: "to visit the fatherless and widows in their affliction," (James 1:27) and he made such benevolence an evidence of faith, Jas. 2:14-17. John used one's benevolent acts as an evidence of his love for God! John 3:16, 17.

PROBLEMS IN ADMINISTRATION

The ideal situation with their benevolence was in that it worked so well—but not in that they had no problems of administration. The human element entered in then, as it does today.

The first sin recorded in the church was over the matter of giving for the poor. Ananias and Sapphira wanted praise such as Barnabas and others were receiving, and they wanted their money too. They tried to have both. Their sin cost them their lives, and brought forth the first need for church discipline. Discipline was also later connected with benevolence, (2 Thessalonians 3:10-14) and when the situation was corrected, the church grew. (Acts 5:14)

Soon after this another problem arose. Some thought their widows were being neglected in the DAILY ministrations. They complained. The apostles told them to select seven men "whom we may appoint over this business". The saying pleased the whole multitude. The problem was solved and the brethren worked together.

THE SPIRIT OF THE EARLY SAINTS IN BENEVOLENCE

At this point one can see the spirit they possessed in solving their problems. Those who thought they were being neglected were the Grecians. The ENTIRE CONGREGATION was charged to "look ye out among you seven men". When the selections were made, all seven of them were Grecian names! And the Hebrews did not complain that the committee was "LOADED". In honor, they preferred one another. With that

spirit, no wonder they excelled in benevolence.

THEY GAVE EVEN THOUGH THEY WERE IN NEED THEMSELVES

Their magnanimous spirit in administering benevolence is not the most remarkable thing about them, however. One is even more impressed when he sees their determination to help others. Some were "ADDICTED to the ministry of the saints" (1 Corinthians 16:15). They were willing to share with others even though to do so meant that they would be denied some of the necessities of life.

Acts 11:28, "Agabus signified by the Spirit that there would be a great dearth throughout the world." Note: (1) Agabus spoke by inspiration, (2) the dearth would be great, (3) it was soon to come, and (4) it would be throughout the world. To the brethren in Antioch that meant that the great depression was soon to hit there. But in spite of the coming hardships, the disciples "every man according to his ability determined to send relief unto the brethren which dwelt in Judea". v 29 Even though they would soon need it themselves, they first shared with their brethren who were already in want.

This addiction becomes even more impressive as one reads 2 Corinthians 8:2-4 "How that in a great trial of affliction. . .their deep poverty abounded unto the riches of their liberality. . .beyond their power. . .they were willing of themselves: Praying us with much intreaty that we would receive the gift." Out of deep poverty they gave to relieve a lesser need of others! They even had to persuade the preacher to accept it.

THEY COOPERATED IN BENEVOLENCE

The early saints did not think they could do all the work alone. They did not excuse themselves by saying they had no obligation to work with the others.

The Jerusalem brethren were in need. Paul worked among the churches of Macedonia and Achaia to help raise money for them. He used the liberality of the Macedonian churches to encourage the churches of Achaia (2 Cor. 8:1-4), and the liberality of the Achaian congregations to encourage the saints of Macedonia (2 Cor. 9:2). He, with Titus and at least two other brethren (2 Cor. 8:16-24) took the money to Jerusalem and administered it (2 Cor. 8:19, 20). Thus, they were willing to cooperate—congregations and individuals—to help the poor. The cooperation and unity of their work is shown in Romans 15:26: "For it hath pleased THEM of Macedonia and Achaia TO MAKE A CERTAIN CONTRIBUTION for the poor saints which are at Jerusalem". Their spirit of charity enabled them to work with others for a common cause.

THEY REALIZED CERTAIN LIMITATIONS IN THEIR BENEVOLENT WORK

One should not assume their zeal was blind. They recognized there were some people they should not help. Widows, who were not widows indeed, were not to be taken "into the number" 1 Tim. 5:9-11. If a widow had a relative who could care for her, they were to do so, 1 Tim. 5:4. If the relatives would not, they were "worse than an infidel". v. 8.

Dead-beats would have had a difficult time in the early church. Those who would not work were not fed, 2 Thes. 3:10. If they persisted in laziness, they were disciplined. v. 14.

If one could help himself, he did not need the help of others. He was admonished to "bear his own burden", Gal. 6:5. And the Scriptures nowhere suggest that distribution was made to any many according to his "WANTS", but according to his "NEEDS" (and there is a vast difference!).

THEIR SUCCESS

With such zeal and devotion, one would expect success—and they had it! "Neither was there any among them that lacked." Acts 4:34. They rejoiced in their opportunities to help the poor, and were happy in their labors for others. "Yea, ye yourselves know, that these hands have ministered

unto my necessities, and to them that were with me, I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

"Are We To Answer Their Questions?"

By WELDON BENNETT,
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A frequent criticism of contemporary preaching is that it is not relevant. Or, in other words, preachers do not have their ears open to the questions which modern man is asking.

Is this criticism valid? Yes, we believe that it is to a certain degree. No minister of the Word can close his eyes and ears to the life situation in which he finds himself and expect his message to penetrate the hearts of his hearers. Each generation raises questions that are relevant to the gospel, and these should be dealt with frankly and sincerely. Are there any absolute standards of morality? What is the church's obligation to the poor? Can a Christian isolate himself socially from certain racial groups? These are some of the burning issues facing Americans today. The Bible has much to say about them. The answers fall within the framework of preaching the gospel (see Galatians 2:11-14).

But, is preaching the gospel to be limited to answering the questions of modern man? We reply with a categorical NO! God's preachers have always taken the initiative in raising questions on which the populace had given little or no thought. Jonah entered Nineveh uninvited (he was sent, however). "And Jonah began to enter into the city a day's journey, and he cried, yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). This prophet did not announce questions. God told him beforehand what to preach.

Follow the steps of the New Testament evangelists. Was it in answer to a question of the Jews that Peter proclaimed his memorable Pentecost sermon? On the contrary, it took that message to provoke their question, "What shall we do?" (Acts 2:37.) Did Paul go to Athens because the Greeks were asking, "Shall we worship idols?" Did he reason of "righteousness, self-control, and the judgment to come" by virtue of questions put by Governor Felix? (Acts 24:25.)

Christ has told us to go preach the gospel to every creature, to "preach the word be urgent in season, out of season; reprove, rebuke, exhort" (1 Tim. 4:2). The gospel is designed to point out man's need and then announce the remedy. We are to do all in our power to awaken the interest of a careless, thoughtless, unquestioning mass of humanity lost in sin. It is not until they hear the truth that many will be asking the truly relevant question, "What must we do to be saved?"

Proper Views For Youth

When I have lost my temper,
I have lost my reason too;
I'm never proud of anything
which angrily I do.

When I have talked in anger,
And my cheeks are flaming red,
I've always uttered something
Which I wish I hadn't said.

In anger I have never done
A kindly deed, or wise,
But many things for which I felt,
I should apologize.

In looking back across my life,
And all I've lost or made,
I can't recall a single time,
When anger ever paid.

— Author unknown —

The Restoration And The Neglected Essential

(Continued from page 1)

and strife.

Peter says, "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" (1 Pet. 1:22). The love that is to exist among the brethren cannot be found anywhere else. Only purified souls can practice it. Does this feeling for our brethren exist among us? But Peter not only shows that this is a love that the world does not know anything about, he also makes it a test of purified souls. How many of us pass this test?

If you turn to the book of Acts and read the history of the early church you will see this same character of love. "And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need . . . Praising God, and having favor with all the people. And the Lord added to the church such as should be saved" (Acts 2:44, 45, 47). Again we read, "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things that he possessed was his own; but they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:32, 33). Notice the quality of this love. Directly related to this love are two things, the unity of the disciples and its effect on the people coupled with the preaching of the apostles. If we want to restore New Testament Christianity, here is the place to begin.

LOVE THE GREATEST VIRTUE

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13). To love is to be like God (1 Jn. 4:8). Love is God's way of winning a lost world from sin. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16). Even God did not seek to save a lost world by a pure doctrine without love. If matters of faith without love will do the job, why did not God do it that way? Yet I am afraid that we have been wiser than God and have sought to restore Christianity with the truth without love for one another and for the lost.

Love completes and crowns every human relationship. No human relationship can last that is not scaled by love. A marriage that is not based on love is a failure before it ever starts. It is sure to end in divorce. The relationship of parents and children will fail unless there is mutual love.

There is no greater thing that one can do than love. It is strange that we have been so slow to learn this. Ambition to be great in the wrong way has been the blight of the Restoration Movement. It has caused jealousy, envy, strife, and just about every other evil you can think of. The Bible teaches that the way to be great is to love. A unique thing about this is that this route is open to every Christian. There are multitudes that can surpass me in preaching. They have more ability and more knowledge. If any man on earth surpasses me in love, he does so only because I let him. There are none that have any more ability to love than I have. My love can be as deep, as broad, and as high as I want it to be. We ought to be thankful that the greatest contribution that one can make is to love; and in this I can stand with the greatest. No wonder Paul said the greatest of these is love.

When we learn to place love where the Bible places it and where it was in the early days of the Restoration Movement, we will have made a great step in correcting one of our great weaknesses. If we are to restore New Testament Christianity, we must put this neglected essential of the restoration slogan, "charity in all things", back in the slogan and in our hearts.

Angels No. 3

By HOWARD A. BLAZER SR.
GOOD ANGELS,
THEIR WORK AND MISSION

We have seen in our consideration of angels thus far that they are a creation of God, in a higher order than man; that they are spirit beings, with capabilities of being wicked; and that Satan is the prince of these wicked hosts who are reserved unto the judgment to be cast into the lake of fire prepared for their eternal punishment.

As to the work and mission of good angels we find that they perform the work of God, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word" (Ps. 103:20). They affect the vengeance of God in visiting his wrath upon this disobedient, as revealed to Balaam, (Nu. 22:31), and in the scourage of Israel, (2 Sam. 24:16). They will come with Christ taking vengeance upon them that know not God, and obey not the gospel (2 Ths. 1:7-8). They administered God's message to man in giving the law of Moses (Gal. 3:19; He. 2:2), and they appeared as men in the revelation of God's message in former times (Gn. 18:1-19:1-5). We are admonished to be careful to entertain strangers, for some have entertained angels unawares (He. 13:2). Angels attended in the earthly mission of Christ and will so attend at his coming again. They brought the message to Mary before his birth (Lk. 1:26-28), and multitudes sang at his birth (Lk. 2:8-15). They ministered to Jesus after his temptation (Mt. 4:14) and appeared in his resurrection (Mt. 28:1-7). Angels appeared at the ascension of Christ (Ac. 1:11), and are now subject unto him (1 Pe. 3:22), and will administer his work at his second coming (1 Ths. 4:16; Mt. 25:31; 2 Ths. 1:7-8).

Angels work in the destiny of nations for the good of God's people. We have seen in the work of wicked angels that good angels withstood Satan before the kings in the days of Daniel and Joshua the high priest as the word of God was preached to them. Angels work in the protection of God's people, and encamp about them that fear the Lord (Ps. 34:7), and they so delivered them from their enemies in ages past (2 Ki. 6:15-17). Angels delivered Peter from prison (Ac. 12:7), and reassured Paul in the great storm at sea (Ac. 27:23). They are ministering spirits to those of us who are heirs of salvation (He. 1:14), and are given charge to keep the righteous in all their ways (Ps. 91:11). Angels represent individuals before the throne of God (Mt. 18:10), and if heavenly angels are meant in Revelation chapters two and three, then they are given specific assignments to congregations of the church of the Lord. We have already noted that they stand for the people of God before his throne (Dan. 12:1).

Angels are active in the prayers of the righteous (Dan. 9:21-23), and much prayers avail much before God's throne (Jas. 5:16). The Holy Spirit also works in the prayers of God's people (Ro. 8:26). This does not mean that a miraculous contact, or appearance, is manifested today as in former times, for those things have been done way (1 Cor. 13:8-13). Angels are involved some way in our assembly worship, for the woman that so worships "ought to have a sign on her head because of the angels" (1 Co. 11:10). Christ is present in such assemblies (Mt. 18:30), and we tread him under foot in a wilful sin when we forsake the assembly (He. 10:25-31). We have already noted that good angels withstand Satan on our behalf, and will not allow us to be tempted above that able to bear. Angels attend the soul of the righteous dead (Lk. 16:22), and will herald the end of time, (Re. 10:1-6). They will also herald the coming of Christ, and execute his mission when he comes again, as already noted. Angels rejoice over every sinner that repents (Lk. 15:10). While angels did operate miraculously in the salvation of sinners, when such was so done (Ac. 8:26; 10:3-6), they did not tell the sinner what to do to be saved, but rather instructed them to send for the earthen vessel for the message (2 Co. 4:7). If an angel should so appear today and preach anything other

than that already delivered into the hands of earthen vessels, he would be a cursed angel (Gal. 1:6-9). Satan does appear as an angel of light today, (2 Co. 11:14), and we must therefore be aware of his deceptions.

In conclusion, how wonderful to know that as an heir of God's wonderful salvation his great host of angels are dedicated to minister for my good and assist in my salvation. "All praise to him who reigns above."

What Is The Church?

There is much confusion in the minds of men as to the nature of God's church. God chose several descriptive terms to help clearly perceive the true nature of His church:

The word CHURCH is from the Greek EKKLESIA, (the called out people). Hence, the Lord's church is those people called out of a life of sin into fellowship with Jesus. Thus Christ purchased the church with his blood, Acts 20:28. Those in His church must keep themselves unspotted from the world, Jas. 1:27. In Bible terminology, the church is never the building, rather it is the saved people.

The church is also called the KINGDOM of God, of heaven, and of Christ. These terms describe the type of government the church has. Christ is King, 1 Tim. 6:15. He has ALL AUTHORITY, Matt. 28:18. He alone makes the laws or rules of his kingdom. The church is no democracy, it is a monarchy. No man can justly claim to be head of the church, nor can any council, synod or assembly make rules for it.

The church is Christ's BODY, Eph. 1:22. The analogy of a human body is used to describe our relation to and total dependence upon Jesus. Christ is the HEAD of the BODY, Col. 1:18. A body separate from its head is dead. A body that does not respond to the will of its head is diseased. So the church must be totally submissive to Jesus and ever cling to him, the head. Also the mind of man expresses itself through the various members of the body. So Christ works through the members of His body, the church, to accomplish his will today, 1 Cor. 12:12-27.

The church is the BRIDE OF CHRIST, Eph. 5:22-32. This reflects the intimate love and association Christ has with His church. It also reminds us of our relationship to Jesus. It must be one of love, honor, respect and submission. He will likewise love us, provide for and protect us. Finally he will take us home to live with Him in heaven, Rev. 21:2.

The church is all saved people in the world. If you are truly saved, you are a member of the church of Christ. "Christ also is head of the church, being himself the savior of the body", Eph. 5:23. Are you saved? Are you in His church? If not, obey Jesus now. Let Him add you to his church, Acts 2:36, 47. And do not be a member of any other church.

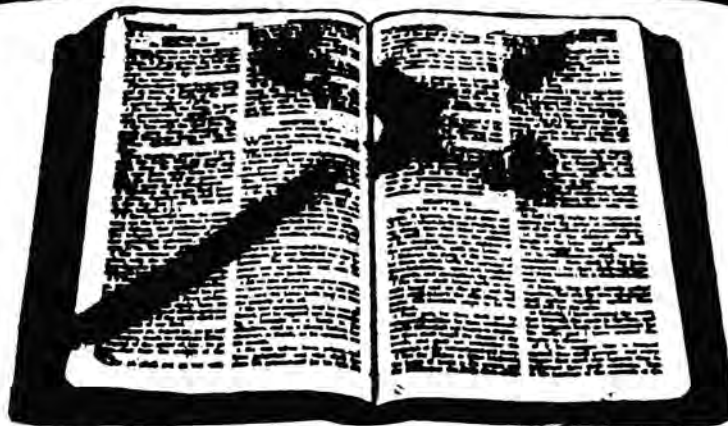
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"Rate Yourself"

"Lord is it I?" Have you wondered why the church has not made greater numerical and spiritual growth? Do you suppose that you could be at fault? Read the following questions and rate yourself, making necessary adjustments.

1. Am I so critical that I see a person's weak points quicker than I do his good points.
2. Am I so childish that everyone has to handle me with caution to keep me from getting mad?
3. Am I so sensitive that I make myself miserable by taking in a personal way everything that is said by others?
4. Am I always thinking that everyone else is out of step but me and that I could be happy if everybody else would just do right?
5. Do I hurt other people with my sharp and caustic remarks?
6. Am I determined to have my own way regardless of what I may do to others?
7. Do I have bottled up inside me a feeling of hostility toward others?
8. Do I repeat that which should be kept secret, and then explain myself saying, "But it's the truth"?

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FIRDAY, NOVEMBER 7, 1969

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Benevolence Toward Other Races

HUDSON NICHOLS

There are thousands of people who go to bed each night hungry, desirous of food to keep them alive for another day. Many do not have enough clothes to keep them warm. Others do not have adequate shelter to protect them from the cold and rain. All of this because they are in need and are not able to supply these needs. Some of these are white, others red, yellow or black in color. But is color the governing factor as to the discharge of our duty to "do good unto all men"? Gal. 6:10.

RIGHT ATTITUDE NECESSARY

Good works are often hindered because of the wrong attitude. Without the right attitude toward all men and love for all, there will not be the discharge of our duty.

The Priest and the Levite in Luke ten had the wrong attitude toward the one in need. It was one of another race that manifested the right attitude as stated by our Lord in Matthew 7:12. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." If we practice this rule as our Savior taught, the poor and the needy, regardless of race or color, will be an occasion to do good, to let our light shine, and thus lay up treasures in heaven. (Matt. 6:19-20). The very purpose for which the parable of the Good Samaritan was taught was to show that our obligations extends beyond our own. (Gal. 6:10; 2 Cor. 9:12-13.)

OLD AND NEW TESTAMENT TEACHING

Both the Old and New Testaments teach that God is the father of all and is a friend to the poor and needy. He changes not. (Mal. 3:6) Both Old and New Testaments teach that we must not shirk our responsibility unto others. Consider a few of the passages. "Thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him." (Deut. 15:7-10) "Defend the poor and fatherless; do justice to the afflicted and needy." (Psa. 82:3-4). "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." (Psa. 41:1) "He that hath pity upon the poor lendeth unto the Lord. . . ." (Prov. 19:17). "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Prov. 21:13). "He that hath mercy on the poor, happy is he." (Prov. 14:21). "The righteous considereth the cause of the poor: but the wicked regardeth not to know it." (Prov. 29:7). "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1:17). "Oppress not the widows, nor the fatherless, the stranger, nor the poor." (Zech. 7:12). "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3:27).

The New Testament teaches that to obtain mercy, we must show mercy. (Matt. 5:7). And that the poor will be all around us that "whenever

ye may do them good." Mk. 14:7). Paul teaches us to remember the poor (Gal. 2:10); to labor with our hands that we might have to give to him that needeth. (Eph. 4:28). Also to do good unto all men, especially unto them who are of the household of faith. (Gal. 6:10).

BENEVOLENCE TO WHOM??????

But to whom should our benevolence be manifested? Is our responsibility only to white people? Can we rule out the red man because he is red; the yellow man because he is yellow and the black man because he is not white? It is clearly our duty to do good unto those who are without the necessities of life. In fact, we are to do whatever good we can in the interest of anyone and everybody. (Gal. 6:10; Jas. 1:27).

In Matthew 10:21, one person was told to sell what he had and give to the poor and follow the Lord and he would have treasure in heaven. Was he to give only to poor Jews? To poor Saints? To poor white men? Does it not include anyone who was in need regardless of color? We are to do good even unto those who cannot recompense us (Lk. 14:13-14) which includes "the poor, the maimed, the lame, the blind." In Acts the second chapter, the church was composed of Jews. They practiced benevolence toward those of their own race as the need arose. (Acts 2:44-45). The Gentile Christians practiced benevolence toward the Jews. (2 Cor. 8:1-4; Rom. 15:26-27). Jesus taught, "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans do so? Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:46-48). If our enemies hunger, we are to feed them. (Rom. 12:20).

From the foregoing it is evident that our obligation to "do good unto all men" reaches beyond our own color or race.

THINGS THAT HINDER

We have already mentioned that the right attitude toward other races is a necessity in benevolence toward them. But there are also some things that hinder our doing good unto other races.

One is GREED. Webster says this is an "intense and selfish hunger or desire; as greed for wealth" A synonym for greed is covetousness. The ever reaching out for an increase in material prosperity with on thought of the poor and needy, will place us in the same position with God as the rich farmer in Luke Chapter 12. An intense hunger and desire for riches will cause one to thus love money and such a love will cause many sins to enter into his life. (1 Tim. 6:10). Covetousness will then enter one's life and that is idolatry. (Col. 3:5).

SELFISHNESS will also hinder our benevolence toward other races. Webster defines this as the "disposition to care unduly or supremely for

oneself; regard for one's own comfort, advantage, etc., in disregard for (or at the expense of) another." Such an one is not concerned with the needs of others! His main interest is self, not others. Lot did not consider Abraham (Gen. 13:1-13). Nabal was selfish and not benevolent to David (1 Sam. 25). The rich man was concerned for his own happiness (Luke 16). The elder brother and the prodigal son were selfish (Lk. 15). There was ruin connected with those who were selfish in each of these examples.

The parable of the Samaritan (Luke 10:25-37; Matt. 22:39) teaches us not to be selfish. The Samaritan in the parable was of despised people, but he had compassion on the one in need. He bound up his wounds. He lost time in caring for the man. He walked to the inn while the sufferer rode. He gave personal attention to the man in need. He spent money on him. And thus, the welfare of the needy one was assured by the liberality of the Samaritan. Someone has said:

"I sought myself, myself I could not see.

I sought my God, my God eluded me.

I sought my neighbor and I found all three."

WAYS TO ACCOMPLISH OUR DUTY

Possibly the necessities of physical life could be wrapped up in three words: food, shelter, and clothing. Food can be bought or given to relieve the poor. Shelter can be erected or rented to furnish protection to the needy from the cold or rain. Clothes can be made or bought, but there must be in our hearts the disposition to do good, to love mankind and the desire to promote happiness among all upon the earth.

As God-fearing people, let us arise now and do what we can with what we have to relieve the poor and needy of every nation. If we but seek, we shall find abundant "opportunity to do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10). The church is also to give unto the poor—unto all men. (2 Cor. 9:12-13.)

"Elders And Preachers"

GUS NICHOLS

NEW RELEASE

From the Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111

NEW JOURNAL NOW IN CIRCULATION

The SPIRITUAL SWORD, a QUARTERLY JOURNAL of 48 pages, is now being circulated in our brotherhood. The paper is edited by Thomas B. Warren, Chairman of the Department of Bible, Freed-Hardeman College, Henderson, Tennessee. Rubel Shelly, minister of the Getwell Church of Christ in Memphis, Tennessee, serves as Associate Editor.

The SPIRITUAL SWORD is being made

(Continued on page 4)

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What Is A "Home"?

The following article appeared in our church bulletin a few years ago, and is wanted in WORDS OF TRUTH for the purpose of preserving the information contained therein. I am leaving out the name of persons connected with the article, because of the time element. Otherwise, here is the article. Editor.

WHAT IS A "HOME"?

GUS NICHOLS

"Anti" preachers are now arguing that the church cannot contribute to a "home", and that a "home" is nothing but a house. Brother (-) in the January issue of the "Anti" paper, Walking In Truth" says, "God nowhere or at any time ever ordained a home. He ordained marriage and the family relationship, and we built our homes. We have long used the word HOME as a



GUS NICHOLS

synonym for the family relationship. But God never so used it. In the Bible the word means a staying place, and not the divine relationship that God ordained." Again he says, AND SO IS THE WORD USED THROUGHOUT THE BIBLE TO MEAN A PLACE OF RESIDENCE. And so is it defined in both our English dictionary and by lexicographers. In the Bible it NEVER MEANT ANYTHING BUT A STAYING PLACE. . . The home then is the saying place of the divine relationship, but not the relationship itself." (Please read again, every word of this quotation and then see how it is refuted by the facts.

DICTIONARIES VS (-)

Brother (-) says, both the "English" and "lexicographers" "define" the word "home" as he does. Now, let us see if this is true. We shall not here take the space to give the definition of "residence", but I do deny that the word means only this, as Brother (-) argues. Webster's New Collegiate Dictionary says the word also means, "An asylum. . . The social unit or center formed by a family living together." In his Unabridged Edition, (P. 1191), Mr. Webster says, "Place of refuge and rest, hence an asylum as a home for outcasts, a home for the blind. 9. The social unit formed by a family residing together is one dwelling, an organized center of family life." Yes, it means "The social unit formed by a family residing together in one dwelling" and NOT JUST THE DWELLING, as Brother (-) argued. FUNK & WAGNALS DICTIONARY defines "home" as: "The members of a family, together considered as a unit of society." Again it says, "Especially an establishment where needy or afflicted persons are sheltered or cared for." (P. 635 Vol. 1). This

shows the "Antis" are wrong about the "English". But Brother (-) said, "Both" the "English" and "Lexicographers" "define" it to mean a place only. He means Greek-English "LEXICOGRAPHERS." Having exposed him on the "English", let us see about the Greek.

GREEK-ENGLISH LEXICONS

The word "home" is from two different Greek words "oikos" and "Oikia." THAYER'S GREEK-ENGLISH LEXICONS SAYS OF "OIKOS", "The inmates of a house, all the persons forming one family, a household." He further says, "IN THE SENSE OF FAMILY OIKOS AND OIKIA ARE ALIKE EMPLOYED." He says of "Oikia", "B. The inmates of a house, the family. . . the household, the family of one. . . persons dwelling in the house." Brother (-) perverts all this to mean merely a house that we build, instead of "Persons dwelling in the house", etc. He does this in an effort to construct an argument against the church helping a home.

He perverts the definition of terms like he did my sermon outline in the "Gospel Guardian." I briefly stated that the Lord's supper is not a "marble" monument, out simple, bread and fruit of the vine, etc. Brother (-) took this and made it say the Lord's table must not have a "Marble top" on it, and then said we put a lot of marble in our meeting house. I said nothing about a "Marble top" to anything in the outline. He owes it to God to repent of that article in the Guardian!

Berry's Greek-English Lexicon says of "Oikos" in giving this sense of the word which I am emphasizing, "A family resident in one house, a family perpetuated by succession; the house of God . . . The family of God." Again, he says of "Oikia", "A HOUSEHOLD, A FAMILY". Brother (-) argues that the word never means this in "English" and in the Lexicons. LIDDELL & SCOTT define it: "III. Household, family. . . The inmates of the house. . . A house, race, FAMILY." A DICTIONARY OF NEW TESTAMENT WORDS BY MR. VINES, defines it: "Of the members of a household or family, e.g. Lk. 10:5; Acts 7:10; Acts 11:14; 1 Tim. 3:4, 5, 12; 2 Tim. 1:16; 4:19; etc. The Greek for "home", "Oikos" is used in these passages and does not in them mean merely a house. Neither does the Greek "Oikia" which he defines to mean among other things, "THE INHABITANTS OF A HOUSE, A HOUSEHOLD." He gives places where it means this as Mat. 12:25; John 4:53; 1 Cor. 16:15." Etc.

THE BIBLE AGAINST HIM

Please read again the quotation from Brother (-) at the beginning of this article. He argues that God never used the word "home" to mean "Family relationship", that it is not used in that sense in the "Bible", but that it always meant only a "Staying place", or "home" which man built, a place of residence. But let us now see how the word, (translated from the Greek "Oikos" and "Oikia") is used in the Bible. "LET ME FIRST GO BID THEM FAREWELL, WHICH ARE AT HOME AT MY HOUSE." (Lk. 9:61.) I suppose Brother (-) thinks this means "At my HOUSE at my HOUSE" since he argues that "home" means nothing but a literal house. No, but here his "home" was not his house, but was a separate thing which was "AT HIS HOUSE." The "home" and his "house" were not the same. "Peace be to this house." (Lk. 10:5.) The word "house" here is from the same Greek translated "home", and means family, or household. The Apostles did not mean "Peace be to this house" of brick, etc. "Show pity at home"—among his needy kin—parents, etc. (1 Tim. 5:4.) It does not mean a literal house built by man. "Who subvert whole houses, teaching things which they ought not." (Tit. 1:11.) "Whole houses" here means whole families, not a whole dwelling. Again, it does not mean a house built by man, as (-) argues. The Greek word translated "home" is also translated "Household", meaning a family, in the following: Acts 16:15; 1 Cor. 1:16; 2 Tim. 4:19. Joshua said, "As for me and my house we will serve the Lord." (Josh. 24:15.) Noah was invited into the ark with "all" his "house." (Gen. 7:1.) He prepared the ark "To the saving of his house"—his family. (Heb. 11:7.) Not a literal house of brick or wood. Cornelius "Feared God with all his house"—family. (Acts 10:1-3.) "One that ruleth well his own house"—family. (1 Tim. 3:4, 5, 12.)

"And thou shalt be saved, and thy house." (Acts 16:31.) "Whereby thou and all thy house shall be saved." (Acts 11:14.) "A house divided against itself", (Mat. 12:25), a family. "House of Israel"—family of (Acts. 2:36; Heb. 8:8, 10.) "Church". . . house of God. (1 Tim. 3:15; 1 Pet. 4:17; Heb. 3:6.), "Himself believed, and his whole house"—family. (Jn. 4:53.) "Believed on the Lord with all his house." (Acts 18:8.) With all his family. But why go further? God did establish the "HOME," and he also sets the solitary, the fatherless and widows in "FAMILIES", or homes. (Psa. 68:5-6). Orphans need more than a place or house—they need oversight and care. Remember, one definition of a home is "ESPECIALLY AN ESTABLISHMENT WHERE NEEDY OR AFFLICTED PERSONS ARE SHELTERED OR CARED FOR." (Funk & Wagnals Dictionary, Vol. 1, P. 635.) "A HOME FOR OUTCASTS." "9. THE SOCIAL UNIT FORMED BY A FAMILY RESIDING TOGETHER." (WEBSTER.)

A FURTHER WORD

When radical brethren began to take the position that the church could not support any institution, I pointed out the fact that each congregation is a separate institution from all the other congregations, and is each autonomous—self governing and separate. There is no ecclesiasticism or organization tying the churches or congregations together. Yet, in the New Testament local congregations aided and contributed to churches in some cases, showing that the church, or congregation, which is an institution, contributed to another congregation, which is another institution. The giving church and the receiving church were not the same institution.

The Jerusalem church sent Barnabas, a preacher, unto the church at Antioch, to aid it in evangelism. (Acts 11:22-26.) Again, the Jerusalem church sent four preachers and teachers to the church at Antioch to aid it in teaching and edification. (Acts 15:22-35.) The church at Antioch sent funds to the Jerusalem church in turn to aid it in benevolence during a great dearth. (Acts 11:27-30.) These churches cooperated with each other. By giving and receiving they had fellowship with each other.

Radical brethren now argue that such aiding of a church by another is "Centralization of funds", and destroys, "Autonomy", and that each church must do its own work and that with ITS OWN MONEY ONLY, as collected from ITS OWN MEMBERS ONLY. Well, the churches of Galatia, and the church at Corinth collected and sent funds to "Jerusalem" and the receiving church had funds which it did not collect from its own members, but which came from Corinth and the churches of Galatia. (1 Cor. 16:1-3.) The elders of the church at Jerusalem received funds from the church at Antioch which were not collected from the Jerusalem members. (Acts 11:27-30.) The churches of Macedonia cooperated and sent funds to Jerusalem and the receiving church had and used funds which were not collected from their own members. (II Cor. 8:1-5; Rom. 15:25-32.)

Therefore, one church, which is an institution, or organization of itself, can scripturally give to and aid another church, or separate organization, so separate that each has its own elders and deacons. (Phil. 1:1; Acts 14:23; 20:17, 28; 1 Pet. 5:1-3.) Radical brethren say this is all centralization, and makes a missionary society out of the receiving churches. Of course, this is not true, or else they had a missionary society in the days of the apostles, which they did not have. A missionary society is an ecclesiastical and national organization, and is an adjunct of the church, which is not true of scriptural church cooperation.

Again, if the local church can't spiritually give to another institution or organization of any sort at all, then it could not only not give to any other church under any sort of conditions whatsoever, but the local church could not give to a "Home", a family of its own members when in distress, for such a "home" or "family" is an institution. And yet, who will dare say no New Testament Church ever gave to a home? (Acts 2:44-46 Am. Std. Ver.; Acts 11:27-30; II Cor. 8:1-5; Rom. 15:25-31.) These funds of benevolence went to the people—to the homes of the needy in a great dearth, and in times of hunger and need. The Home is not a mere

(Continued on page 4)

The New Covenant Promised

"Before I formed thee in the belly I knew thee, and before thou camest out of the womb I sanctified thee; I have appointed thee a prophet unto the nations." (Jer. 1:5) Thus spake the Lord to Jeremiah when he commissioned him to "pluck up and break down and to destroy and to overthrow, to build and to plant." (Jer. 1-10.) This great and compassionate prophet became an



VIRGIL BRADFORD

eyewitness to the destruction of Jerusalem and foretold in the face of tremendous pressure that it should last for seventy years. Interesting though these things may be there are words that come to us from Jeremiah that are of greater value in understanding both the new and the old covenants. Such a passage is Jeremiah 31:31-34 which is here given in full.

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

UNDERSTAND OLD TO APPRECIATE NEW

From the day Eve and Adam sinned God worked to bring about the redemption of the race and Satan worked to hinder him. The old Serpent came near accomplishing his purpose just prior to the flood when man became so sinful that God determined to destroy him. (Gen. 6:6.) But the world was saved from annihilation because God found Noah a man of great faith. But no race of people was selected to bring the Christ, the seed of the woman, into the world, until the time of Abraham. In him the Hebrews were sanctified. (Gen. 12:1-3.) Later the covenant of circumcision was given to Abraham and his descendants. (Gen. 17:9-14.) When famine came in the days of Jacob and the Patriarchs who made up the twelve tribes of Israel they went down to Egypt. There they became a great multitude of people as the Lord had foretold. (Gen. 17:1-8) After years of oppression God raised up Moses to be their lawgiver and deliverer. It was through Moses that God gave the law that is called the old covenant and which Jeremiah said would come to an end. (See Exodus 20 and chapters following. Also John 1:17.)

The writer of Hebrews, in chapter 8, shows that Jeremiah's prophecy concerning the old and new covenants has been fulfilled. Hence, we suggest a few facts that all need to know.

OLD COVENANT TO JEWS

Sabbatarians claim that all men have been bound by the sabbath law of Exodus 20:8-11, but such is not the case. Of course they claim this to make that law binding upon us today. But Moses himself fixed that, for the Sabbatarians and for us all. Concerning that law he said, "Jehovah our God made a covenant WITH US IN HOREB." (Deut. 5:3) Here Moses had called all Israel together to exhort them to learn and observe God's law to them. But he did not stop there for he also said, "Jehovah MADE NOT this covenant with our fathers." (Deut. 5:3) "This covenant" was the Ten Commandments which were written on tables of stone by the hand of God in Horeb and contained the law of the sabbath. It was not made with their fathers. And that for ever settles the question as to

whether Adam was commanded to keep the sabbath. But Moses further emphasizes the truth of the matter, saying, "Jehovah made not this covenant with our fathers, but WITH US, EVEN US, who are all of US HERE ALIVE THIS DAY."

TO LAST TILL CHRIST CAME

"What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator." (Gal. 3:19) Can there be any doubt about what law is here under consideration? The "seed" is Christ. (Gal. 3:16) Moses received the law. (Ex. 20; Jn. 1:17) He was the mediator of it, and it was to stand till Christ, the seed, should come. Well, the seed has come. Therefore the law has served its purpose and has been removed, replaced by a new and better covenant.

LAST TILL GOSPEL GIVEN

"But before faith came, (the faith is the gospel), we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come WE ARE NO LONGER UNDER A TUTOR." (Gal. 3:23-25.) The law acted as an instructor, or tutor, to bring the Jews to Christ, for we Gentiles were never under that law. Surely no one would dare even think that the faith, or gospel, has not come. Hence, we understand that no man is under Moses' law. It has been fulfilled, taken out of the way, or abolished. (Jer. 31:31-34; Col. 2:14-16)

MADE WITH ISRAEL AND JUDAH.

The new covenant was first made with Israel and Judah, the Jews living on Pentecost. Jer. 31:31-34. (Ac. 2:5ff) The Gentiles were present on Pentecost, only as proselytes. (Ac. 2:10) It was not until we come to Acts 10 and Cornelius that we find the kingdom formally made available to all men, whether Jews or Greeks, bond or free, male or female. (Cf. Gal. 3:26-29)

THE OLD COVENANT WAS BROKEN

It would be difficult to find ingratitude more in evidence than that found in Israel when the Lord brought them out of the bitter bondage of Egypt. They soon forgot God and lightly esteemed the rock of their salvation. The entire history of the Jewish nation is one of unbelief and disobedience to God. They broke his covenant. (Isa. 24-5.) But today the gospel is for all. God is no respecter of persons. All have been made dead to the law by the body of Christ. (Rom. 7:4) Spiritually, one is no better for being a Jew, no worse for being a Gentile. The gospel is the power of God to save believers whether Jew or Gentile. (Rom. 1:16) We should thank God daily for the marvelous sacrifice that Jesus made when he gave himself to die on the cross for our sins, and to give us a better covenant based on better promises. (Heb. 8:6-13; 9:15-17.)

Watch future installments for the better things of the new covenant and things that pertain to the last days in which we are living.

Virgil Bradford

The Restoration

The Men and the Mood
MY HERITAGE

The Restoration Movement is close to my heart for many reasons. It is close to my heart because of the ties of the past. My grandfather was a pioneer preacher. The first sermon I ever preached was in a congregation he helped to establish. My father was also a pioneer preacher. Like Paul, he "made tents" and supported himself so that he could preach in weak places. He preached for forty years and in all those years never received any money except one time. On one occasion, a congregation gave him \$5.00 and on his way home he stopped by the home of a poor family in the community and gave the money to them. The first local work I ever did was with my home congregation where my father had preached for forty years.

MY SALVATION

But as much as the ties of the past mean to me, there are deeper and more fundamental reasons for my interest in the Restoration Movement. Above everything else I want to enjoy life now and go to heaven when I die, and I believe with every fiber of my being that the Restoration Movement holds the principles that can make this possible. This is not just because it is the Restoration Movement, but because its principles are scriptural. This is the reason that I think we need to study it and know what it is.

ITS BEGINNING

The Restoration Movement was launched in the midst of a troubled and divided religious world. Men had grown tired and weary of the things that caused division. Because the principles upon which it was started were scriptural, it had an appeal beyond anything that had happened since the dawn of Christianity on Pentecost. The Restoration is needed in our day just as much as when it was first started. Today the religious world has lost its way even more than it had when the Restoration was started. Though the religious world then was in error, it held to many of the great fundamentals of faith, such as the Deity of Christ, the inspiration of the Bible, and the resurrection. This is not true of religion of our day. Modernism is eating away the very vitals of Christianity. Many good people in the denominational world are tired and sick of all of this and are looking for something solid to build their faith on. They are frightened and are looking for some way out. The principles of the Restoration are the only light for a world that has lost its way. I think we have the greatest opportunity since the early days of the Restoration. Multitudes are wanting to get back to the Bible. Preachers are admitting that division is wrong and that religious unity is to be desired. Of course they do not want it on the basis of the Bible, but their call for unity opens the door for us to present the restoration plea. **BUT THERE IS A GRAVE DANGER THAT WE MAY LET THIS OPPORTUNITY SLIP UNLESS WE FIND OUR BEARING AND CHART OUR COURSE BY THE PRINCIPLES AND CONVICTIONS THAT CHARACTERIZED THE RESTORATION IN ITS BEGINNING.**

TO BRING UNITY YET WE ARE DIVIDED

The Restoration Movement was started because of the division brought about by the doctrines and commandments of men. It was started to bring about religious unity. Yet the very slogan that was designed to unite men has become the source of division. Were the pioneers wrong? I cannot believe that they were. The Bible condemns division and teaches unity. Division cannot be right and unity must be possible on some grounds, or the Bible would not demand it. If unity is not possible, then there is not hope for a sin-cursed world.

If unity is taught in the Bible and it is desirable and the Restoration was designed to bring about unity, why do we have division in the church? I am convinced that it is not because there is anything wrong with the principles of the Restoration, rather division has come about as a result of misapplication and misunderstanding of these principles.

HAS THE RESTORATION REACHED ITS DOTAGE?

Campbell said in 1824, "The history of the church for many centuries has proved, the history of every sect has convinced us, that it is impossible for any one sect to gain such ascendancy as to embrace the converts of others, and thus unite the allied forces of darkness, as it is to create a world. Every sect has its infancy, its childhood, its dotage. Every sect with a human creed, carries in it, as in the human body, the seeds of mortality." Shall the Restoration have its infancy, its childhood, and its dotage? Someone has said that the Restoration Movement will destroy itself by splinters, faction, and division. Will this be true or false? That will depend upon those and others like us who are here today.

THE MEN AND THE MOOD

The kind of men and the mood that produced the Restoration are as essential today as they were

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The Restoration

(Continued from page 3)

in the beginning if the movement is to continue. When we get to the place where we think we have outgrown the kind of men that started the Restoration Movement, we are planting the seeds that will destroy it. This is not to say they were perfect men, but their attitudes toward division and their love for truth are just as necessary now as in the past.

BIBLE STUDENTS

The very heart of the Restoration Movement was the Bible studied, loved, obeyed, and proclaimed. The pioneers may have lacked many things that we have, but they had Bible knowledge. Their preaching was not about the Bible, but the Bible. Their sermons were filled with Bible quotations. Every argument was supported by Bible truth. Entirely too much of our preaching today has a hollow sound and little appeal because there is too little Bible in the sermons. The faith and conviction of those pioneers came as a result of the careful examination of the scriptures. They knew they believed and why. They accepted nothing until they were sure that the Bible taught it, and they were not sure that the Bible taught anything until they arrived at such conclusions by their own study. Too much of our faith is second hand. There are too many of us that believe things, not because we have hammered them out on the anvil of truth, but because these beliefs have been handed down to us. A second-hand faith is worth very little. It will not last long and is sure to be corrupted within two or three generations. No doubt this is one reason that God gave us the Bible in writing. Truth transmitted only by mouth is soon corrupted. But with the truth written down, every generation may have it for itself from a fountain that is pure.

WE NEED TO BE DISTURBED

The following figures are given by brother Woods in the GOSPEL ADVOCATE of Sept. 17, 1964. Forth percent of the members of the church never attend any service except Sunday morning. This is nearly half of the membership of the church. This kind of percentage will have a tremendous influence on the future of the church. You can mark it down that this group is not going to keep the church from apostasy unless this weakness is corrected. The knowledge and conviction of such members are too little to stay the tide of drifting away from the Bible.

Seventy-five percent of the members of the church are unable to take the Bible and find what it teaches men to do to be saved. The conditions of salvation are simple. When this percent of the members of the church do not know where to find these simple truths in the Bible, we are already in trouble. Can you conceive of there having been few if any in the church in the early days of the Restoration Movement that lacked this knowledge?

Fifty percent do not know why we do not use mechanical instruments of music in worship. This means that half of the members of the church have no knowledge of Bible authority. The very heart of the instrumental music question is the matter of Bible authority. What sense does the slogan of the Restoration "We call Bible things by Bible names and do Bible things in Bible ways" mean to the member of the church that does not know why we do not use mechanical instruments of music?

Twenty-five percent would not object to using instruments of music in worship. This means that one-fourth of the members of the church not only do not know what the Bible teaches, they have no respect for it. The person that claims to know enough to be a member of the Lord's church and yet would be willing to worship with an organ cares not what the Bible teaches.

Ninety-five percent of the members of the church take no religious paper. One of the great factors of the Restoration Movement was the periodicals. The GOSPEL ADVOCATE had more influence in saving the church from digression when the Missionary Society was introduced than

any other thing. It kept the churches in the South from being swept along with the tide of digression. In view of the contribution of the papers in the early years of the Restoration and their power to stay the tide of digression later, what shall we expect when ninety-five percent of the members of the church take no paper at all? This can only mean difficulty unless it is corrected.

Sermon Outline

"ANGELS"

(Alabama Christian College Lecture March 1969, By Howard A. Blazer, Sr.

INTRODUCTION

1. Our state in heaven likened to Angels, (Mk. 12:25) Unknown to us, (1 Jn. 3:2).
2. Original words; Hebrew, "MALAK" 211 times; Greek, "ANGELOS" 188 times.
3. Definitions; MESSENGER, Sometimes humans, (Hag. 1:13; Lk. 7:24).

DISCUSSION

I. SOME FACTS REVEALED.

1. THEIR NUMBERS, Multitudes, innumerable, (Mt. 24:53; Lk. 2:13; He. 12:22).
2. NAMES GIVEN: Sons of God, (Job. 1:6; 2:1; 38:7); Stars of heaven (Rev. 12:4-7; Job. 38:7; Isa. 14:13); INDIVIDUAL NAMES: MICHAEL, Who stands for the people of God, (Dan. 12:1; 10:13; Jude 9; Rev. 12:7). GABRAEL, Stands in presence of God, (Lk. 1:19; Dan. 8:16; 9:21).
3. THEIR ORIGIN: Creation of God; (Ps. 148:2-5; Neh. 9:6); By Christ, (Jn. 1:3; Col. 1:15-17); Before foundation of world, (Job 38:4-7).

II. THEIR ORDER AND RANK.

1. CHIEF PRINCES: Michael said to be one of these, (Dan. 10:13).
2. ARCHANGELS: Over other angels, as Michael, (Re. 12:7; Jude 9; 1 Th. 4:16).
3. SERAPHIM: Above the throne of God, (Isa. 6:2-6).
4. CHERUBIM: Under throne of God with God between, (Ezk. 10:19-20; 11:22; Ps. 80:1; 99:1); In Tabernacle, (Ex. 37:6-9; 1 Sam. 4:4); Guarded gate in Garden of Eden, (Gn. 3:24).
5. DOMINIONS IN HEAVEN: Principalities, Powers, (Eph. 1:20-21; Col. 1:16).
6. HIGHER ORDER THAN MAN, (He. 2:7; 2 Pe. 2:11).
7. LOWER ORDER THAN GOD, Christ; (1 Pet. 3:22).

NOT TO BE WORSHIPED: (Col. 2:18; Rev. 19:10; 22:8-9).

III. THEIR NATURE AND ATTRIBUTES.

1. SPIRIT BEINGS: (He. 1:7,14; Mk. 12:25), Do not die, (Lk. 20:36).
2. POWER TO APPEAR AS MEN: (Gn. 19:1-5; He. 13:2).
3. NOT OMNIPOTENT: (All powerful) (1 Pe. 3:22; Rev. 12:7).
4. NOT OMNIPRESENT: (Ever-present everywhere) (Dan. 9:21-23).
5. NOT OMNISCIENT: (All-wise, know everything) (1 Pe. 1:12; Mt. 24:36).
6. DO NOT MARRY: (Mk. 12:25) Therefore without sex in God's habitation.
7. HAVE POWER TO BE WICKED: (2 Pe. 2:4; Jude 6; Rev. 12:7) Angels sinned in leaving their first habitation.

IV. WICKED ANGELS AND THEIR WORK.

1. THE DEVEL HAS ANGELS: (Mt. 25:41; Rev. 12:7).
2. ANGELS SINNED: and left their first habitation, (2 Pe. 2:4; Jude 6).
3. WICKED ANGELS IN HEAVEN: (Rev. 12:7) War with good angels.
4. SATAN A PRINCE ANGEL: Prince of this world, Prince of power of the air, (Jn. 5:11; Eph. 2:2), Over other angels, (Rev. 12:7), With Sons of God in heaven in Job's day, (Job 1:9), Power over kingdoms of world in temptations of Jesus, (Mt. 4:8-9).
5. SATAN APPEARS AS AN ANGEL OF LIGHT: (2 Co. 11:14), His ministers come as ministers of righteousness.
6. SATAN ACCUSES GOD'S RIGHTEOUS: Continually, (Job 1:9; 2:4), Day and night before God, (Rev. 12:10). As some church members.
7. SATAN RESISTS THE WORK OF RIGHTEOUS ANGELS: (Jude 9; Zech. 3:1)

Joshua preaches God's word to Cyrus, (Ezra 1:1) Angels striving for Cyrus' will, (Dan. 10:13) Satan resisting them.

"Elders And Preachers"

(Continued from page 1)

available FREE OF CHARGE TO ELDERS AND PREACHERS. Individuals or congregations may order additional copies of each issue at a nominal cost. The journal is written on a non-technical level and is designed for mass distribution among members of the church and for class study.

As to the purpose of the paper, the following quotation from the first issue's editorial will be self-explanatory.

This journal is launched both in DETERMINED OPPOSITION TO SKEPTICISM, LIBERALISM AND RELATIVISM and in strong affirmation that THE BIBLE IS THE INFALLIBLY INSPIRED WORD OF GOD and that men CAN learn and obey the truth.

Each issue of the paper will deal with a theme to which each article will address itself. The theme of the first issue is "THE GOSPEL VERSUS LIBERALISM". Subsequent issues of the SPIRITUAL SWORD will deal with "THE INSPIRATION AND AUTHORITY OF THE BIBLE," "THE EXISTENCE OF GOD," "THE SONSHIP OF JESUS CHRIST," "THE ORIGIN, NATURE AND DESTINY OF MAN," "EVOLUTION," and "THE GLORY OF THE CHURCH."

All matters pertaining to this journal are under the oversight of the elders of the Getwell Church of Christ, Memphis, Tennessee.

(NOTE: We would appreciate receiving your publication on an exchange basis.)

What Is A Home?

(Continued from page 2)

building, or house, but a family, as our preceding article shows it to be.

And the church does not have to take over and run a home in order to aid it in time of distress, nor take over and run a church, in order to give to and aid it, as the radical brethren argue. Neither is the church tied to a home, or a church, to which it gives, not even to the orphan home to which it gives.

Brethren, come back home, the door is open and so are our hearts. The welcome mat is out in front!

Can I Be Saved

Outside The Church

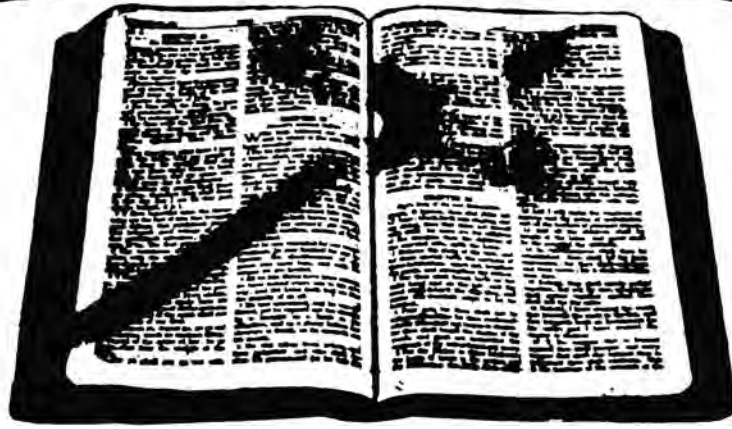
JAMES G. POUNDERS

There are scores of people who accept the doctrine that they can be saved outside the church. I believe for many of them, this is merely a doctrine popularized to salve their conscience as they forsake the assembly or participate in activities not approved by the church. But perhaps there are others truly sincere in this attitude, and it is for their sakes that this article is written.

The doctrine of salvation outside the church takes on many shapes and forms. Some say, "I don't need the church. I have Christ and that is all I need. I can be as much at peace with Christ at a weekend resort as I can a cold church pew." Others reason, "Christ saves, not the church. It is not really important that I be an active member of the church!" All of these statements sound pretty good too, until we take a look at the Scriptures.

The Bible says in Acts 20:28 that Christ has purchased the church with his blood. The Bible also says that "He is the head of the body, the church" (Colossians 1:18.) and that Christ is the "Saviour of the body" (Ephesians 5:23.) To be saved then, one must be a part of the body of Christ, which is the church. Nowhere in the New Testament do we find the statement or doctrine that Christ will save a person outside His church!

WORDS of TRUTH



*"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17*

*"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17*

VOLUME 3

FRIDAY, NOVEMBER 14, 1969

NUMBER 113 - 226

A Difficulty Faced By Every Movement

By FRANKLIN CAMP

Every movement started either by God or by man has faced problems. "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel. . . And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord and served Baalim: AND THEY FORSOOK THE LORD GOD OF THEIR FATHERS WHICH BROUGHT THEM OUT OF THE LAND OF EGYPT, AND FOLLOWED OTHER GODS, OF THE GODS OF THE PEOPLE THAT WERE ROUND ABOUT THEM, AND BOWED THEMSELVES UNTO THEM, AND PROVOKED THE LORD TO ANGER" (Judges 2:7-12). Two generations were all that it took for them to forget God and his word and become like the nations around them.

Paul recognized this same difficulty and therefore instructed Timothy to work to pass the gospel on to others with conviction. "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Men holding the same faith with conviction in every generation are necessary to avoid digression. We must have them in our generation and raise them up for the next one or face the consequences.

The pioneers of the Restoration Movement not only studied the Bible themselves, they challenged their audiences to study their Bibles. When sermons were preached they would call upon the people to go home and read their Bibles and see if what they had heard was truth. We are drifting away from this kind of preaching today. It is needed because it makes the preacher stay with the Bible when he knows the people are checking what he says by the scriptures.

SUBSTITUTING METHODS FOR MESSAGE

We are slow in realizing the value of new methods of teaching. In recent years a great deal of attention has been given to methods of teaching. Teachers' meetings and workshops on methods are conducted with regularity. These are all good in their place, but we need to keep in mind that methods will not take the place of the message. Teachers that are acquainted with the latest methods of teaching but unacquainted with the Master and the message that needs to be taught will not contribute to a return to New Testament Christianity. The test given by Harding College to its freshman class shows that we are not getting the message across. We can have both the best methods and the gospel, but if we have to choose between the two, let us hold to a determination

that the gospel be taught and learned.

I have no objection to using prepared materials in adult classes, but you seldom find an adult class that studies the Bible verse by verse any more. I think this is a mistake continually to use prepared materials in adult classes. There are two reasons I believe this. First, the teacher that teaches a class using the Bible will have to make more preparation to teach it. He learns to be more self-reliant, and this adds to his Bible knowledge. Second, it is good for a class to have the Bible as a textbook. I used the Bible as a textbook for an adult class in a Vacation Bible School, and the interest grew every day. The class was thrilled to death by the end of the week over the study. It was refreshing to them to be able to drink directly from the fountain of truth. Again let me say that I am not opposed to methods or materials: BUT I AM EMPHASIZING THE FACT THAT THE IMPORTANT THING IS TO TEACH THE GOSPEL REGARDLESS OF METHODS.

PROMOTION INSTEAD OF PREACHING

In the beginning the Restoration Movement had to fight for its life. It had to make its own way against bitter opposition. It stood on the power of the gospel. The church today has reached the stage of respectability. Very few people are looked down on today for being members of the church. We have reached the place where we can grow without preaching the gospel. This makes it easy for us to substitute promotion for preaching the gospel. We have learned from soap ads on the T.V. the art of promotion. I attended a meeting where promotion was the principle attraction and the gospel was a forgotten item. A Presbyterian attended this meeting for three weeks every night. When the meeting was over he said to me. "The only difference I see between the church of Christ and the Presbyterian church is that we have instrumental music and you do not." He learned this by observation and not from the preaching. If he had waited to learn it from the preaching, I am persuaded he never would have learned it.

THE POWER OF THE RESTORATION MOVEMENT

The power of the Restoration Movement has been its distinctiveness. It was not just that it was different, but it was different in a vital way. Its distinctiveness has been its strength. "And they were all amazed, and they glorified God, and were filled with fear, saying, WE HAVE SEEN STRANGE THINGS TODAY" (Lude 5:26). The power and strength of Christ were not in his likeness to other men, but his difference. The power of the Restoration Movement is not in its likeness to other religious groups, but in its difference. The nation of Israel was strong because it was distinctive: it differed from all other nations in a matter that was vital. This difference was its

strength. Yet the nation of Israel came to consider this very strength-giving difference a source of weakness. The Israelites wanted to be like the nation around them. When they lost their distinctiveness, they lost their power. The day we lose our distinctiveness and become just another denomination among denominations, we will lose our strength and power. We will lose our right to exist and will become a curse instead of a blessing to the world. When we cease to be a refuge for sinful men seeking salvation on the simple terms of the gospel and fail to become a haven for men that are tired of the doctrines and commandments of men, we will have betrayed the principles that gave us birth.

Let us rise up in the faith of the pioneers with our Bibles in our hands, our minds devoted to the searchings of its pages, our lives dedicated to living its truth, and our tongues consecrated to shouting its message from the house tops.

"O God thou hast taught me from my youth, and hitherto have I declared thy wonderful works. Now also when I am grayheaded, O God forsake me not, until I have showed thy strength unto this generation, and thy power to everyone that is to come" (Ps. 71:17-18).

Speaking In Unknown Tongues

Speaking in "Unknown Tongues" is being practiced in many sectarian churches. It is a revival of the old Holiness, Pentecostal practice. The practice grows out of religious emotional hysteria and frenzy. It is accompanied by so-called holy ghost baptism, women preachers and false miracle working. The general confusion that marks these services indicates God is not the author of it, I Cor. 14:33. What say the scriptures on Speaking in Tongues?

The Gift of Speaking in Unknown Tongues was a reality in the early church, Acts 2:4; I Cor. 12:10. It was a miraculous gift, Mk. 16:17-20. This gift could ONLY be received in one of two ways: 1. Baptism of the Holy Spirit for the apostles, and Cornelius. (Acts 2:2 Acts 10:44-46; Acts 11:15-17.) Laying on of the APOSTLES' hands, Acts 19:6. "Paul laid his hands on them, the Holy Spirit came upon them and they spake tongues." (See also Acts 8:14-18.)

What was the Biblical gift of speaking in tongues? Was it the ridiculous jibber-jabber heard in churches today? Let God's Word define tongues: 1. new tongues, Mk. 16:17; 2. Other tongues, Acts 2:4; 3. divers (different) kinds of tongues, I Cor. 12:10; 4. speak with tongues of men and angels, I Cor. 13:1; 5. tongues may be interpreted, I Cor. 14:13, "Let him that speaketh a tongue. . . let one interpret. . . but if there no interpreter, let him keep silence in the church", I

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WORDS of TRUTH

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Origin of the Universe

By GUS NICHOLS

The modernists are trying to get rid of God, and he will get rid of them at the judgment when the "Unbelieving" shall be cast into the lake of fire and brimstone. (Rev. 21:8.) Jesus Christ, the Son of God, endorsed Moses who wrote the account of the origin of the earth and the heavens in the book of Genesis. Jesus said, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:45-47.)



GUS NICHOLS

Sooner or later, those who reject the Genesis account of the divine creation of all things are found rejecting the Deity, Divinity and Sonship of Jesus Christ, and endeavoring to make him a mere man, like the rest of us. They deny the virgin birth of Christ. (Isa. 7:14; 9:6-7; Mt. 1:18-25; Mt. 2:1-6.) According to such modernists, He was not the only begotten Son of God, as claimed in the gospel. (Jn. 3:16; Mk. 16:15-16; 1 Cor. 15:1-4.) Those who deny the inspiration of the Old Testament scriptures, are soon found denying the gospel of Christ, and all that is miraculous about Christianity. (2 Tim. 3:16; 2 Pet. 1:20-21.)

There is what Paul calls "Science falsely so called." (1 Tim. 6:20.) "So called" science is not always true science. The fact that books on science contradict each other concerning vital matters, and are constantly changing and revising their theories proves that "So called" science is not always reliable. True science is only that which scientists can prove and demonstrate before our eyes to be true. But their philosophical reasoning upon these discovered facts which they can demonstrate to be facts, is not science, nor even a work limited to scientists. Once the facts are discovered, and made public, or known unto the rest of us, we can reason upon the facts the same as any scientist, and reach our own conclusions from premises which they have discovered. The theories which scientists PREACH concerning the fact which they have discovered are mere theories and not science.

God created the heavens and the earth. (Gen. 1:1.) This is the revealed truth about the origin of

the earth and of things as we see them, and there is nothing in all science to set aside this divine revelation. Scientists know no true facts which deny the fact that God created the heavens and the earth, as related in the Bible.

If scientists could prove that the earth and universe could have originated in some other way, this would be a million miles from the point of proving that it did happen some other way, and contrary to the divine history concerning the matter.

The Bible and true science are always in harmony with each other. But the Bible and "SCIENCE FALSELY, SO CALLED," may contradict each other. In that case, the Bible is right, and "So called" science wrong. (1 Tim. 6:20.)

Or, to put it another way, the truth about the Bible is always in harmony with the truth about science. False teaching concerning the Bible may contradict the truth in science, and false science may contradict the truth of the Bible. But the truth about each is in harmony with each other, for the God of revelation is the God of nature. God is the author of the two books, the book of revelation, and the book of nature. God is not the author of false teaching concerning the Bible, neither is he the author of speculative and infidel theories concerning science.

We believe what the Bible says, and not all that men say about the Bible. Likewise, we believe all the facts that men can demonstrate before our eyes to be true, which alone is true science. But we do not believe all that infidel scientists say about these facts.

Just as many Bible readers are prejudiced and refuse to accept the plain statements of the Bible, but draw false conclusions from scripture, so scientists often are so prejudiced against the Bible as to speculate upon the facts of science and from them draw false conclusions which they add to the facts and present as a part of the facts. This is "Science falsely so called."

SOME THEORIES

1. One of the theories concerning the origin of the earth is that there is no earth, that it exists only in our thinking, that it is only a hulaconation of the mind, a trick of the brain, and really has no existence. Brother James D. Bales recently had an Athiest for an opponent in debate in Orange, Texas, who would not affirm that he himself really existed. Any one who is so anxious to get rid of God that he will deny the existence of our earth is a fool in the sight of God. (Ps. 14:1.)

2. Then the theory that our earth rose up out of nothing, and is a product of accident and change, that the blind forces of nature produced our earth, is not science, but a theory which contradicts true science. For science tells us that from nothing, nothing comes, and that something always comes from something. Something is, and something always has been—always has existed. That eternal SOMETHING is GOD, who created the heavens and the earth. (Gen. 1:1.) "Every house was builded by some man, but he that built all things is God." (Heb. 3:4.) The things which exist prove the creator. (Rom. 1:20.) The watch proves its maker—and that it was designed by intelligence. So of our earth and the universe. God designed and purposed our earth and all things which he has made for us.

3. Another theory is that the earth is eternal and has no creator, and even life came from dead lifeless matter. But the second law of Thermodynamics disproves the idea that the earth is eterna. The sands of earth-time have not been running out eternally, or they would have run out millions of years ago. Our earth is not eternal. But think of infidels arguing that they can't believe in God because they can't believe in anything that is eternal. It all makes us think of Psalms 14:1 "The fool hath said in his heart, There is no God."

4. Then there is the fact that is sustained by all that man knows about such matters, that God created the heavens and the earth." (Gen. 1:1.) That there was intelligence and wisdom before the world was. (Prov. 8:1-29.) That God formed the earth "To be inhabited." (Isa. 45:18.) That he made it to precision. (Isa. 40:12.) And that the earth has in its composition and functions the evidence of divine Causation and design. The earth was purposed and man was divinely created for a

purpose, just as he can purpose. Man's conscience and intelligence did not come from dead and lifeless, senseless matter, by accident and chance.

A Reflection From Robert Milligan

ROBERT R. TAYLOR, JR.

Bible students familiar with Milligan's scholarly and classical commentary on the Hebrew epistle have long recognized the exceedingly great value accruing from his practical reflections at the end of each major section. His reflection on Hebrews 3:13 "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" is so timely and fitting. We share it with you:

"Why, then, are we so very unfaithful to the trust which God has committed to us in this particular? Why do we not exhort one another daily? Why are we so prone to talk about any thing and every thing else rather than about the one thing needful? When we meet with our brethren, we are all want to ask for their welfare. We inquire very particularly about their prosperity in business, and also about their physical health, comforts, and enjoyments. But how many of us are in the habit of inquiring after the state and condition of their souls? How many mutual inquiries are made about one another's progress in the Divine Life; and about the peculiar trials, difficulties, and dangers that beset us, and against which we have to contend in our feeble efforts to reach the heavenly rest? That there is a great want of fidelity among Christians in this respect, admits, I think, of no doubt. But why is it so? Has it ceased to be true that "Out of the abundance of the heart the mouth speaketh"? Or does this habit of worldly conversation about secular matters, indicate an alarming want of spirituality in our own poor unbelieving hearts? That public sentiment is a great barrier in the way of religious conversation in the social circle, I freely admit. IT IS REALLY AMAZING TO WHAT EXTENT THE DEVIL HAS SUCCEEDED IN PERSUADING THE PEOPLE, THAT IT IS IMPOLITE TO SPEAK OF GOD, OR OF CHRIST, OR OF HEAVEN, IN THE PARLOR OR ON THE PUBLIC HIGHWAY. (Emphasis mine—RRT.) And the fear of giving offense, no doubt, often constrains many a Christian to withhold his lips from speaking good, even when the fire of God's grace is burning in his soul. (Psalm 39:1-3.) But after making all due allowance for the binding obligations of public sentiment within proper limits, it must, I fear, be conceded that this general delinquency on the part of Christians is fearfully indicative of our own want of faith in God and in the word of his grace. Christ, it is true, never cast pearls before swine; and in some cases he refrained from working miracles on account of the extreme wickedness and infidelity of the people. (See Matt. 13:58, and Mark 6:5-6.) But still, the main burden of his conversation, where ever he went, was "the Kingdom of God and his righteousness". May God grant us all grace to walk in his footsteps." (NEW TESTAMENT COMMENTARY, Vol. 9, p-142-143.)

Satan has won a great victory over people in convincing them that the less said about the Bible in the home and in public places the better. Do you know very many people who really enjoy sitting around the home and talking of the great themes of human redemption? How long has it been since you visited in a home where the church was the chief topic of conversation throughout the visit? Has not Brother Milligan hit one of the real roots of this problem when he says it is "an alarming want of spirituality in our own poor unbelieving hearts?" The kingdom was truly the burden of the Saviour's daily conversation. Should it not be in ours also? Should not the disciple be like the Master?

"The Alternatives "

LEON BARNES

Before man makes any important decision that may effect his destiny, both present and final, he should look closely at the alternatives he has in making his choice. If one is about to choose a wife, he needs to look around at what choices he has. Now it would be the essence of folly for him to cast his eyes upon some girl, that is beyond his power to gain. Why waste time and effort looking at choices he really doesn't have? But among those young ladies whose hand he can gain, he needs to search, and search diligently, to see which would be the best choice.

One does not really know how to appreciate what he has until he has look at his alternatives. So it is with the Christian religion. Many fail to appreciate what they have because they have never taken a serious look at its alternatives. For this reason we raise the question, "If I reject God, Christ and the Bible then what shall I accept in their stead?"

Perhaps some would think that the Moslem religion, with Mohammed its prophet, Allah its God, and Koran its Bible, would serve as an acceptable substitute. The parts of this religion which were true and good were primarily stolen from Judaism and Christianity. Mohammed himself did not live up to his own standard of conduct. While he said four wives were Man's limit, he had nine wives at the time of his death. Mohammed said that Abraham, Moses and Christ were all prophets as well as himself, but that he was the greatest of them all. This was said even though Christ was the Son of God and gave the perfect example of how we should live, Mohammed could not even live up to his laws. Mohammed was a man who could not even look at heaven without describing it as a place where immorality would be the blessing of the day. And when it came to the spreading of his kingdom, he sought not as Christ to spread it by peaceful and love-centered means. Instead he impressed upon his followers the idea of spreading Mohammedianism by force. Is anyone willing to cut out Christianity that he might embrace the Moslem religion?

But perhaps some might suggest one of the other religions of the East. Would it be Confucianism, the religion without a God, whose greatest boast is that Confucius stated the golden rule in the negative, a thing that had been done five hundred years before in the Bible (Prov. 24:29.) Is this then our substitute for Christianity?

But what about Buddhism, the religion of materialism? It denies that there is a God, in the sense we use the term, and says ANY MAN may become a God, for there are no heights beyond which man cannot attain by concentration. It denies that there is anything that is actually sinful. The reward it offers to the man who lives by its principles is that he may gain Nirvana, a word which means "to blow out" and therefore has reference to extinction. Just imagine men toiling an entire lifetime to live up to the principles of this religion that he might, when this life is over, pass out of existence! Surely no one would exchange the religion of the Bible for Buddhism. Christianity offers to man help in escaping the cares of this sin-cursed earth, from an eternal hell when this life is over, and to gain heaven, the most beautiful and wonderful place ever described by word or pen. Who would give up Christianity for such a hideous religion as Buddhism?

But there are many who would have us to cast God, Christ and the Bible to the garbage heaps as that which is out-dated and worn out, worthless to an enlightened society. They would have us to accept in its place organic evolution which we are told "displaces the superstitions extolled by the Bible". But we raise the question, "Has the evolution of man from the lower forms of life been proved?" To which the answer comes ringing back, "no, nor can it be." For even if evolution could have happened, there is no proof that it did, but Bible proof that it did not happen. (Gen. 1:1-28; 2:1-7.)

The events of history cannot be tried in a test tube. The best evolutionists could possibly hope for, is to prove that evolution COULD have

happened, WHICH THEY HAVE NOT BEEN ABLE TO DO. To do this it would have to be shown that life can come from non-life, that there may be design without a designer, that a moral nature may be produced by that which has no intelligence, that there may be an effect without an adequate cause, NOT ONE OF WHICH HAS BEEN PROVEN. Shall we then exchange Christianity for evolution which would make our ancestors apes instead of men, made in the image of God, and would make our creator a great big nothing instead of an all wise and powerful God, our creation an accident, instead of designed in the mind of Jehovah, and would make man's conscience a hoax instead of a worthwhile agent for good, that would offer him despair instead of hope (For according to evolution all ends with the grave. According to evolution, when a man takes his wife to the cemetery and places her beneath the sod he shall have no hope of ever seeing her again, its good-bye forever. Shall we sell God, Christ and the Bible because some man or men have said that we should when not one thing has been proven which would discredit a single thing which is actually taught in the Bible? My friend, when one sells Christianity to buy evolution he has sold the pearl of great price that he might buy a hand full of fools-gold.

Before you reject God, Christ, and the Bible check your alternatives, you may find that what you have is of greater value than you had ever given it credit for being.

"Modernism "

By: RUELE LEMMONS,
Editor, Firm Foundation

Certain terms are thrown around without regard for what they mean. If we don't like someone we call him a liberal, or a modernist, or a legalist. These brands too often stick. The average person, seemingly, doesn't know what a legalist is—or a liberal, or a modernist.

This treatment is by no means conclusive, but we would like to point out some earmarks of modernism. Modernism is a term applied to the materialistic approach to religion. It grew up with roots in the "Age of Reason." Following the Protestant Reformation, many sought to dethrone God and enthrone the human mind. They declared God dead, and presumed that human wisdom was the summum-bonum.

There was a knowledge explosion and a scientific explosion much like those of our day. Men sought to put the Bible on trial and to judge it by science and philosophy, rather than putting science and philosophy on trial to be verified by the Bible.

Modernism proceeded to claim that Christianity was the evolutionary product of the thinking processes of the centuries. It held, and holds that 20th Century Christianity is better than First Century Christianity because it is more refined, and can better speak to men of our age. Modernists believe that the Christianity of the future will be even more refined and can better speak to men of our age. Modernists believe that the Christianity of the future will be even more refined and better than the Christianity of today because refined human concepts will be brought to bear on it to improve it even more.

Modernism holds that our fundamental beliefs in Bible facts and patterns is but a nostalgic holding on to the past; that our faith is but a reluctance to part with outmoded patterns and an outmoded book. They claim that we are calling people to go backward to Christianity.

Modern has enshrined the human mind in the seat of supreme judgment and thus has outlawed faith. It would eliminate from faith anything that human experience and judgment and reason cannot verify. The modernist insists on putting his own thumb on the scales when faith is weighed over against reason and logic. Thus he actually, and literally tries to play God.

Modernists believe that science is independent of religion, and superior to it, and that everything that cannot be scientifically verified should be eliminated. Things must be looked at from the standpoint of the superiority of the human mind over Revelation, and thus whatsoever is of faith is

much inferior to whatsoever is of reason.

Modernism attempts to rescue Christianity from oblivion by adapting it to the thought-patterns of the times and putting the stamp of intellectual approval upon it. The idea is that if intellectuals say it is so, it is so. In other words, the though forms and life norms of any given generation are made the standard of judgment by which all that does not conform to them is judged as outworn tradition. This is where existentialism and situation ethics come in.

Modernism would explain Christianity naturally rather than supernaturally. It has an explanation for the miracles. It has a plausible explanation for the prophecies. It has an explanation for the star of Bethlehem, and even the resurrection. It has a rational explanation for the day of Pentecost, and for the behavior of saints so committed they became martyrs. In short, Modernism would, in the end, rob Christianity of all that makes it unique and distinct, and would reduce it to the level of other human philosophies. Then Modernism would claim that Christianity is companionate with the great heathen religions, and would even claim that God is seeking man through these heathen religions.

Modernism discounts inspiration. It would make the Word of God the word of man. It would equate human wisdom with the Divine and attribute to Revelation only that degree of inspiration that has led great thinkers under pressure to produce outstanding work. They say the Bible is not a book of binding law and pattern; it is merely a collection of human experiences with God. We may read these accounts of men who had a confrontation with God and, perchance, we, too, may experience a confrontation of our own, they say.

Modernism's failure lies in the fact that it dispenses with faith; and a world that dispenses with faith degenerates, sooner or later, into heathenism. Modernism rejects the upward pull, and insists rather on an upward push. Salvation is not a bootstrap operation. We do not lift ourselves; rather we are lifted. Faith is the magnetic force through which God draws us unto Himself. Modernism rejects faith and depends upon human reason to catapult us up to God. In this it is anti-grace, and therefore anti-forgiveness. It offers salvation by works, contrary to the Bible.

Speaking In

Unknown Tongues

(Continued from page 1)

Cor. 14:26; 6. every man heard them speaking "in his own language wherein he was born", Acts 2:6-8.

The gift of unknown tongues was simply the miraculous ability to speak in an intelligent way, a language one had not acquired by natural means of learning. If you, an English speaking Christian loved then, God may have given you the miraculous ability to speak Greek, or Spanish, to you, an unknown tongue or language.

The purpose of the gift was to aid in the spreading of the gospel to new sections where people spoke different languages. It also served as a sign to unbelievers, I Cor. 14:22. It confirmed the words of its possessor, Mk. 16:20.

The gift of tongues ceased to be given at the close of the first century, I Cor. 13:8-10, "tongues. . . shall cease." The tongue speaking of 1960 and the confusion and false teaching that goes with it is not a true demonstration of Christianity, rather it is the fruition of a warped conception of God and the Bible. It makes its appeal to the carnal side of man's nature.

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The Bible Doctrine of Hell No. 2

Note: Through Some Mistake, this fine article is being presented out of due order.—Editor.



ROBERT TAYLOR JR.

In his book of sermons, **GREAT PREACHERS OF TODAY**, Brother M. Norvel Young relates this story. "Robert Ingersoll, the celebrated agnostic who refused to believe in reward and punishment in a life after death, thoughtfully pondered these words by John A. Bingham, a believer: 'Robert, if you are right and I am wrong, neither of us will ever know it: but if I am right and you are wrong, I shall be conscious of it and so will you, throughout eternity.'" To reject the reality of hell, as numerous ones have done and continue to do, is to ignore the divine testimony of the entire Godhead and many of the inspired Biblical Penmen. Let us look at the overwhelming evidence in the Bible which points conclusively to the reality of hell.

THE OLD TESTAMENT TEACHES THE REALITY OF HELL

Three millenniums ago Israel's sweet singer, David, declared, "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17.) In commenting on this passage Adam Clarke states that the original Hebrew is very emphatic and means "Headlong into hell, down into hell." We are very much aware that the American Standard translates the term as Sheol instead of hell. We find ourselves in complete agreement with Albert Barnes on this passage as he voices the thought that Sheol in this verse is connected with the idea of punishment beyond the grave. (COMMENTARY ON PSALMS Vol. 1 p-84.) Thus David taught the reality of punishment beyond this life. Some tell us the only hell there will ever be in this life only. This has NEVER been true. There is not punishment in this life anywhere comparable to that pictured in the next life for the wicked and disobedient.

Daniel taught a future punishment for the wicked. The great prophet of the Babylonian Captivity wrote, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to SHAME and EVERLASTING CONTEMPT." (Dan. 12:2 Emphasis added.) His great contemporary, Ezekiel who has been called the "Star Figure of the Exile", shared the same view. He suggested that God found no pleasure in the death of the wicked. (Ezek. 18:23, 31-32.) Unless there is punishment beyond this life we are at a complete loss to understand why God views with precious pleasure the death of his saints (Psalm 116:15) but finds no pleasure in the death of the wicked. However the acceptance of future rewards and punishment makes clear these two attitudes of Jehovah toward the death of the good and the decease of those to be damned forever.

JESUS CHRIST TEACHES THE REALITY OF HELL

The New Testament uses the Greek term "Gehenna" to refer to eternal hell. In another article we propose to give a brief history of how this word came to be associated with eternal punishment. This term is used an even dozen times in the New Testament scriptures. Without exception it refers to eternal punishment never the grave. Does it not strike you as significant that during his personal ministry Jesus used this term eleven of the twelve times it is used? Matthew records his using the term seven times. (Matt. 5:22, 29-30; 10:28; 18:9; 23:15, 33.) Mark records it three times. (Mark 9:43, 45, 47.) Luke records it once. (Luke 12:5.) James, the Lord's brother, is the only other person in the Bible to use this term. (James 3:6.) And yet we have preachers in denominational pulpits today who claim they represent Jesus and deny emphatically what Jesus taught in these eleven passages plus his other numerous declarations that there is future punishment for the wicked. Why people in the pews will allow such is more than we can

understand! It must be the doctrine they wish to hear else some changes would be made relative to the matter.

In addition to the eleven passages already cited Jesus spoke of hell by using other terms. In his parable of the tares he spoke of their being burned in the end of this world. (Matt. 13:40.) His next words were: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41-42.) What do preachers who deny hell's reality do when they come to such passages as these? Perhaps they have not yet read this far in the New Testament in their infrequent perusal of the holy scriptures! Again Jesus said, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:30.) To those consigned to the left hand of condemnation the Judge of the quick and the dead will say, "Depart from me, ye cursed, into everlasting fire; prepared for the devil and his angels." (Matt. 25:41.) He affirmed "these shall go away into everlasting punishment." (Matt. 25:46.) Jesus said those who have done evil will come forth "unto the resurrection of damnation." (John 5:29.) Jesus Christ taught the reality of hell. Nobody can preach him and deny what he said about hell. These false teachers who deny hell's reality should either change or immediately vacate their pulpits, lay down their pens of journalistic infidelity and cease deceiving the religious public. Multitudes are on the road to an eternal hell because too many preachers no longer believe and preach "The Bible Doctrine of Final Things." So long as the pulpits are full of infidelity the pews will be filled with unbelief. This has always been true and will continue to be while time lasts.

NEW TESTAMENT PREACHERS BELIEVED IN THE REALITY OF HELL

We present testimony from three princely preachers of the first century. John the Baptist told his generation of the baptism in fire and that Jesus "will burn up the chaff with unquenchable fire." (Matt. 3:11-12.) To the Romans Paul declared that "the wages of sin is death. . ." (Rom. 6:23.) To the Thessalonians he wrote that Jesus will come with "his mighty angels" and that in "flaming fire" he will take "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. . ." (2 Thess. 1:8-9.) John the apostle wrote, "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14-15.) John further elaborates on the reality of hell in Revelation 21:8 and 22:15.

IF HELL IS NOT A FUTURE REALITY, THEN WHAT?

The Bible is proved to be a fraud for it teaches the reality of such. God is proved to be a liar for this in his Book. Jesus is proved to be a false teacher for he said hell is real. The Spirit of God is proved to be a Spirit of error for he inspired all these statements and stamped each as an infallible pronouncement of truth. David, Daniel, Ezekiel, John the Baptist, Paul and John are all false teachers if there be no hell for each taught of its reality.

* * *

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Why Should Young

People Live Right?

By W. GADDYS ROY

1. Young people may die, and only those who live right will enjoy the blessings of heaven (Rev. 21:27; 22:14-15).

2. Young people who live right will enjoy life more abundantly. Jesus came that we might have life more abundantly (Jn. 10:10). The happiest people on earth are those who live as God has directed. The Bible gives us rules for living, and these rules are as adapted to our lives as the air that we breathe is adapted to our lungs. The Bible is adaptable to happy living, for the same God who made us gave us the Bible by which to live. "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3:10-12.)

3. Sin sears the conscience, deceives and hardens the heart. (1 Tim. 4:2; Heb. 3:13.)

4. Young people who live in sin will lead other young people to ruin and destruction. "Evil companionships corrupt good morals." (1 Cor. 15:33.)

5. When young people live right they encourage others to live right, and their righteousness becomes a leavening influence for both the young and old. (Matt. 13:33.)

6. The young who live right are the hope of the church of tomorrow, and they are also the hope of the nation. (Prov. 14:34.)

7. Righteous living in youth prolongs life. Moses said, "Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee." (Ex. 20:12.)

8. Young people who live right are a source of encouragement to the older people who have labored so hard to teach the young. When elderly people see that their labor avails nothing, it is heartbreaking.

9. Young people should live right so that in old age they may borrow joys from their youth. Solomon said, "Remember also thy creator in the days of thy youth, before the evil days come, and the years draw nigh, when they shall say, I have no pleasure in them." (Eccl. 12:1.)

10. Live right for wild oats which may be sown in youth will produce their harvest. Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not grow weary in well-doing for in due season we shall reap, if we faint not." (Gal. 6:7-9.)

Life is a game. Your opposition is the devil. Do not let the devil win.

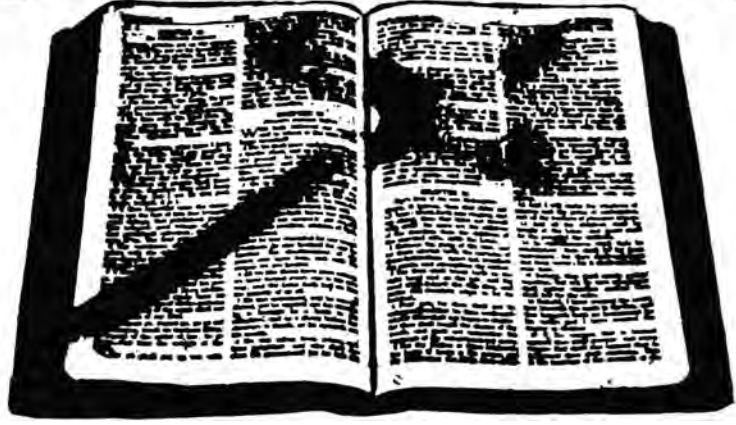
Life is a warfare. Fight to win. Start early and keep fighting.

It is as sinful for me to neglect and let "George do it", as it is for all of us to neglect and object and let no body do it. (Jas. 4:17; Judges 5:23; Mt. 25:31-46.)

If those in the church who do nothing but criticize, would roll up their sleeves and show us some good examples of how things should be done, the church would be better off.

not repent (Rev. 3:14-16). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "Be zealous therefore, and repent" (Rev. 3:19).

WORDS of TRUTH



"Ye shall know the truth
and truth shall make you free"
Jn. 8:32
"Thy word is truth" Jn. 17:17

"But speak forth the words of truth"
Acts 26:25
"Grace and truth came by Jesus Christ"
Jn. 1:17

Better Things Of The New Covenant

Jeremiah prophesied that God would make a new covenant with the house of Israel and with the house of Judah. Furthermore, he said that it would not be like the one that God made with Israel "when he took them by the hand and led them out of the land of Egypt." (Jer. 31:31-34.)



VIRGIL BRADFORD

The covenant, or law, was delivered by Moses and contained the law that said, Remember the sabbath day to keep it holy." (Ex. 20:8ff.) The New Testament, or law, tells us that we are not to allow anyone to judge us with respect to a sabbath day, for that and other things mentioned served as a shadow, or type, of things to come. (Col. 2:14-17.)

It used to be said that the patriarchal dispensation was the starlight age; the law of Moses the moonlight age, and the gospel, or Christian dispensation, the sunlight age. One of the reasons behind this statement is that many things under the law of Moses was merely typical. On the other hand we live in the time when those types and shadows have been fulfilled. Here are a few of those things that should make us appreciate the wonderful time in which we live:

ALL ANIMAL SACRIFICES were abolished. Those sacrifices are too numerous to discuss in particular, but in reference to them we read, "For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not cease to be offered? Because the worshippers, having been once cleansed, would have had no more consciousness of sin. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." (Heb. 10:1-4.) If we had lived under that law we would have always been looking forward to the time when we would have to offer another bloody sacrifice for sins.

In contrast to that situation we have the assurance that one full, final and complete sacrifice has been made for us. "But he, when he (Jesus) had offered one sacrifice for sins for ever, sat down on the right hand of God; hence forth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:12-14.)

The Lord Jesus not only died for us but also for all who died in faith under the first covenant.

(Heb. 9:15) His precious blood is available, through faith, for the sins of all. (1 Jn. 2:1-2).

THE LEVITICAL PRIESTHOOD WAS CHANGED. Under the law only the house of Aaron could serve in the office of high priest. The ordinary priests all must identify themselves as descendants of Levi. (Heb. 5:1-4; 7:11) Israel was indeed called a kingdom of priests, but this indicated that Israel had priests, not that every person should offer his own sacrifices to God. (Ex. 19:6) The priesthood was changed when the law was changed. (Heb. 7:12) But what is the point? and what is the difference between then and now? Simply this—AND THIS IS ONE OF THE IMPORTANT FEATURES OF Martin Luther's break with Roman Catholicism—today every person, whether man or woman, young or old, if he is a Christian is a priest of God. Writing to Christians everywhere, Peter said, "Ye also, as living stones, are built up a spiritual house, to be A HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2:5) Also in verse 9, same chapter, he says that God's people are a "royal priesthood." In other words, we a **KINGDOM OF PRIESTS.** (Rev. 1:6 and Rev. 5:9-10.)

We do not have to go to God through any man, except "the man Christ Jesus." (1 Tim. 2:5) Mary, the mother of Jesus, is not our intercessor. God never gave her that prerogative. As a matter of fact if such had been the case God would have made a sinful, fallible human being our go-between, for Mary herself acknowledged that God was her Saviour. (Lk. 1:47) The only name in heaven or on earth that secures the attention of God as a Mediator is that of Jesus Christ. We are to pray in his name, and his alone. (Jn. 14:13-14; 16:20-24.)

So, we ought to be grateful and thankful that we can "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:15-16) As a little child speaks to his father, so God's children are welcome always at the throne of the Father of our Lord Jesus Christ. Brother, aren't you glad you are a priest of God in your own right, serving under Jesus as our great high priest?

WORSHIP IN SPIRIT AND TRUTH. The time was when every male among the Jews was to go to Jerusalem to worship, regardless of where he lived, three times in the year. (Deu. 16:16) The tabernacle first, and afterward the temple, was a central place of worship. That arrangement, however, has been done away. The woman at the well in Samaria said to Jesus, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Jesus answered, "The hour cometh, when neither in this mountain nor in Jerusalem, shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall

worship the Father in spirit and truth. God is (a) Spirit: and they that worship him must worship in spirit and truth." (Jn. 4:20-24.)

The religion we call Christian is universal. It is for all men of every nation. No matter where God's children may be, then, they can worship and serve him as priests of God with the full assurance that God is with them and hears them when they pray and worship him.

THE LAW THAT REQUIRED PERFECTION WAS DONE AWAY. Men were saved UNDER the law, but no man was ever saved BY the law. Salvation has always been a matter of faith in God (and to us) in Christ. But why were not men saved by the law? Paul answers that very clearly: "For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. Now that **NO MAN IS JUSTIFIED BY THE LAW** before God, is evident: for, The righteous shall live by faith." (Gal. 3:10-11.) If man had kept the law he would have been justified by that law. But the violation of one commandment makes a man a lawbreaker, hence, a sinner in the sight of God. (Jas. 2:10).

But in contrast, we have a perfect law. It is not one that requires perfection, but it does require faith in God and in his Son, Jesus Christ. It is the law of the Spirit of life. (Rom. 8:1-2). It is the "law of faith." (Rom. 3:27.) It is the "perfect law of liberty." (Jas. 1:25.) Let no man imagine that he is subject to no law at all. When Paul writes that we are not under the law but under grace he does not deny that we are under law to God. Hence, we must make a distinction between the various laws in the Bible and follow after that which brings us into, and keeps us in, Christ.

These are a few things of the law of Christ that replaced the old law that was written and delivered to Israel by Moses.

(But there are more to come.)
Virgil Bradford.

Recently, a good elder said there is much proof that we are drifting with the tide, that the church is becoming worldly and giving up the divine standard of conduct taught in the Bible. And as proof he stated that we once opposed social drinking, as well as drunkenness, and now some congregations are arguing that social drinking is not wrong. (Prov. 20:1; 23: 29-35; Lk. 1:15.) We once condemned dancing. Now such sins are winked at. We once condemned immodesty in dress for both men and women. (1 Tim. 2:6-10.) Now what one sees is enough to "make the devil blush," and is so vulgar that it can't be described in the pulpit without being guilty of obscenity.

WORDS of TRUTH

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GUS NICHOLS

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Did Christ Come To Build Schools?

Sometime ago I heard a radio preacher try to create prejudice against the Bible schools among us. Yet he once was connected with some 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," but to save souls. His argument stated logically would run



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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 word of God, nor "SWORD OF PEACE". If it is scriptural to teach word of God through these man-made papers it would be scriptural to teach the word of God in a "College" which was started 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, classrooms, 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 word of God in a school like, "ALABAMA CHRISTIAN COLLEGE", as it is to teach the

same word through the "Gospel Guardian" paper also 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; I 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 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 get up or 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 day 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 will borrow their thunder and try to divide the church today over such illogical and unreasonable a doctrine?

A generation ago Brother Daniel Somer, whose ashes rest in a cemetery in Indianapolis, Indiana, 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 in any way support schools in which the Bible is taught, patronize religious papers, 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 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 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.

"So There Are Hypocrites In The Church"

I sometimes wonder if I have ever met the man who is actually staying out of the church because there are hypocrites in it! I've met plenty of them who say that is the reason! Sometimes they finally admit that they are not Christians because they do not want to give up their sins—but they try to cover up the real reason with the cry hypocrites, hypocrites! That's hypocrisy personified.

If there is one who is actually remaining out of Christ because he knows a wolf in sheep's clothing, he is a poor thinker! He would even refuse to be numbered among the twelve apostles because there was a Judas in the group.

One with such a hypocrite complex ought to be in the church instead of out of the church. All hypocrites, like all other people, are in one of two groups—they are in the church or out of the church. It's very obvious that there are more hypocrites out of the church than in the church, hence to stay out of the church to avoid association with the hypocrites in the church is to throw one in company with the largest group of hypocrites! If one wants to stay away from them,

there are fewer in the church than out, hence he should be in the church.

It's a rather self-insulting position for one to take to compare himself with the very scum of the church. The finest people in the world are members of the Lord's church. If I were to compare myself with people in the church, I'd hate to pick out the very worst, and compare myself with them—and I'd be offended if someone else did me that way! I don't want to be compared with the worst in any institution. When one says he would be a member of the church but is already as good as some in the church, he is comparing himself with the very scum of the church. A comparison with the most sincere in the church would not be quite so favorable to such a one.

He who hides behind a hypocrite makes himself smaller than the hypocrite. A 250 pound man would look funny trying to hide behind a toothpick, wouldn't he? One must be smaller than the object he hides behind. Hence, if one could be found who is actually staying out of the church because of some scoundrel in the church, he is making himself smaller than the one he is trying to hide behind.

Thus far, I have considered this matter from the viewpoint most people hold—that there are actually some hypocrites in the church. Really, they are only in the fellowship of the church—their names are not written in the Lamb's book of life. They will spend eternity in hell, if they die without repenting (Matt. 23:23.) But the one who stays out of the church because there are some hypocrites in the fellowship of the church will be lost, too! (I Pet. 4:17.) Then, the hypocrite who lives in the fellowship of the church and the one who refuses to obey the gospel because of him will be together forever and ever! How much better it would be to live in the fellowship with them a little while here than to exist with them in hell throughout eternity.

Let's try to get the correct view of the church. It is not like a league ball team, made up of the fines chosen players in all the land, but more like a hospital where the sick are flocking, trying to get well. It is not composed of perfect people, but of people whose sins have been washed in the blood of the Lamb. And there is room in this great hospital for all the sin-sick who are seeking a cure, and trying to do better each day.

Selected

H.A. Dixon Is Gone

GUS NICHOLS

Brother H. A. Dixon, president of Freed-Hardeman College is gone to be with the Lord. (II Cor. 5:6, 8; Phil. 1:21-24.) He passed away as a result of an heart attack, and was buried Monday, Nov. 10, 1969. He was a great man in so many ways, that I want to write an article of some length about him later. I will just say now that I loved and appreciated him very much, and that my wife and I, together with our family, loved him next to the love we have for each other. We deeply feel the sting which must be almost unbearable to his good wife and the rest of his wonderful family. May God bless them in this dark hour of trial and sadness.

SISTER JOHN McCLESKEY GONE

GUS NICHOLS

Last Saturday, November 15, 1969, we buried Sister John McCleskey. She was one of God's noble women, just as Brother John was one of God's great men, and a faithful and loyal gospel preacher. We plan a more extended notice of their work and labors later.

An ounce of practice is worth a ton of mere theory.

We can never reach the lost, while we think only of the cost. (Rom. 1:14-16.)

Benevolence On The Job

FRANK YOUNG

Benevolence, as we use the word, suggests kindness and consideration. On the job, is our daily labor, for others and with others. "Benevolence on the job" emphasizes the Christians duty and privilege of 'walking worthily of his vocation,' (Eph. 4:1) in every day life.

LOVE YOUR WORK

Work isn't to be resented. It is for our good. God ordained labor. When man was created it is said: "And the Lord God took the man, and put him in the Garden of Eden to dress and to keep it." Gen. 2:15. The curse was not work. Man is a creature capable to duty and responsibility. Sin caused the ground to be cursed, thus failing to produce it's strength. Hence man will labor under obstacles and his toil will not produce as it otherwise would have. However, nothing ever suggests that work isn't for man's happiness.

Proverbs, which we quote, emphasize this truth: "An idle brain is the devil's workshop," we say. The Jews are quoted as saying: "He that doesn't teach his son a trade, teaches him to steal." Any honest work is honorable. Our Savior was a carpenter (Mk. 6:3) and the son of a carpenter (Matt. 13:55.) Some of the apostles were fishermen. (Matt. 4:18.) Farming is as old as Cain and Abel. The Bible often refers to the various occupations of the people of Palestine and other Bible lands.

Jesus says: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life..." John 6:27. This passage is solely an emphasis upon "first things, first" and does not remove from our duty to work any blessing attached to it.

When the sabbath command was given, Jehovah said: "Six days shalt thou labor, and do all thy work..." Ex. 20:9-10. Hence God's command to work. The New Testament teaches us to work, even for the good of others. "Let him that stole steal no more: but rather let him labor, working with his hands the things which is good, that he may have to give to him that needeth." Eph. 4:28. Again Paul says: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'" Acts 20:35. In this verse we have: (1) Work, (2) To help the weak; (3) Blessed in giving. Hence, blessed by giving the fruit of one's labors.

"Work" is so much a part of God's plan for man, that it is inscribed on every phase of the church. It illustrate both our duties and blessings. Jesus says: "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. Paul says: "...Always abounding in the work of the Lord..." I Cor. 15:58. "...a workman that needeth not to be ashamed..." 2 Tim. 2:15) illustrates a good laborer, either in the service of man or God. Work makes one live longer. His life is made happier. Peace of mind and contentment, plus the knowledge of doing something worthwhile all comes from honest toil.

CHRISTIANITY FOR ALL—

UNDER ALL CIRCUMSTANCES

Christianity isn't a "shut-in" religion. It is to be seen and known of men. Of the Corinthians, Paul said: "Ye are our epistle written in our hearts, known and read of all men." 2 Cor. 3:2. Jesus says: "Ye are the light of the world." Matt. 5:14.

Christianity includes one's daily conduct. Much of ones time is spent at his job. Principles of truth must govern when one is at work. It isn't Christianity "at church" only. It isn't "one day a week only." Nor should it be "one hour" on one day a week. If it is Christ on Sunday, it must be Christ on Monday. Christianity leads one to be honest as well as to worship. The Bible directs a Christian both at home and away.

Man's weaknesses are exhibited in one's daily life. He usually is his best "at church." On the job, under stress and strain, where so many are involved, is often one's greatest test. Our selfishness shows up on our jobs. Our proneness to

return "in kind" is more often seen there. It is at daily toil when one can demonstrate that a Christian does for others, not because of what the other person is, but rather because of what he himself is.

EMPLOYERS AND EMPLOYEES

Christian principles make room for employers and employees. But both are regulated. Paul says: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as menpleasers, but as the servants of Christ, doing the will of God from the heart. And Ye masters, do the same thing unto them, forbearing threatening: knowing that your Master also is in heave; neither is there respect of persons with Him." Eph. 6:5-6, 9. (Other references are: Gal. 3:22; Col. 4:1; 1 Tim. 6:1). Paul again said: "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not ourloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." Titus 2:9-10. "Purloining", in Titus 2:10 means to "keep back" or "keep" in acts 5:2, 3. Employees have the duty to be honest with their employer's property. Though a factory laborer has made an article with his own hands doesn't give him the right to appropriate such to his own needs, nor does he have the right to use his time as he wills.

In James 5:4 we read: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabbath." Employers have the duty to pay the proper wage and to deal fairly with their employees. Christianity is the hope of business, as it is in all relationships of life. The Golden Rule will work everywhere. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. A Christian laborer can't return evil for evil. Neither should a Christian employer take advantage of employees because of their needs and their being dependent on others for employment. If all could "sit where they sit," (Ezekiel 3:15) . . . and if we could exchange places with the other persons for awhile we'd see things from the other side.

Labor must be responsible. Honest time, and honest work, with a sense of care should characterize every Christian employee. "An honest day's labor" should motivate us.

"An honest day's pay" should govern a Christian employer. Employers should recognize the worth of talent and the value of them. They should reward one for his interest and concern.

Property isn't common property. An employee needs to stay where "minding one's own business" (do your own business, I Thess. 4:11) requires him. An employer can't dictate the private lives of his employees.

Christianity should make for the best relationship man can know. One prominent business man was quoted as saying of hundreds of employees: "I can tell a Christian employee." When a Christian business man asked a preacher how to best use his money, he was told: "You can give those girls better pay." An office manager said: I can tell the graduate of (a certain college) by his Grammar and Math. Even so, Character formed by the GREAT TEACHER will show in our business. It often use to be said: "One can tell a preacher who attended (A certain college). When the Bible is our rule, our lives will demonstrate and generate these ideals.

CHRISTIANS CARE

An architect cares for the finished building. It represents him and what he can do. An American made automobile represents American labor. The finished product is a demonstration of what one will and can do. Christians care for being right and doing right. Christians care that they represent the Church. Christians care for being fair with all people, whether it be an employer toward his employees or employees toward their employers, or employees toward other employees. Whatever

the relationship, the teachings of Christ, the word of God in man's heart, will change any wrong relationship.

QUESTIONS

1. Can a Christian be dishonest anywhere? Cf his taxes; in making a good product; deliberately making an unsafe car; canning bad food.
2. Will sincere worship on the Lord's Day lead to better working conditions on Monday?
3. Does Christianity allow for differences in stations and lots in life?
 - a. Right to own property.
 - b. Right to make money
 - c. Cf. Rich and poor in Old and New Testament. (1) Read the book of Ruth (2) See Deut. 15:1-11 (3) Cf. Deut. 15:11 and Matt. 26:11. Must this always be? (4) Lev. 19:9-10, Deut. 24:19-22.
 - d. Gen. 13:2 Are you jealous of Abraham? Are all rich men "dishonest"?
 - e. Is Prov. 30:8 better for most of us? See Mark 12:37; I Cor. 1:26.
 - f. Do you appreciate the truths expressed in Eph. 4:28; 2 Thess. 3:10, 12.
4. Do such truths as expressed in the following passages apply "on the job" Rom. 12:8; 11, 14, 17, 18, 21.
5. Do Christians have an obligation to make other's problems easier? Other employees? Problems of employers?
6. What is meant by "Eyeservice"?
7. How does 'neither is there respect of persons with him' apply to Capitol and Labor?
8. Discuss "purloining"
9. Will Bible truths obeyed "on the job" make for the good of all?
 - a. When the other man doesn't try to be a Christian?
 - b. Can the other man learn from you in this way?
 10. Will 'benevolence on the job' work?
 - a. In your advancement with the company?
 - b. In your making a better product?
 - c. In giving you an opportunity to teach the truth to a friend?

Science God And You

THE FACTS of science do not demand a surrender of one's faith in God! Too often those men of science who see evidences of God in their work have quietly stood by while the atheistic element shouted their unbelief.

"For the invisible things of (God) are clearly seen, being perceived through the things that are made, even his everlasting power and divinity;" (Rom. 1:20.) Dr. O. Carroll Kokalits testifies to these truths. A Ph. D. from the University of Michigan, he has done research with Shell Oil Company, American Cyanamid and presently directs research at Astro-Tex Chemical Corp.

He states, "It is reasonable to believe that the pattern of natural phenomena is consistent with belief in a Supreme Being."

"Both the first and the second laws of thermodynamics are consistent with the theistic conception of the universe presented in the Bible."

"Both biblical theism and thermodynamics therefore point to a creation date for the cosmos."

Discussing various theories, scientists have put forth concerning our natural world, he says, "The scrap pile of discarded scientific theories is now very large, and it is still growing—a fact that in and by itself should be conducive to humility." to those concerned about theories of evolution, I think this should help reinforce faith in the Bible record.

"All scientific disciplines, including thermodynamics, point to a rational pattern in nature. There could not be a rational pattern without a rational Originator."

"The belief in a personal God who created the universe and who keeps undergirding it with His might and protecting it with His beneficent care satisfies me both as a man and as a practicing scientist." From BEHIND THE DIM UNKNOWN by J. C. Monsma, pages 126-134.

Christians believe because it is the most reasonable thing to do.

John Waddey

The Bible Doctrine Of The Second Coming

Since the Lord Jesus came to the Palace of the Universe more than nineteen centuries ago, there has been an immense amount of interest manifested in his second advent. Innumerable sermons and Bible classes have used this popular subject as the center of intense interest. The writer has frequently preached on the fascinating facets of this subject and has always enjoyed rapt attention from interested auditors. Many articles and an impressive number of books have been written pertaining to our Lord's second coming. Unfortunately though, many errors have also been taught relative to this subject. But this is true with any Bible subject. Every Bible doctrine has been subjected to ruinous errors taught by Satan and his disciples. As Christians we are interested in what the Bible says of his second coming. Several questions will be asked in this and subsequent articles as we seek to unfold "The Bible Doctrine of the Second Coming."



ROBERT TAYLOR JR.

"WHERE IS THE PROMISE OF HIS COMING?"

Through the infallible powers of prophetic foresight Peter suggested the Christian Age would contain its lustful scoffers who would say, "Where is the promise of his coming?" (2 Pet. 3:4.) In answer we reply that the promise of his coming is abundantly embedded throughout the New Testament. No subject enjoys greater treatment than does this important theme. The promise of his coming is abundantly stated within the testimony of each member of the Sacred Three. Paul told the Athenian philosophers that God has already appointed the day of judgment. (Acts 17:31.) But the day of judgment first demands the Lord's second coming. To people on Solomon's porch Peter said, "And he (God) shall send Jesus Christ, which before was preached unto you: . . ." (Acts 3:20.) Brethren Boles and McGarvey suggest in their respective commentaries that the second or final coming of Christ is the meaning of this controversial passage. Brother McGarvey says there is NO DOUBT but that this is the apostle's meaning while Brother Boles says such SEEMS to be the intent of the message. Hence the Father promised the return of his Son. Jesus said in Matthew 25:31 that he would "come in his glory" and would "sit upon the throne of his glory." In Mark 13:32 he spoke of that day and hour as being known only to the Father. In that marvelous message to the eleven saddened disciples in John 14:2-3 Jesus declared, "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." (Emphasis added.) Since the Holy Spirit inspired the writing of all these passages, this makes available the testimony of the entire Godhead promising the sure return of the Saviour. It is impossible for deity to lie (Hebrews 6:18) and God will keep this promise. (2 Pet. 3:9.)

"Where is the promise of his coming?" It is found repeatedly throughout the writings of the apostles. Consider the testimony as presented by the trio of princely apostles- Paul declared, "For the Lord himself shall descend from heaven with a shout. . . ." (1 Thess. 4:16.) To Titus he wrote, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; . . ." (Tit. 2:13.) If he be the Hebrew penman, he wrote: "And unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) In his last chapter Paul spoke of the Lord Jesus as the one "who shall judge the quick and the dead at his appearing and his kingdom; . . ." (2 Tim. 4:2.) Peter spoke of the praise, honor and glory which loyal practitioners

of the precious faith would experience "at the appearing of Jesus Christ." (1 Pet. 1:7.) He affirmed that "the day of the Lord will come as a thief in the night; . . ." (2 Pet. 3:10.) John the beloved wrote that "now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him, for we shall see him as he is." (1 John 3:2.) In Revelation he penned these words, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7.) Among the last words to come from the aged hand of the beloved John is an expressive imperative, "Even so, come, Lord Jesus." (Rev. 22:20.) Apostolic testimony is replete relative to his second coming.

"Where is the promise of his coming?" An additional promise is found in angelic testimony. Let us go back by faith to that day on Mt. Olivet and stand with the eleven apostles as they see the resurrected Redeemer depart from their midst by the phenomenal ascension. Members of the apostolic band are joined by an angelic duet of additional witnesses testifying both to the Lord's ascension and his subsequent return. Luke says, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

Nothing is more deeply rooted and thoroughly grounded in the framework of Bible teaching than the second coming of Christ. About one verse out of every twenty-five verses speaks of the Lord's second coming. Yet infidel religionists deny everything to which allusion has been made in this article. Peter predicted in his final chapter that

scoffers in future times would reject the Biblical doctrine of Christ's second advent. Some prophecies of the Bible have already been fulfilled; others yet remain to be fulfilled. But the prophecy that men will reject his second coming witnesses a fulfillment in practically every generation. Twenty-seven years ago Brother L. R. Wilson wrote an article for the FIRM FOUNDATION in which he talked of "Modern Attitudes Toward The Bible." In it he dealt with statistics taken from a survey of some 700 denominational preachers. One of the startling statistics brought forth was that 27 per cent of these men (189) did not believe that Jesus will return again to judge the quick and the dead. Some twenty years later (1961) the MEMPHIS PRESS-SCIMITOR reported statistics gleaned from a recent survey made among ministerial students in some of the leading religious seminaries of our country. A stunning 99 per cent of them were doubtful the Lord would come again! This is some of the poison emanating from Protestant circles of leadership today. Sad statistics of another shocking survey recently crossed this writer's desk. When a number of older preachers and younger ministerial students from various denominations were asked about their beliefs toward Biblical fundamentals, 60 per cent of the ministers rejected the Lord's second coming and 92 per cent of the students denied a belief in this cardinal subject. People who listen and feed week after week upon this blatant type of outright infidelity will never be led to accept the Bible doctrine of the second coming unless they learn it from some source other than their religious leaders. Those who reject his second coming will thus have no inducement to make preparation for that event which is so sure and certain to occur. Men who would blatantly reject what the scriptures teach in over three hundred passages are not to be trusted with ANY Bible subject. They do not deserve a listening audience another time until they accept, obey and preach truth.

(To be continued)

Serve The Lord With Gladness

RUBEL SHELLY

True Christians have learned to find their greatest delight in the performance of their spiritual duties. There is certainly a vast difference between the person who attempts to do the Lord's will because he is AFRAID NOT TO DO IT and the person who tires to follow the Lord because he WANTS TO DO SO. Like the Psalmist, this man is able to say, "I delight to do thy will, O my God."

The soul who has matured to the point where THE THINGS WHICH GOD WANTS HIM TO DO are the VERY THINGS WHICH HE HIMSELF WANTS TO DO is experiencing genuine joy in his religion.

It is the duty of a mother to give tender care of her children. But a moral mother would be insulted if someone suggested that she cares for her children only because she is morally obligated to do so. She feeds, clothes and tends to scores of other chores for her children because this is the thing in life which, above all others, she wants to do. Her work is not a burden; rather it is her chief pleasure as a woman.

Would that every Christian could come to view his life as God's child in that way! Worship would no longer be an obligation so much as an opportunity. Teaching the gospel to neighbors would not be viewed as a duty so much as a desire. The man who has genuinely passed from death to life and who now has his affections on things above cannot but love the Lord and serve him with gladness. It is his nature—his nature as a new creation of God!

Some poor souls carry their religion on their backs. The burden is heavy and they would lay it aside but for the fear of terrible consequences. But those who have "the mind of Christ" do not carry their religion as an imposed burden. Their religion carries them! It lifts them up, bears them through life's greatest difficulties, makes life purposeful

and sacrifice worthwhile.

How can it be? How may one come to find such joy in Christianity? By immersing himself in the performance of his duty. Duties unperformed give one a sense of insecurity and painful vulnerability; but duties attended to give one a feeling of satisfaction and stimulation.

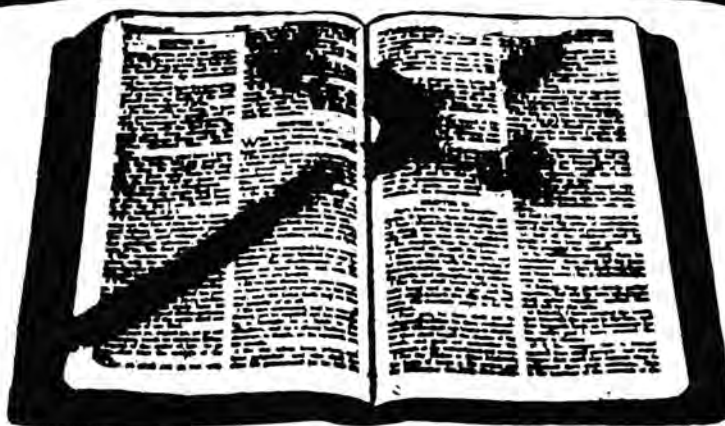
Some men view regulations as a threat to their liberty. But James speaks of the gospel as a "law of liberty." Again we ask, How can it be? The natural man is shut in by the petty, enslaving interests of a self-centered life. The spiritual man sees things in a nobler light and views life an exercise in godliness. He lives above the confining level of the world. His soul is carried heavenward. He is allowed to breathe in a spiritual atmosphere and to know the exhilaration of the uplifted life.

This is the spirit of the "second mile." The Christian who learns to live on the plane of joyful service is inevitably a happy Christian. Look into your own heart and evaluate your relationship to your duties. Are they weights or wings?

"Serve Jehovah with gladness: come before his presence with singing." (Psalm 100:2.)

Yes, you may be satisfied with yourself, as you are, and all because of your amazing ignorance. Old Socrates said, "KNOW THYSELF". One must first know God in order to properly know himself. "The fear of the Lord is the beginning of knowledge." (Prov. 1:7.)

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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Billy Graham and Christ's Second Coming

ROBERT R. TAYLOR JR.

Did Jesus leave us well defined signs whereby we could determine his second coming and the end of the world? Mr. Graham thinks he did and recently went on record again during his Southern California Crusade in telling millions just what these signs leading up to the world's end would be. We say emphatically and without the least fear of successful contradiction that such signs have NOT been left us in God's Book. If he left signs whereby spiritually minded people could sense the time of his second coming, which is Graham's contention, why say that no man knows of that day or hour. Jesus said he would come in an hour that ye think not. (Matt. 24:24.) He said this to Peter, James, John and Andrew who strike us as being among the most spiritually minded of men. (See Mark 13:3.) What are some of these signs as listed by Mr. Graham in his sermon "The Signs Of The End Of The World?"

He contends that one of the signs will be "distress of nations." (Luke 21:25.) Mr. Graham does not understand Matthew 24 or the parallel accounts which appear in Mark 13 and Luke 21. Apparently he cannot see anything in this discourse our Lord gave save predictions about the second coming. The truth of the matter is that most of the material in these three chapters does NOT deal with the second coming at all but with the destruction of Jerusalem and the temple. The disciples asked him first about Jerusalem's destruction and then about the end of the world. (Matt. 24:1-3.) He explains what they were to look for by way of determining Jerusalem's destruction first and which occupies almost all of Matthew 24 and the two parallel chapters in Mark 13 and Luke 21. Only near the end of Matthew 24 and in the succeeding chapter (Matthew 25) does the Lord look toward his second advent. There would be well defined signs which would precede Jerusalem's fall and subsequent destruction at the hands of Titus and the Roman army in 70 A. D. These signs were to be of such nature that the spiritually minded of that generation could heed and flee before total destruction overtook them. Christians of that era followed minutely his instructions and left the doomed city when they sensed its destruction was at hand. It is commonly believed that not a single Christian perished in the city's destruction which is amazing when one realizes that over one million Jews died in the extended siege. It is a good thing Graham was not there instructing these early Christians for he would have misled them about this chapter just as he is doing to millions today. When Christ spoke of "distress of nations" he was NOT describing the 1960's. He was describing the 60's alright but the decade in mind belonged to the first century and

not the twentieth! Jesus spoke of "distress of nations" in Luke 21:25 and in Luke 21:32 Jesus said, "THIS GENERATION shall not pass away, TILL ALL BE FILLED." (Emphasis mine-RRJ.) It was ALL fulfilled before that century passed.

Another sign he mentioned was that "men's hearts failing them for fear" would usher in the Lord's second coming and signal the world's end. This is in the very next verse where the previously mentioned quotation of "distress of nations" occurs and is a part of the context in which the Lord describes Jerusalem's fall-not the end of the world. This too, would occur before that generation passed. (Luke 21:32.)

He contends that Paul's last days of 2 Timothy 3 are now upon us and that the end is near at hand. Graham needs to know that Peter on Pentecost was living in the last days. He and Paul used the same Greek terms in Acts 2:17 and 2 Timothy 3:1. The "last days" is but another name for the Christian Age. Many previous ages have been characterized by conditions similar to what Paul wrote in 2 Timothy 3. To this history testifies abundantly.

Another of his signs heralding the near return of the Saviour is the predicted departure from the faith in 1 Timothy 4:1ff. This has been happening for centuries and Christ has not yet come. Rather specifically Paul predicts the rise of Roman Catholicism as the full context will reveal. Catholicism has been here nearly fifteen centuries. Their departure did not herald the near return of the Master.

Mr. Graham does not understand Matthew 24. Some years ago he was asked about Christ's second coming and gave answer in his daily newspaper article. He listed then indicators which will herald the return of Christ. He took all ten of them from Matthew 24:4-15. He was wrong on ALL ten. Jesus applied this passage to Jerusalem's fall; Graham applied it to the second coming. Which prophet shall we believe? In just one short newspaper answer consisting of three paragraphs and about 164 words he taught TEN ERRORS. IN his message last night he listed world-wide violence, the increase of wars, the coming of famines and earthquakes and world-wide evangelism as heralding the near return of the Saviour. All of these signs were taken from the early verses of Matthew 24. Not a single one of them is applicable to his second coming. After God's Son listed these signs he declared that ALL this would be fulfilled before that generation passed. (Matt. 24:34.) Now it either was fulfilled or it was not. If it was Graham is teaching error. If it was not fulfilled, Jesus taught error. On

whose part do you think the error lies? In talking about the fact of world-wide evangelism (Matthew 24:14.) Graham contends that now is the only time since Jesus returned to heaven that the gospel could be preached to every creature. Paul said the gospel had gone to the ends of the world in his Roman epistle and affirmed in the Colossian letter that every creature had heard the message of salvation. (Rom. 10:18-19; Col. 1:23.) All this occurred before Jerusalem's destruction in 70 A. D. Mr. Graham needs to do a great deal more studying on Matthew 24, Mark 13 and Luke 21. Apparently he does not know how little of this message he understands. And yet, he is a religious guide to millions of unsuspecting souls. Perhaps no religious voice of our time has as many ears open to its message as does his.

His invitation to the people ran true to form. Salvation was offered the Graham way. In answer to what they were to do he did not respond as did Peter on Pentecost, as did Paul to the jailer or as did Ananias to the penitent persecutor Saul. (Acts 2:37-41; 16:30-34; 22:16.) Neither did his audience do as these people did in the book of Acts. Graham told them to repent of their sins and receive Christ by faith publicly and openly. He told the vast throngs present that "after you come, I will say a word or two to you, have prayer and give you some literature before you go." Salvation was offered upon the same terms to those in the television audience only they would be receiving Christ right where they were, would thus be born again and would have to send in for their literature. Hundreds responded. Mention was made of their being born again but he did not give them scriptural direction by which such a process might be accomplished. He never has nor apparently ever will teach the truth about the birth of water and the Spirit. (John 3:5.) Can you imagine Paul telling the jailer to "stand for prayer, have some words spoken over you and Silas and I will give you some literature and then you can go back to your family and finish your night of sleep?" People in Bible times were not converted by repentance, faith, prayer and the reception of some literature. This is Graham's consistent approach in all his crusades but it was not apostolic practice nineteen centuries ago. Millions are deceived annually by such false teaching. (Mk. 16:15-16.)

Mr. Graham is not a gospel preacher. Some of our brethren need to learn this! A Bible teacher was recently asked by a member of the class as to why gospel preachers oppose Billy Graham since he says so many fine things. Now he does teach some truth but he also peddles much falsehood.

(Continued on page 4)

WORDS of TRUTH

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Cooperative Radio Programs

Some "Johnnie-come-laterly's", who do not know the facts, are telling the people that churches of Christ only recently began to cooperate with each other in preaching of the gospel by means of radio and otherwise.

"THE WAY OF LIFE"

In 1946 "THE WAY OF LIFE" was a fine little religious magazine being published in Birmingham, Alabama. "Editors and Publishers

were A. E. Emmons Jr. 3425 N. 13th Avenue" and "Emmerson J. Estes, 3315 N. 25th St." The Staff Writers were "David H. Bobo, Akron, Ohio; Jack Meyer, Houston, Texas; J. S. Astin, Birmingham, Ala.; Franklin T. Puckett; Atlanta, Ga.; Gardner S. Hall, Chattanooga, Tenn.; Herschel E. Patton, Birmingham, Ala.; Raymond Crumbliss, Tarrant, Ala.; G. L. Mann, Douglass, Arizona; John D. Cox, Florence, Alabama." (Copied from Page 2 of the "WAY OF LIFE", date of Oct. 1946.) Bear in mind the fact that this was less than 25 years ago, and that at that time the churches of Birmingham were cooperating in supporting a common radio program, a thing the "Anti" brethren of Birmingham now say is sinful and wrong. But here is the article written by brother Herschel E. Patton, now opposed to such cooperation. He wrote:

"RADIO PROGRAM"

Herschel E. Patton

"A radio program has finally been secured for the churches of Christ in Birmingham, Alabama. For a number of years, the churches of Christ have been unable to secure time on any of the radio stations in the city. However, now that the new station WTNB (1490 on your dial) is in operation, we have been successful in securing some time. Tuesday morning, October 1, 1946, John Horton and Herschel Patton arranged for a year's contract with this station for the Woodlawn Church of Christ.

"Although the Woodlawn church signed the contract, it is not necessarily 'Their program.' The churches of Christ in Birmingham have always presented a united front, and it is desired that this program be the program of the churches of Christ in Birmingham. Other congregations in Birmingham will contribute to the support of this program, and the various preachers in this area will take 'Week about' preaching.

"The contract calls for a daily program (Monday through Saturday) of fifteen minutes' duration, and a thirty-minute program each Sunday night. The daily program will be from

6:30 to 6:45 a. m. and the Sunday programs will be from 7:30 to 8:00 a. m. A little later hour for the morning program and a little later hour for the Sunday program might be more desirable, but these were the best hours available. We do have, however, a priority on a 'set up' in time, should something become available.

The Sunday programs will be characterized principally by 'Teaching in Songs', the singing being done by members from the various congregations of the church in Birmingham." (That is every word of the article.)

I suggest that you keep this article copied from "THE WAY OF LIFE" in 1946 which shows the beautiful spirit of love and cooperation among "Churches of Christ" in Birmingham, Alabama, at that time, and before the hobby riders came in and divided the churches by teaching against such church cooperation as one church aiding another to put on a radio program of gospel preaching and singing.

Brother Patton, Brother Puckett, and Brother Hall who are listed as staff writers of that paper at that time, would not endorse such church cooperation now, as the churches of Birmingham practiced then.

Don't misunderstand what was being done. These churches were really cooperating and aiding a church in putting on a gospel radio program. They tell us that, "Although the Woodlawn church signed the contract, it is not necessarily 'their program.' Then he makes the beautiful statement as follows, "The churches of Christ in Birmingham have always presented a united front."

So this was nothing new, as far as presenting a united front is concerned, and in cooperating with each other.

Then he says, "And it is desired that this be the program of the churches of Christ in Birmingham." Of course, Brother Patton did not mean that all the churches would oversee the program, but that they would all help finance the program.

Brethren, we are still standing where we all stood back there in 1946, less than 25 years ago. But you are now making such cooperation a test of fellowship. We are not the ones who have changed, but you brethren now fighting us, have changed. Were you brethren "Liber brethren" back then? Were you then digressives? If so, have you come back like others are required to do, and made an honest confession before the church, and had some one pray for you to be restored? If not, then we are not, digressiver, for we stand where we all stood then.

The late Hal P. McDonald began in 1925 and gave some the best of his life in evangelistic work here in Walker county, being supported by the churches of the county. That was 44 years ago. We are still standing where we all stood then. Yet some young men among their churches circulate the false report that we went off and left their kind of churches when the division came. No they went out from us. and the time is ripe for them to give up their erroneous teaching and contentions and come back home.

Churches 1900 years ago, in the days of the apostles, were commanded and ordered to cooperate, and to aid other churches. (I Cor. 16:1-3). And they did this. (II Cor. 8:1-5). A plurality of churches aided the church at Corinth in evangelism. (II Cor. 11:8.) Jerusalem sent a preacher to aid the Antioch church in Evangelism. (Acts 11:17-26.) Later the Jerusalem church sent 4 preachers to aid the Antioch church in evangelism. (Acts 15:22-35.)

If any of those fine churches reading the "WORDS OF TRUTH" wish to do something to help spread the gospel in Africa, here is a fine opportunity to have a part in some foreign mission work. Brother Berkley Hackett is scheduled to leave for Africa Jan. 7th. There is a need for nearly \$100 per month on his working fund. All funds received will be reported once per month in an extra sheet in "WORDS OF TRUTH." It will be gracious if those churches which are undecided what they can do, will to get together and then let Brother Hackett know before he leaves what can be done for three years.

Should We Keep The Sabbath?

Is the Saturday Sabbath the Christian Day of worship? Some churches say yes. What does God say? To understand the scriptures, we pose four questions:

TO WHOM WAS THE SABBATH GIVEN? To the Hebrews only! Moses said, ". . . God made a covenant with us (Jews) in Horeb, not. . . with our fathers, but with us. . . who are. . . here alive this day. . . I am Jehovah. . . who brought thee out of the land of Egypt. . . therefore. . . thy God commanded thee (Jews) to keep the sabbath day," Deut. 5:2-3; 6, 15. Nowhere does one read of God imposing the sabbath on any but the Hebrews!

WHEN WAS THE SABBATH GIVEN? In the wilderness of Sin shortly after Israel's escape from Egyptain bondage, Ex. 16:1. They were told, "tomorrow is a solemn rest, a holy sabbath unto Jehovah," Ex. 16:3. This was a new experience. It had to be made known unto them. Neh. 9:13, "Thou camest down on mount Sinai. . . and made known unto them thy holy sabbath. When a Hebrew broke the sabbath, they had to ask what to do to him, Num. 15:32-36. There was no sabbath day for man till about 1500 B. C.

WHY WAS THE SABBATH GIVEN? "Verily ye shall keep my sabbaths for it is a sign between me and you (Hebrews). . . that ye may know that I am Jehovah who sanctifieth you," Ex. 31:13. Also the sabbath made them "remember that they were servants in the land of Egypt and God had delivered them," Deut. 5:15.

ARE WE TO OBSERVE THE SATURDAY SABBATH TODAY? NO! God told the children of Israel to keep the sabbath for a perpetual covenant, Ex. 31:16. But he also said, "I will also cause all her mirth to cease, her feastsdays, her new moons and her sabbaths", Hos. 2:11. In setting up his kingdom Christ abolished the ENTIRE OLD COVENANT. He gave us a new covenant which nowhere commands sabbath keeping. Christ broke "down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances. . . Eph. 2:14-15. The Law of Moses is described as "old and night unto vanishing away", Heb. 8:13. This is because Jesus is mediator of a new covenant, Heb. 9:15. Paul says Jesus took the old law out of the way nailing it to the cross; therefore, we should let no man judge us in respect of a sabbath day, Col. 2:14-16.

The early Christians worshipped on the Lord's Day, the first day of the week, I Cor. 16:1-2; Act 20:7.

FAILURES OF MODERN SABBATH KEEPERS. Under the sabbath law the following were enforced on the seventh day:

- do no work, Ex. 20:9-10,
- no gathering of food, Ex. 16:25,
- no cooking, Ex. 16:16-23,
- buy no food, Neh. 10-31,
- build no fire, Ex. 35:3,
- bear no burden, Jer. 17:21-22,
- none could leave the city, Neh. 13:19,
- travel only a fraction of a mile from home, Ex. 16:28-30,
- the congregation offered two lambs for sacrifice, Num. 28:9-10,
- they worshipped by the law of Moses, Act 15:21,
- the violator was put to death, Ex. 31:14-15.

WHERE IS THE SEVENTH DAY CHURCH THAT KEEPS THE SABBATH? It was on the first day of the week that the early Christians broke the bread in worship, Act 20:7. This is the day on which faithful Christians worship God in 1969. Let no man judge you in respect of a sabbath day, Col. 2:16. —John Waddey, Beaver Ridge Road, Rt. 20.

Better Things of The New Covenant

The New Testament, or covenant, is better than the old in many ways. The Mosaic law was for a limited number of people for a limited time. (Deut. 5:1-3) But the gospel of Jesus Christ is for the whole wide world. (Mk. 16:15; Matt. 28:19.) Under the covenant sealed with the blood of Jesus God is no respecter of persons and everyone stands accountable to God regardless of his color, nationality or anything else that distinguishes men from one another. True, there are differences in people. Some are rich, some poor and others in between. Some are brilliant, some are stupid and some are mediocre in intelligence. Some have great learning and others have never been educated academically. But all men are alike in this respect, their souls are as white as snow until they become besmirched by sin. Then every man must hear and obey the gospel or be for ever lost.

Peter said on Pentecost, after he instructed the multitude to repent and be baptized, "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Act. 2:39) "You and your children" in this text refers to the Jews, to all Jews, from that day till this, and thence to the end of the world. "All that are afar off" must, therefore, be the Gentiles, all the Gentiles from that day to the coming of the Lord Jesus Christ from heaven. You cannot escape the force of this, for you are either Jews or Gentiles in the flesh, and since all responsible people become sinners there is one law for all the world. Such was not the case under Moses' law. Hence, the new covenant, which is the gospel, is for all peoples everywhere. Furthermore, it is the responsibility of the New Testament church to see, to the extent of its ability, that every person on earth hears the gospel.

Moses was the mediator of the Old Testament; Jesus Christ is the Mediator of the New Testament. (Gal. 3:19) "For there is ONE MEDIATOR between God and men, himself man, Christ Jesus." (I Tim. 2:5.) The word of God does not say "herself woman, the virgin Mary", for Mary was a human being as the rest of us and stood in need of a Saviour. (Lk. 1:46-47.) To those who were Christians the writer of Hebrews wrote, you have come "to Jesus, the Mediator of a new covenant." (Heb. 12:24.) I had rather have Jesus between me and God, a thousand to one.

Another of the "better things" of the New Covenant is in the wondrous fact that those in the covenant are washed in the blood of the Lamb and do not, therefore, have to offer animal sacrifices, the blood of which could never fully and finally atone for sin. (Cf. Heb. 10:1-4.)

We who are Christians first came in contact with the power of the blood of Christ in our obedience to his command to be baptized. We are "baptized into his death." (Rom. 6:3-4.) The blood of Christ was shed in death and the only possible way to reach the cleansing power of that blood is in baptism. This is where we first put our faith in his blood. (Rom. 3:25.)

We are weekly reminded of that shed blood in the supper of the Lord. When the Lord Jesus instituted the supper he said, "This cup is the New Testament in my blood, which is poured out for many for the remission of sins." (Matt. 26:28.) So solemn a feast is this that the inspired apostle warns, "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an UNWORTHY MANNER, shall be guilty of the body and blood of the Lord."—"For he that eateth and drinketh, eateth and drinketh judgment (damnation) unto himself, if he discern not the body." (I Cor. 11:27, 29.)



ROBERT R. TAYLOR

There is never a day in the life of God's people but what the blood of Christ is doing its work. There is no way for one to be saved from presumptuous sins except through a long, hard and bitter retreat from sin by genuine repentance. But on the other hand, when we put our faith in Jesus and do the best we can with a sincere heart "the blood of Jesus Christ his Son cleanseth us from all sin." (I Jn. 1:7.) Apart from this principle all would be lost. Walking in the light does not mean that one is sinless, for repenting of known sins, sincerity of heart and such like are all a part of that.

Those who were under the law of Moses were born into that covenant, which token began with Abraham. (Gen. 17:9-14.) In the Christian dispensation one is not born physically into the kingdom of God. Jeremiah said in referring to the New Covenant, "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it;—and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." (Jer. 31:31-34.)

So you see a Hebrew was born into his family under the Mosaic covenant and was later taught to know the Lord and to be instructed in that law which he came into without consent or consultation with anyone. But you cannot become a Christian by natural birth. Men and women become Christians by being first taught of God

Roots Of Marriage Disaster

L. L. GIEGER

With so many marriages ending in divorce, and with divorce being such a horrible experience and fraught with so many dire and eternal consequences, it is high time that more study be given to the causes of marital failure.

1. MONEY. The young husband being unable to support his wife as well as did her father, her locating employment to supplement the income, arguments over how much to use (instead of calling it "ours," it is "yours and mine") combine to become bedrocks to oppose the growth of the marriage plant.

2. "THE ETERNAL TRIANGLE." When children do not learn to respect their promises, keeping their word even though it hurts, they become too familiar with opposite sex, stir up jealousy which leads to bickering and fighting, and, seeking peace and quite, go elsewhere than home for comfort, companionship and love.

3. INSECURITY. About every fourth quarrel between husbands and wives, some counsellors say, is over a failure to make the other feel secure in his or her love. Young people must learn to be considerate of the other's feelings and continue to say often, sincerely and for as long as both live, "I love you."

4. DRINKING AND DANCING. Normal young people cannot see their marriage partners drunk and in other's arms without feeling of resentment, especially if the other seems to be enjoying it. These twin evils whet the appetites of each other, and feed the divorce mills.

5. MENTAL INSTABILITY. Irresponsibility, whether because of childishness or nervousness, makes for abnormal behavior. If one demands his own way and the other wants to be pampered a strain is placed on the marriage bond that soon snaps many of them.

6. RELIGIOUS DIFFERENCES. Deepest affections center around who and where one worships. A lack of common interest in this field has caused much unhappiness.

7. SHORT AND IMPURE COURTSHIPS. Surest ground for a lasting marriage that grows sweeter as the years go by is the maintenance of chastity and purity during courtship. Lack of self control before marriage sows seeds of distrust that only years can uproot, and many people do not have the patience to endure, and soon call it quits.

and of the Christ. When they are convinced of their own sinfulness and the love and compassion of God in the sacrifice of Christ and obey the gospel, then, and not until then are they in the New Covenant. (See Jn. 3:1-8.)

God's law must be upon our hearts and minds. It is not enough to have it written in a book, it must be transcribed into the very heart of man to become effective. This does not discredit the Bible but rather shows that we must use the Bible as God intends. We ought not let a day go by without transcribing a little more of the precious word into our hearts. Yet, in many places it is hard to convince people that they ought to be "daily Bible readers."

When we thus lay up God's word in our hearts the very spirit that is made in the image of God will become more and more like Christ's. Every Christian, every person, who loves the Lord has been predestinated "to be conformed to the image of his Son." (Rom. 8:29.) The gospel seeks to control the heart, the motives and attitudes of the Christian. Thus our faith grows day by day. Our hope grows brighter. Hope with love anchors our souls into heaven itself. We grow in grace and in the knowledge of the Lord Jesus. We love God, but we love God's creatures, too. We cannot love the one without the other. (I Jn. 5:1.)

"So far as the east is from the west" so far superior is the New Testament to the old. Perhaps these few contrasting points will help us appreciate a little more the wonderful faith made sure to us by the sacrificial death and the glorious resurrection of the Lord Jesus Christ. We are indeed under a better covenant built upon better promises. If we live and die in the faith we can, like Paul, go on to be with Jesus (Cf. Phil. 1:23). 8 Virgil Bradford.

Thinking Of Others

Robert L. Willis

Jesus Christ gave himself in order that others might be saved. He was willing to die a shameful death on the cross that others might have life. (Hebrews 2:9; John 10:10; 3:16, 17.) Jesus came not to be ministered unto, but to minister unto others. He became poor that others might become rich. As the Father's only begotten Son, he died that others might become the sons of God. Jesus Christ, who was, and is, the fountain of life, gave his life that others might receive eternal life.

Others should hold a place in our thinking. We cannot be true followers of Jesus and live selfishly. We have been saved to serve. It is our mission as citizens in God's kingdom to help others. Jesus came to "seek and save the lost" among humanity. We are "co-workers with God" (I Corinthians 3:9). As followers of Christ, we should plan and think in terms of service, then we know that our mission is to go and do good unto others who may need our help, and to disentangle, if possible, those who are in bondage to sin. We are called to be "servants" of God - and we serve God when we serve others. See Matthew 25: 34-45.

If we are Christians, we should be constantly thinking of others. "Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification" (Rom. 15:1-2). We should be willing and anxious to help fellow-Christians and all men, (Gal. 6:10.)

Here are some questions that deserve fair and honest consideration. Do we really feel a deep concern for others? Do we, like Jesus, live for others? Are we willing to work, give, sacrifice, suffer and pray in order that others may be blessed? Do we spend ourselves and our money that others may be released from the power of Satan and saved from the bondage of sin? Are we preparing to live in this world; or with God in eternity? Is our prime objective a life of ease, or of service? If our lives have been selfish and self-centered it is time to make a change. Real happiness comes when we begin to help others. It is God's will that we so do.

Remember, what we do for others will be a major determining factor in our own eternal destiny. (Read Matthew 25 again.)

Benevolence In Soul - Winning

By REEDER OLDHAM

Jesus Christ is the theme of the Bible. The business of Jesus Christ is soul-winning. His motive for saving souls is love, (benevolence). Christians are to be like Christ. This means that they will love the lost enough to work with Christ in saving them. Salvation, from beginning to end, is a story of love.

MAN'S CONDITION WITHOUT CHRIST

"Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear." Isa. 59:1-2. I have already shown that Jews and Gentiles alike are all under the power of sin. As the Scriptures say: "There is not a single man who is righteous, there is not one who understands, or who seeks for God. All men have turned away from God, they have all gone wrong. No one does what is good, not even one . . ." All men have sinned and are far away from God's saving presence." (Rom. 3:9-12). Sin separates man from God. All have sinned. Not God, but man is responsible for this.

THE LOVE OF GOD

Man is lost. God wants to save him but cannot as long as man's sins are in the way. This is where God shows His great heart of benevolence. Love is saving souls began in heaven. God took the initiative.

"For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life." (John 3:16).

"But God has shown us how much he loves us: It was while we were still sinners that Christ died for us!" (Rom. 5:8)

He did not even keep back his own Son, but offered him for us all! He gave us his Son. (Rom. 8:32). This is how God showed his love for us: He sent his only Son into the world that we might have life through him. This is what love is: It is not that we have loved God, but that he loved us and sent his Son to be the means by which our sins are forgiven. (1 John 4:9-10).

Man cannot save himself. God knew this but He loved us enough to want us to be saved. It was because of His love for me and you that he gave up His only Son!

How many men would give an only son to ransom someone else, especially someone who had already offended them? This is God's love and the true basis for all soul winning.

THE LOVE OF JESUS

Read Isaiah 53. This is the story of Jesus seven hundred years before he came. Take a closer look: "He has borne OUR griefs and carried OUR sorrows . . . stricken, smitten. . . afflicted. He was wounded for OUR transgressions, he was bruised for OUR iniquities; upon him was the chastisement that made US whole, and with his stripes WE are healed. . . The Lord has laid on him the iniquity of US all . . . He was stricken for the transgression of MY PEOPLE . . . He made himself AN OFFERING FOR sin. . . He shall make MANY to be accounted righteous; and he shall bear THEIR iniquities. . . He poured out his soul to death, yet he bore the sin of MANY, and made intercession for the TRANSGRESSORS."

Let us never think that Jesus was forced to come and die for us. True, God sent Him. At the same time, He came of His own will, voluntarily. "The Father loves me because I am willing to give up my life, in order that I may receive it back again. No one takes my life away from me. I give it up of my own free will. I have the right to give it, and I have the right to take it back." (John 10:17,18) "The good shepherd is WILLING to die for the sheep." (John 10:11).

Why did Jesus die? It is for the same reason that God sent Him . . . for lost man. There was no other way to rescue us from eternal destruction. "He was given over to die because of our sins, and was raised to life to put us right with God, for when we were still helpless, Christ died for the wicked.

It is a difficult thing for someone to die for a righteous person. It was while we were still sinners that Christ died for us! By his death we are now put right with God; how much more, then, will we be saved by him from God's wrath. We were God's enemies, but he made us his friends through the death of his son. "(Rom. 4:25; 5:6-10) "The greatest love a man can have for his friends is to give his life for them." (John 15:13) See also: (Rom. 5:19; 2 Cor. 5:21; Gal. 3:13; Eph. 5:2; 1 Tim. 1:15; 1 Pet. 2:21; 1 John 3:5).

Jesus came to save us from the second death. In fact, he tasted death for every man. (Heb. 2:9). What are some things involved in the second death? If anything can cause us to appreciate Christ's love for us, this should.

The second death means: 1- Suffering (Matt. 16:24); 2-Darkness (Matt. 25:30) 3-Separation (Matt. 25:41); and 4-Association with the Devil and all the hosts of evil forever. (Rom. 20:10).

This is what Jesus became for us on the cross. Because He had taken upon Himself our sins: 1) He suffered. (John 19:28-34); 2) There was darkness Lk. 23:44; 3) He was separated from God. (Matt. 27:46); and 4) He was in company with the wicked. (Mk. 15:28).

OUR LOVE FOR THE LOST

In Christ, God shows man what He wants him to be. In Christ, man sees what God wants him to be. (1 John 3:10-18).

We love because God first loved us. As Christ loved, so must we. This is how others know we are Christians. It is impossible to love God and Jesus and at the same time hate man. (John 13:34, 35; 1 John 4:19-21).

Too often, I fear, our attitude is that of the unforgiving servant. (Matt. 18:21-35). We want to partake of the love of God and Christ but we are unwilling to show similar love for others.

Love is heaven's only motive in extending salvation to us. Unless we have such benevolence for the lost we are defeated before we start. No method, program, gift of speech, knowledge, enthusiasm, charitable endeavors, or self-sacrificing can take the place of real love for the person who is lost. (1 Cor. 13).

If our love is limited to those who love us, we are no better than others. (Lk. 6:32-36). Our ideal is the love of Christ and God, extended to everyone. This calls for some soul-searching on our part.

Some have indicated that they are concerned with saving themselves and that this will result in soul-saving efforts. While this is true, to a point, it is still basically selfish. Jesus was concerned about me. Paul wished for the salvation of others, if possible, ahead of himself (Rom. 9:2; 3:10:1) See also: Acts 20:17-35; Rom. 15:22-23; 1 Cor. 9:22,23; 1 Thess. 2:17; 3:5).

Every prayer for sinners we utter, every missionary sent out, every call we make, must be because of our love for lost souls. Love may be caught more than it is taught. Another is able to sense whether or not we really care. May they declare that we "care enough to give the very best" (love). Without it everything else fails.

John Wesley came of a long line of preachers. He wanted to come to America and preach to the Indian, but his mother had recently been left a widow. When she learned of his desire she said, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more." How often do we find enough love for the Lord, His cause AND THE LOST?

Note: All Old Testament quotations are from Revised Standard Version.

All New Testament quotations are from Today's English Version (American Bible Society).

Is Truth Relative or Absolute?

The NEW MORALITY says, "What is right depends on the situation." Many believe "there is no body of eternal unchanging truth;" that "truth is relative and may vary from group to group or from time to time, having no objective standard." Is this right or wrong?

There are Two standards of morality: man's and God's. History demonstrates that man's morality is governed by a changing code of relative values. This is because every code of human law has fallen short of absolute justice and equity. Whatever human intelligence designs and regulates must fall into the class of relative values. There is no human authority to tell us how to act so that the greatest good will come to the race.

God's laws are absolutely perfect. As Creator of all, He knows what is best for the whole of mankind. Being all wise, He knows without experimentation what will work for the best. He sees the end from the beginning. His laws are not relative. They need no revising.

God has two kinds of laws. Natural laws and spiritual moral laws. The laws of nature are absolute, and unchanging. The law of gravity is as true now as in the beginning, in America as in China.

God's spiritual laws are as absolute and unchanging as the laws of nature. Jesus said, "Heaven and earth shall pass away but my words shall not pass away," Matt. 24:35. "The word of the Lord abideth forever", 1 Pet. 1:24-25. "Every scripture inspired of God is profitable for teaching for reproof, for correction, for instruction in righteousness that the man of God may be complete, furnished completely unto every good work," II Tim. 3:16-17. "The faith . . . was once for all (times) delivered unto the saints", Jude 3. God's "word is truth", John 17:17. His word is final and complete. We are warned, "Add thou not unto his words, lest he reprove thee and thou be found a liar", Prov. 30:6.

Today, conduct once considered wrong is excused. Every one and everything is blamed except the offender. This is the new morality.

There is a way that seemeth right unto a man but the ends thereof are the ways of death", Prov. 14:12. God's absolute standard of right and wrong must be accepted if our nation survives.

All lying is wrong, Rev. 21:8. Stealing is wrong, Eph. 4:28. Sexual relations out of marriage is wrong, Heb. 13:4. Taking God's name in vain is sin, Ex. 20:7. The New Morality is really a system of immorality.

You ask, "How can I know right and wrong?" God's voice is the absolute authority. Jesus is the example of perfection. The Bible is the absolute code of Truth. Read it. Believe it. Obey it. Be saved!

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Billy Graham And Christ Second Coming

(Continued from page 1)

He never does tell people what to do to be saved (Mark 16:15-16.) This is all important for unless a person knows what to do to be saved, he will never make it to heaven. All the preaching in the world about morality, honesty and uprightness, which we desperately need, will not save people unless they obey the gospel and become citizens of God's kingdom. This is one of the main reasons this writer opposes him. He does not preach the full counsel of God. (Acts 20:20, 26-27.) There are many subjects such as baptism, the one church, the Lord's Supper and denominational errors which he will not touch.

East African Newsletter

MR. AND MRS. BERKELEY HACKETT, MISSIONARIES

DECEMBER 12, 1969

Greetings,

This is the first of our monthly newsletters. We will be leaving for Kenya, East Africa, January 7th, 1970. Our address while in Africa will be P. O. Box 8086, Nairobi, Kenya, East Africa. We are looking forward to a very productive work in East Africa, where we will be concentrating mainly on the English speaking



peoples of Kenya and neighboring Uganda. The Lord's work in this part of East Africa began just a little over four years ago, so we shall be almost pioneering a new mission field. There are only two other missionaries in this part of East Africa, so you can see we have our work cut out for us.

As we stand on the eve of our departure and reflect on the past few months which we have spent gathering support for this work, we can begin to appreciate what it means to have brothers and sisters in Christ. There have been three factors at work in this effort. Foremost is the fact that Christ is with those who engaged in such endeavours as He indicated in Matt. 28:20.... "And lo, I am with you always even unto the end of the world." Secondly, we have worked hard knowing that the Lord would open the doors if we would continue to knock. Thirdly, it has been the concern and support of our Christian friends who have brought us this far, and will continue to stand beside us in their support and prayers. Without you, concerned Christians, the mission effort in East Africa would never be more than a dream with you it will be reality.

TRAVEL FUNDS

Before we could go anywhere we needed travel funds. These funds were raised through "collections at the door" and from the monthly contributions of several congregations who began giving this monthly support early in order to help build up this fund. These congregations are Hoover, New Hope, Dora, Adamsville, Townley, Goodsprings, Oakman, Eldridge, Dilworth, Pleasantfield and Zion. Two congregations have put forth a special effort to aid this fund in that they gave over an entire Sunday's contribution to it; these two are the Macedonia Blackwater church and the Midway church, both of Walker County. Thanks to the efforts of these friends we have enough funds to complete our trip.

URGENT NEED

There is more expense to moving to the other side of the world than just buying one's tickets. Although Nairobi is a large modern city, we still will have to ship some few items. This won't cost too much. Of much greater concern is the expense of setting up housekeeping. We plan to rent a house, buy used furniture, and try every means to get by as reasonable as possible; yet, one cannot avoid the initial expenses. We will also need to get an automobile

when we arrive. To be without transportation would be a severe handicap and greatly limit our efforts. We hope to buy a small car able to get good mileage, yet hold up the full three and a half years. These expenses must be met only once, but they are necessary. So far we are far short on these funds. There are probably some congregations who have some funds set aside in the bank for such a need as this. My wife and I have committed ourselves to this effort. We are willing to pay the price of spending years of our lives away from home, family and friends to work on a mission field. We need help to defray these costs. If these funds cannot be met we will probably be forced to put up our monthly mission funds as collateral in order to receive a bank loan so that we might meet these immediate needs on the mission field.

HISTORY OF OUR EFFORT

It has been over a year and a half since we announced our desire to carry the gospel to East Africa. At that time I was finishing up a very enjoyable year teaching at the West Birmingham Christian School in Birmingham, Alabama. In the intervening year I commuted to the University of Alabama from Jasper in order to complete my master's degree before departing for Africa. During this time I worked for the Shiloh congregation at Jasper and later for Midway congregation. I also had the privilege to work the the Pleasantfield congregation in the southern part of Walker County.

When we announced our desire to go to Africa for the cause of Christ, we had no sponsoring conegation, no travel funds, and no monthly support-clearly we had a long way to go. At that time we expressed the convection that men and women of good will, wearers of the name, "Christ," seeing the need in East Africa would rally to the support of this work and see that it was carried out. In the past year and a half we have seen this early faith proven over and over again by the kind concern and generosity of our Christian friend. I have traveled here in Walker County with this plea and in Alabama as far north as Albertville, as far south as Troy. Out of state I have spoken in Arkansas and Michigan. The first congregation to come to our aid was the Sixth Avenue Congregation in Jasper, Alabama. They have stood by and endorsed us from the beginning. Their contribution of \$200.00 a month has already meant much to this effort. This congregation has consented to take the oversight and sponsorship of this work. Other congregations and individuals quickly responded to the plea and soon we were on our way toward a full blown program of raising travel funds and monthly support. All was not easy; some congregations could find no place in their programs for this work, still others found no place in their hearts. At times when I found myself disheartened at the lack of concern, I would remember and be thankful for all those who had supported, encouraged and prayed for this work. So many have sacrificed both as individuals and congregations. I wish I could see and thank all personally, but such is not possible in the short time remaining. Rest assured that we are thrilled by your adoption of this work.

SUPPORTING CONGREGATIONS

The following is a list of those congregations supporting this work on a monthly basis. There are others who do not appear on this month's list, but who are considering having a part in this work and we look forward to being able to put them down next month.

Sixth Avenue, Jasper, Alabama	.. \$200.00
Clarksville, Arkansas	..... 150.00
New Hope, Marion County, Ala.	.. 100.00
Hoover, Birmingham, Ala.	..... 100.00
Cottondale, Ala.	..... 50.00
Millport, Ala.	..... 50.00
Central, Tuscaloosa, Ala.	..... 50.00
Cordova, Ala.	..... 25.00
Robinwood, Ala.	..... 25.00
Adamsville, Ala.	..... 25.00
Dora, Ala.	..... 25.00
Goodsprings, Ala.	..... 25.00
Dilworth, Walker Co., Ala.	..... 25.00
Brookside, Ala.	..... 20.00
Townley, Ala.	..... 20.00
Oakman, Ala.	..... 20.00
Townley, Ala.	..... 20.00
Zion, Walker Co., Ala.	..... 15.00
Dovertown, Walker Co., Ala.	..... 15.00
Pleasantfield, Walker Co., Ala.	..... 10.00
Eldridge, Ala.	..... 10.00
Argo, AAla.	..... 5.00
*Midway, Jasper, Ala.	.....
*Walled Lake, Michigan	.....

\$965.00

*Definitely committed, but unable to name final amount until budget is complete.

This figure of \$965.00 will be affected very much by congregations who WILL DROP THEIR SUPPORT during the course of the three and a half years we will be in Africa. SEVERAL OF THE CONGREGATIONS ON THIS LIST HAVE ALREADY INDICATED THAT THIS IS THEIR INTENTION due to other plans they have formulated. In light of this we still need congregations to help us in this ministry. The work there will be expanding and funds will always dictate what type of programs we can carry on. Our MINIMUM GOAL IS \$1,000.00. In talking with other missionaries and their supporting congregations, I have found that for such a distant mission field their funds usually run several hundreds of dollars more than our minimum goal, however, we wish to be as conservative as possible without putting an undue strain on ourselves. This list reads like a roster of the finest congregations in our area. Won't you have a part in this work? We need YOUR HELP TO MAKE this effort a success.

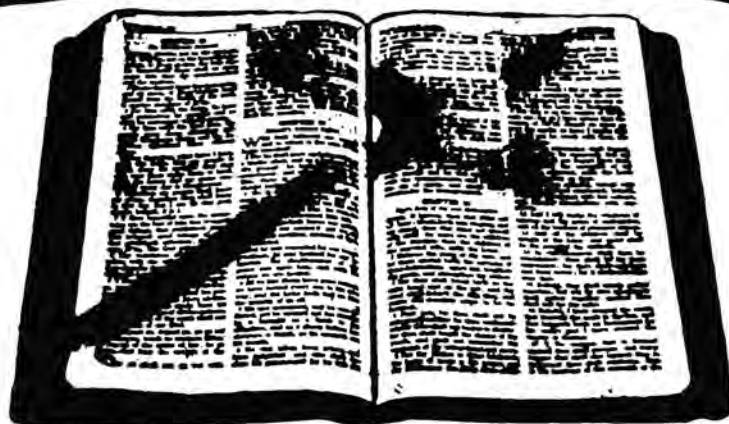
There have been several individuals who have committed themselves to this work by signing a pledge card to that effect. Starting in January a self-addressed, stamped envelope will be mailed to each individual who has so indicated a wish to help in a personal way. A list of all those responding will appear every month in the newsletter beginning in January. If you wish to have your name withheld from this list please notify brother Wayne Primm of the Sixth Avenue congregation, P. O. Drawer 1488, Jasper, Alabama. If you are not helping as an individual, but would like to send your name to the same address and we'll add you to our list of supporters.

Our next newsletter will come from Nairobi, Kenya. We hope you'll read them.

The Hacketts.



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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Isn't It Strange?

ROBERT TAYLOR JR.

We preface this article with the thought that we are truly grateful for our Lord's birth into our world. Our salvation, be it emphatically declared, is intimately wrapped up in that sacred event which happened in Bethlehem of Judaea nearly two milleniums ago. Were it not for the BABE of Bethlehem there would have been no Man of Nazareth, no Galilean Prophet, no one to die in our stead



ROBERT TAYLOR JR.

on Calvary, no one to become the Resurrection and the Life and no Lord of lords and King of kings over his established kingdom. His birth paved the way for these other mighty events to transpire subsequently. We believe, revere and deeply honor every inspired line in Matthew 2 and Luke 2 pertaining to our Saviour's birth and early youth. There is not a reader of these words who honors these chapters anymore than we do. This we wanted to make crystal clear before offering the following observations for our mutual deliberation.

With the many religious connections that Christmas has, is it not significantly strange that God's Spirit never used the term that first time? Now the Good Book tells us all we know of Christ's birth but the Bible is as silent as a tomb on which day of the year it occurred. December 25th is MAN'S IDEA as to when it happened—not a Biblical declaration at all. Through past centuries many other dates have been celebrated. Some of these have been January 6, March 25, April 19 or 20, May 20 and November 17. This strange lack of uniformity through several centuries should impress us with the fact that the Bible left concealed the exact day of this event. If Jehovah had wanted us to know the exact day, he would have supplied us a knowledge of it. Since he did not do this, we deem it sufficiently safe to suggest that Heaven did not intend for man to celebrate the birth of God's Son. If you differ with this conclusion, how do you account for the strange fact that he did not tell us the exact day? Likewise the Bible contains no instructions on how it should be celebrated even if we could know the exact day. We are in the dark on both scores and purposely left so by Jehovah's own choice. But perhaps one is ready to say that the wise men conferred gifts on his birthday and this is our example. The burden of proof lies on him who

affirms such to prove that the wise men came the day of his birth. We deny they did. The wise men and shepherds did not arrive together to see Jesus most manger scenes in December notwithstanding. By putting all of Luke 2 and Matthew 2 in a correct time sequence, we can prove that the shepherds did come the day of his birth, but the wise men came several weeks or perhaps even several months later. Sufficient time has to be allowed for the circumcision of the child and his presentation in the temple. (Luke 2:21-24.) The shepherds came before either of these events transpired. Since Joseph and family left immediately for Egypt following the wise men's departure, the circumcision would have had to occur before the wise men came. This would be true also of the presentation in the temple. The shepherds found the child in the manger (Luke 2:16) while the wise men from the East found the child in the house with no mention made of a manger at all. (Matt. 2:11.)

Now the Bible intends that we do some giving to the Lord Jesus Christ. We have Biblical guidance about our giving to the Lord in I Corinthians 16:1-2 and 2 Corinthians 9:7. Many religious people ignore the teachings of these and kindred other passages on giving and presume to work out their own way of giving to Jesus Christ. How Strange!

It strikes us as being exceedingly strange how so many can claim to honor Jesus on his supposed birthday and yet completely ignore his plainly revealed instructions in regard to his birthday from the tomb and the weekly worship which is to be characteristic of this first day of every week. Jesus said nothing about our honoring him at Christmas, but the religious world goes all out to honor him then. He said many things about how we should honor him with singing praying, teaching his will, preaching his gospel, partaking of his supper weekly and giving each Sunday in harmony with such passages as I Corinthians 16:2 and 2 Corinthians 9:7. The religious world either partially or completely ignores all this, and yet these are the Lord's own divinely prescribed acts of holy worship. How strange to ignore his precepts for the Lord's day and supposedly honor him on a day of which he never spoke one single solitary syllable!

Christmas will occasionally fall on the Lord's Day. When it does some members of the church completely forsake his day of worship and keep Christmas. Such is absolutely sinful. Such is a clear demonstration that they have more respect and reverence for the man-made concepts surrounding December 25 than for the Lord's revealed will pertaining to his real day of honor—the Lord's Day.

We have no objections toward observing December 25th as a day for family reunions, exchange of gifts and as a day of wholesome enjoyment. However, when it falls on Sunday or Wednesday all services of the Lord's Day and Mid-Week Bible Study should still come first—family reunions or not. The Lord is to be first on December 25 just as he is the other days of the year.

Even many who do celebrate it as Christ's birthday have a very strange way of showing Jesus honor.(?) Some years back we read that 40 percent of all alcoholic beverages consumed yearly in our nation is consumed at this season. Drink, get drunk and "HONOR" Christ? Now that is worse than strange. An abundance of the devil's fiery liquid will be available and will flow freely during the season when Christ's birth is supposedly "honored". How strange!

The spirit of good will, a lively interest in others and a willingness to help which many feel at this time of the year should not be just a seasonal demonstration but be in evidence throughout the year. Even if December 25 were the Master's birthday and we had authorization to observe it, he certainly would not be pleased with good wishes and sympathetic interest in others being limited just to this season. A real honoring of Jesus every day would change this world as nothing we have ever witnessed.

"An Article by H.A. Dixon"

The most recent issue of "Action", a paper, published by a brother in California, came in the mail today. It was made up altogether of articles by the presidents of Christian Colleges throughout the nation. On the front page was an article by the late beloved brother H. A. Dixon. The paper evidently went to press before brother Dixon's death, since no announcement of his passing accompanied the article.

This may be the last thing brother Dixon wrote for publication before his death. It is reproduced here, however, not for that reason, but because of the timeliness of the article itself. It represents the soundness of judgment and clarity of expression that made brother Dixon such a tower of strength in the brotherhood.

Bobby Duncan

"THE PREACHING WE
NEED TODAY"
H. A. DIXON

It is God's plan to save the world through preaching though the plan and content of that preaching may sometimes appear as foolishness to men. Through the preaching of Noah God offered

(Continued on page 4)

WORDS of TRUTH

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Christian Living

The Christian life cannot be separated from Christ. Christianity is a way of life, a way of living successfully and abundantly. It is not a cold and heartless theory, but a warm and fervent spirit and manner of living. It is an overseeing, superintending, wonder-working faith, powerfully at work in and through us to do the will of God. "This is the victory that overcometh the world, even our faith." (1 Jn. 5:4.) We do not need great wealth, talents and material blessings so much as we need great faith. The apostle Peter called it "Precious faith." (2 Pet. 1:1.) And he says it is something to be "Obtained." It comes by hearing and learning the word of God. (Rom. 10:13-17.) It is produced by divine testimony. And it should grow and increase unto obedience, trust and complete reliance upon the Lord. (2 Thes. 1:3; Isa. 26:3.)



GUS NICHOLS

This faith is in Christ, and not merely in some set of rules or principles by which to live. It is true, there are commandments to be kept, and regulations for the good life, but our faith is not in these, but in the Great Physician who prescribed them. We would just as loyally have followed some other prescription if he had required it. We obey and follow Christ, not because we clearly see the merits and good in each commandment. "For we walk by faith, not by sight." (2 Cor. 5:7.) "The just shall live by faith." (Rom. 1:16-17.) Like Abraham, we become "Strong through faith." (Rom. 4:16-20.) Faith is one of the magic words of the Bible.

Faith is the powerful and amazing motor which impells and drives us up the hills of life, over the mountains, across the valleys, across swollen rivers and impassable gulfs, until we are safe in that city whose builder and maker is God. (Heb. 11.)

If we would call the roll of those great in the sight of God, we must call the roll of those of great faith. For example, in Heb. 11 such a roll was called. Verse 1 "Faith is the substance of things hoped for." Verse 2, "By it the elders obtained a good report"—a good reputation. Verse 3 "Through faith we understand." Verse 4. "By faith Abel offered unto God a more excellent sacrifice than Cain." Verse 5, "By faith Enoch was translated that he should not see death." Verse 6, "Without faith it is impossible to please him"—God." Verse 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his

house." Verse 8, "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 whether he went." Verse 9, "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." Verse 10, "For he looked for a city which hath foundations, whose builder and maker is God." (It takes great faith to do this.)

Verse 11, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (She did not know she was thus becoming so great by faith, the mother of a great nation of people.)

Verse 12, "Therefore sprang there even of one, (one man, even Abraham) and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Verse 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 14, "For they that say such things declare plainly that they seek a country." Verse 15. "And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned." Verse 16, "But not they desire a better country, that is, an heavenly: wherefore, God is not ashamed to be called their God: for he hath prepared for them a city." (If you don't read this whole paragraph again, you are sure to miss something. You may not see their faith through every word of these verses.)

Verse 17 "By faith Abraham, when he was tried, offered up Isaac; (See V. 11 again) and he that had received the promises offered up his only begotten son." Verse 18, "Of whom it was said, That in Isaac shall they seed be called." Verse 19, "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (O'my soul, how we do need faith like they had!)

Verse 20, "By faith Isaac blessed Jacob and Esau concerning things to come." (They had in their faith room for a future. They did not live only for this world, but for a world to come. Their faith reached up and out, into another world, making this life richer and sweeter.)

Verse 21, "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." (see Gen. 48:5; Gen. 47:31. His faith did not forsake him in death. No believer, in the hour of death, has ever given up faith, and begged his loved ones to give up religion, and try infidelity.)

Verse 22 "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (Here is the faith of another dying man, and he believed God's promise to bring these people out of bondage and back to Canaan, and requested that they bring his bones back with them. (See Gen. 15:13-16; Gen. 50:24.)

Verse 23, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; (Ex. 2:2) and they were not afraid of the king's commandment." (See Ex. 1:16.)

Verses 24-26 "By faith (Yes, they are still doing great things because of their great faith) Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Psa. 84:10-12; esteeming the reproaches of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." (Joseph chose what was best for the future, rather than what was easy for the moment. This is one of the great differences between believers and unbelievers. And O'how we do need millions of young people right now like Joseph. The future of our offspring is largely in their hands.)

Verses 27-28 "By faith he forsook Egypt, not fearing the wrath of the king, (Ex. 12 to 14th ch.): for he endured as seeing him (God) who is invisible." (He endured the trials, hardships, and wrath of king Pharaoh, as seeing God as if he could just look up and see him and obtain strength

any time it was needed.) "Through faith he kept the passover, (Ex. 12:21) and the sprinkling of blood, lest he that destroyed the firstborn should touch them." (We need this faith more than we need wealth, education, or anything else on earth. This is real faith, and it gets things done, and always obeys God.)

Verse 29, "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned." (Ex. 14:26-31; 1 Cor. 10:1-12.)

Verse 30, "By faith the walls of Jericho fell down, after they were compassed about seven days." (See the details of their faith at work in Josh. 6.) We must have members of the church with faith like this, or we cannot have the church which Jesus built. Mt. 16:18.)

Verse 31, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (then realizing that time and space were running out, he concluded in the next verses.)

Verses 32-40. (Please, Please, turn and read these verses from Heb. 11.)

Now, we have seen what can be done by the people of God and how they have overcome obstacles seemingly impossible to overcome, yet they did it—they did win the victory. They did achieve. They lived right and their lives were not wasted. And did it because of the power of faith which works—even works wonders in human lives. Many of them did not have any of the Bible to aid and give them more faith, as we have it. They only had some oral messages from God. But they excelled all others on earth—did it "BY FAITH."

NOW, WHAT HAS BEEN DONE, CAN BE DONE! Every time Satan whispers to you that you can't succeed in life, that you can't live right and obey God, just remember it has been done, and it can be done again and again, as long as the world shall stand.

Strong faith will make us to succeed, and to obey the Lord faithfully. And love with all our hearts will make the whole process a joy divine. Love can make every burden light, and every yoke easy. Just one day of such a life will be worth more than many years wasted in sin because of unbelief, hatred, prejudice and strife. Let us will and determine to believe, obey and trust in God!

No Time For God

It's a busy world teeming with millions of busy people. . . coming and going, eating and drinking, laughing and crying, being born and dying.

Most folks in our age find themselves engulfed in extremely tight time schedules. . . involving many and varied activities. . . and the tempo of such a busy, hurried life seems to increase each day. Some can't take it, and they crack under the strain. Others seek refuge through tranquilizers and still others through alcoholic drink.

Time is the most precious commodity on the market in such a swirling civilization. Who has enough time? Most readily confess to lacking the time to accomplish the really important things in life. Yet many of us do have plenty of time but never seem to get around to doing the things we know we ought to do.

Many resolve the seriously read the Bible to learn of its truths, its commands, and its promises but the sacred volume is seldom investigated and rarely picked up. . . except at dusting time. Not enough time.

Many express an interest in becoming a Christian, but to date remain out of Christ. Too busy. Not enough time.

Many parents want to become closer to their children and take more of a personal interest in them. . . only to see the little ones grow up and go away with the best time for real understanding and companionship gone forever. Too busy. Not enough time.

The Bible was written for the present. No man knows what tomorrow will bring. One thing the Bible does not promise any man is another day. . . or even another hour. . . or even another minute.

Man's most important mission in life is to learn the will of God, to submit completely to its teachings, and to be governed by the eternal

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Satan, His Origin Mission And Destiny

We live in a world charged with good and evil. We are so created that each must determine his own destiny by choosing to do good or evil. Our Creator daily exerts His great power to prompt us to choose the good that He may bless us. Satan, the personification of evil, uses every scheme to lead us to sin. It is imperative that we be acquainted with our foe if we are to win in this desperate struggle.

I. THE ORIGIN OF SATAN. The Bible makes no attempt to prove Satan's reality. It accepts this as fact. Scripture does not state specifically the origin of Satan. However, there are some statements and truths that incidentally may shed light on this mystery.

Through Christ, God created ALL things, Col. 1:16. This included all things of earth and the heavenly creatures, angels. ALL THINGS God created were good, Gen. 1:31.

Some of the ANGELS were not satisfied with their station assigned by the Almighty. They rebelled and fell from their holy sphere. Jude says, "And angels that kept not their own principality (proper habitation), he hath kept in everlasting bonds under darkness unto the judgment", vs. 6. "God spared not angels when they sinned . . . but cast them down to Tartarus", II Peter 2:4. Paul speaks of PRIDE being the condemnation of the devil, I Tim. 3:6. There is perhaps an allusion to this historic event in Rev. 12:7-9. There John tells of a "war in heaven: Michael and his angels going forth to war with the dragon . . . and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down . . . the Devil and Satan, he was cast down to the earth and his angels . . . with him."

II. SATAN'S MISSION is to Alienate and Destroy all men from God and make them his Slaves. Hardly had the first couple begun their lives when the arch-fiend made his appearance. With diabolical skill he deceived the woman and succeeded in bringing sin and death to them and all who would follow them, Gen. 3:1-19. No wonder Jesus called him a Liar and Murderer from the beginning, John 8:44. He is the ACCUSER of the brethren, Rev. 12:10. He dared to walk into the august presence of God and accuse faithful Job. Then with fiendish glee he set about to torment Job into sin, Job 1:6ff. Joshua, God's high-priest, had for an adversary, Satan at his right hand, Zech. 3:1. So brazen is he that he even tried to seduce Jesus and corrupt him, Matt. 4:11. To Peter Jesus said, "Satan hath desired thee that he may sift thee as wheat," Lk. 22:31. Unable to personally destroy Christ, "the devil . . . entered into the heart of Judas . . . and led him to betray his Master, John 13:2.

III. SOME FACTS WE NEED TO KNOW ABOUT SATAN: Paul warned, "that no advantage be gained over us by Satan; for we are not ignorant of his devices." II Cor. 2:11. He is constantly scheming and planning to destroy us.

A. Satan would have you think he is a man with horns, a red suit, a long tail and pitchfork. Really he is a SPIRITUAL BEING who works through human beings. Nor is he a "roaring lion", but is AS one. That is, stalking his victim, cruel, heartless, deadly. I Pet. 5:8. For his helpers, Satan has hosts of wicked spirits, Eph. 6:11-13. He has men who fashion themselves into apostles of Christ . . . and even Satan fashioneth himself into an angel of light. His ministers fashion themselves into ministers of righteousness, II Cor. 11:13-15.

B. Satan does not spend much time on thieves, drunkards, liars and the like. They are his already. He concentrates on good people, Christians.

C. Satan is in the 'RELIGION BUSINESS'. He has churches, Rev. 2:9. He has a theology, Rev. 2:24. He has spiritual children, John 8:44. He has a spiritual kingdom, Col. 1:13.

D. Satan has usurped and controls the kingdom of the earth, Lk. 4:5.

E. Because of his power over the people of the world, he is called "Prince of this world, John 12:3, and "God of this world," II Cor. 4:4.

F. Satan hates the church of Christ and actively persecutes and seeks to destroy it, Rev. 12:13, II

Tim. 3:12.

IV. SATAN'S DESTINY IS CLEARLY PREDICTED. "The Devil that deceived them was cast into the lake of fire and brimstone . . . and they shall be tormented day and night forever . . ." Rev. 20:10. Our defence against Satan is the Sword of the Spirit, the word of God (Eph. 6:17), and faith in the same and its author, I John 5:4. Rev. 20:1-3 pictures Satan bound by a chain. A careful reading of Christ's temptation in Matt. 4:1-11 reveals that chain to be the Word of God.

God has provided us the armor and weapons for this perpetual battle: A girdle of truth, a breastplate of righteousness, shoes of the gospel of peace; a shield of faith, a helmet of salvation and the sword of the Spirit, the Bible, Eph. 6:10-17. With prayer these make us invincible. But did you notice, no protection is given for our back? We must actively resist Satan and he will flee from us, Jas. 4:7. In spite of Satan's great antiquity, experience, power, and evil devices, we can be "more than conquerors" through Jesus who loved us and died for us, Rom. 8:37.

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Elder Rule, Majority Rule, Or Mob Rule?"

ALAN E. HIGHERS

There are many ways by which God in his wisdom could have determined to rule the church. One of the early controversies between the New Testament church and denominationalism developed over this very point. Some denominations say that the church is a democracy and that it must be ruled by a majority vote. They even take a vote on their candidates for membership. The church, however, is not and never has been a democracy. It is a monarchy over which Christ rules as the supreme lawgiver.

FAITH AND OPINION

In matters of faith and doctrine Christ speaks to us through his word. Faith comes by hearing, and hearing by the word of God. (Rom. 10:17). No man has the right to rule in matters of faith. A group of elders or preachers could not meet and decide that sprinkling is baptism. That question has already been settled by the word of God (Rom. 6:3-4), and no man or group of men can change it.

In matters of judgment, however, Christ has specified that elders are to rule. Paul said, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (I Tim. 5:17.) Therefore, elders have a responsibility to "rule," but we have already seen that they cannot rule in matters of faith and doctrine. Consequently, they must rule in the realm of judgment and expediency.

The wisdom of the divine plan is clearly evident. MAJORITY rule and MOB rule fall for short of the ELDER rule which God has ordained.

First, the elders are to be men of maturity and judgment. Their qualifications are set forth in I Tim. 3:17 and Titus 1:5-9. How much better for men of these qualities to decide on matters of judgment than for those unqualified to decide!

Second, God ordained that there should be a plurality of elders in each congregation. (Acts 14:23; Titus 1:5.) It is better to have the combined wisdom of several men than to have the sole guidance of one man, no matter how good or well-intentioned he may be. When elders disagree among themselves regarding things of judgment, all should be willing to support the decision that is reached. It is right and good to disagree and discuss while reaching a decision, but once that decision is made, it should be regarded as the decision of the whole eldership.

Third, mob rule is a form of mass hysteria. This segment or faction endeavours to force a decision by pressure and intimidation. It is obvious

that no well-reasoned decision could be made under such emotional climate. Mob rule often degenerates into a partisan political spirit whereby various "sides" attempt to "line up" support for their viewpoint. God is certainly not pleased with such efforts. It is simple to see how that elder rule, as set forth in the scriptures, is vastly preferable to mob rule as sometimes engendered by men.

Fourth, majority rule gives the same voice to every person in the church. The twelve year old child who is a member of the church would have the same vote as the seasoned saint who has been a member of the church for twenty, thirty, or forty years. Families would tend to vote together. Some families might have five or six votes while others would have two or three. In true majority rule, every member of the church would have the same voice, whether man or woman, young or old. God did not intend for the church to be operated in any such fashion! Again, we can see the wisdom of God in choosing elders to rule and govern.

OBEY AND SUBMIT

When the elders make a decision on a matter of judgment, we have the responsibility to abide by that decision. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13:17.)

Notice that we are commanded both to "obey" and to "submit". There is a difference. A child might obey an order, but in a surly, resentful, and arrogant manner. He has obeyed (done the act.), but he has not submitted (yielded his will.) In matters of judgment we are both to obey and submit to the elders of the church. God has charged them with the responsibility of abiding by them. Of course, we must first have men who possess the Bible qualifications and who are men of honor and integrity; but when men of that caliber lead, the church should follow.

Elders should be examples to the flock. They should not lord it over the heritage of God. (I Pet. 5:2-3.) They should strive to lead the flock, rather than to drive them. Members, on the other hand, should know the elders and esteem them highly in love for their work's sake. (I Thess. 5:12-13.) Paul said, "Be at peace among yourselves."

It is disturbing to find members of the church, including some preachers, who show little or no respect for elders and their authority. God's plan is best. When it is followed, both by the elders and the members, the church will prosper, grow, and be at peace as God intended.

Let Our Nation Mourn Over Our Sins

The world stands gaping at a nation in the throes of a deadly struggle with self-destruction.

How long can we continue as we are? What has happened to the greatest, the most civilized, the wealthiest nation of all times?

John Kennedy, Martin L. King, now Robert Kennedy . . . where will it end? Who will fall next? When one person or element resorts to the assassin's hand, so will another. Then no one will be safe. The spirit of violence will strike down every leader by a malecontent's bullet.

This latest tragedy is but another symptom of a lawless society's disease. It has spread like gangrene from the ghetto and slum to the campus of the young affluent ones; from the violence of the non-violent to the corrupt politician. Even misguided "men of the cloth" have contributed to and encouraged this mad race to doom.

Wherein lies the problem? What is the solution? Shall we give more money away? Need we more legislation? Perhaps more protests and demonstrations? Maybe a presidential hopeful can convince us "all is well, it is not so bad as you think". As of old, men cry, "Peace, peace when there is no peace", Jer. 6:14.

The answer is carved in blazoned letters across the face of a secular nation, "They have turned away from Jehovah God." They have forgotten His words. They have bowed the knee to the gods of money, power, pleasure, sex and violence.

A great statesman said, "Righteousness exalteth a nation; but sin is a reproach to any people",

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Article by H. A. Dixon

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to save man from the flood: and through the preaching of Jonah he sought to save the Ninevities; through the voice of one crying in the wilderness he gave the Jews opportunity to correct their lives and believe on the Messiah; through Spirit filled men God delivered a remedy for the murderers of Christ and to a Roman Centurion, the good news that God shows no respect toward persons.

Christ's message of salvation is the same in all generations but circumstances sometimes alter the needed point of emphasis. A Jude may, due to urgencies at hand change the emphasis from a common salvation to an urgent admonition to contend for the faith then under attack. Such is the need at this present time when many "strange" doctrines are being heard. The church as the blood-bought body of Christ, the house of God containing His family, the temple in which He dwells, and the called-out company of redeemed who belong to Jesus Christ is said to be, by some, but a denomination among denominations. The worship as practiced by Christians today is viewed by them as nothing more than a group of traditions handed down by uneducated preachers and teachers of the word of God. Instrumental music, say they, is mere matter of one's choice, and the Lord's supper has no particular relation to "the Lord's Day." One writer recently commented that "we have a new breed of preachers who are not nearly convinced in 'Church-of-Christ doctrine' as were those of the past half century."

"SOME THINGS WE DO NOT NEED"

No sarcastic approach will meet the challenges of the day—either by those who hold with the past or those who have accepted this present current of thought. In one recent article the author read of certain "Elizabethan speaking ecclesiastics who are so far behind the times that they think Petula Clark is a kind of a flower." This seems to be the estimate of a young preacher of those who have for years used the scholarly King James and America Revised versions. To him these live in the past and know nothing of the present. Suppose one did not know some songstress of this modern type? Would he/she be the better or the worse? Such expressions can only widen an imaginary generation gap and lead a present church to turn away from the truth that has been taught and successfully defended against all types of perversions and distortions—and that by some of the people being castigated through these remarks

We do not need to change the language of our preaching to the vulgarity of common men. There is a dignity in the matter of salvation of the souls of men! God seeks to elevate man's thoughts, speech and deeds. Such expressions as being "intoxicated with Jesus," or "living in high" or "soul talks" do not dignify and elevate. Slang is unbecoming in polite society, and how much more in speaking or writing with regard to Christ and his Church!

Who could even imagine the language of the Spirit-filled Peter to Simon the sorcerer as found in Acts 8:20 put in Today's English Version of the New Testament?

THE PREACHING WE NEED

God ordered Jonah to "Preach the preaching that I bid thee." (John 3:2.) Paul, by the same Spirit, enjoins "Preach the word," and elsewhere he warns that if angels or men preach a different gospel he is an athema. Phillip preached Jesus unto the Ethiopian eunuch. So must we, and in so doing we will unfold the scriptures that center in Him. We will also show the plan by which he can and will save the lost. We'll not be ashamed to rest the case for the souls of men upon his word. In simple and clear language we will tell the story of God's love as demonstrated in Jesus, and we will under all circumstances show why our hopes rest in Him. In meekness and in fear we will seek to find and save the lost on the terms of his gospel.

(The Visitor—Adamsville, Alabama)

No Time For Go

(Continued from page 2)

spiritual values rather than the fleeting material things of life. This is our supreme challenge.

Do you have time to learn of God? Do you have time to obey his will and thereby glorify your Maker? Every man will have time to die and to be judged by Christ. To be prepared will require time, out best time.

A life with no time for God is both foolish and tragic.

To such a covetous farmer, the Lord once said, "Thou fool, this night thy soul shall be required of thee. . ." (Luke 12:20).

SELECTED

Let Our Nation Mourn Over Our Sins

(Continued from page 3)

Prov. 14:34.

A century ago Daniel Webster spoke almost prophetically, "If we abide by the principles taught in the Bible, our country will go on prospering. But if we and our posterity neglect its instructions and authority, no man tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity".

A ruler was once told, "Because thou has rejected the word of Jehovah, he hath also rejected thee. . .", I Sam. 15:23. Hear it and weep O America!

These words seem to be a contemporary commentary: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools . . . and even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things that are not fitting: being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful. . .", Rom. 1:21-31. Did one not know these burning words of judgement were spoken to the Roman world of 2,000 years ago, he might think it written of America 1969! (Put on the black cloth of mourning. Death is upon us!)

(Hear ye well.) When men reject the higher law of God, it is then a small thing to rebel at the laws of men and nations. Herein is our problem. Either we will repent and turn from our evil ways back to God and His law, or else a storm of judgement will overwhelm us. See Jonah 3:4-10. We may well be the victims of national suicide.

A man who loves God and his neighbor as himself will not assassinate a ruler he dislikes: Nor will he riot, loot and burn. He will not oppress the poor nor will he be given over to sex, booze and violence. He will not abuse or neglect his wife or children nor will he abuse a public office. TRUE CHRISTIANITY will bring about a peaceful revolution that will save our nation for our children. But remember it is done one by one. A better world begins with you, with me! We cannot afford to wait. We cannot spare a day.

O Lord: May the hearts of your children be kindled with a flame of devotion. Help us lead our nation to safety. In Jesus' name, Amen.

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With The Spirit And Understanding

Most of us will distinctly remember some brother leading a song and just before it begins he will say, "Brethren, let us sing with the spirit and with the understanding." This is a part of Paul's letter to Corinth. The entire fourteenth chapter of First Corinthians deals with the matter of speaking in tongues and prophesying. At that time the New Testament was being written and miraculous powers were necessary to confirm the word of God so that the church might be firmly established in the faith. Those who spoke in tongues, or languages foreign to the audience, were to pray that they might interpret. If none was present to interpret he was to remain quiet, speaking unto himself and unto God. (I Cor. 14:13, 27-28.) The purpose of all speaking in public was to teach and instruct so as to edify those who heard the message. It was with this in view that Paul said, "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (vs. 13-15)

The usual interpretation of this by song directors and others goes something like this: "Brethren, let us sing with the spirit, and let us understand what we sing." Of course we should understand what we sing and what we pray. How could we engage in spiritual worship and not do so? But this is not what the Scripture is teaching us. Verses 16 and 17 give us the exact meaning of the verses already quoted. "Else if thou bless with the spirit, how shall he that filleth the place of the unlearned say the Amen at thy giving of thanks, seeing HE KNOWETH NOT WHAT THOU SAYEST? For thou verily givest thanks well, but the other is not edified." Why is the "other not edified?" Because he does not understand what you have said.

We see, therefore, that we ought to sing with our spirits in making melody unto the Lord and that we ought SING OUT and SPEAK OUT so that all might get the message. On this section of Scripture Mr. Adam Clarke has an excellent comment which I here quote with my emphasis added. "I will endeavor to have all my prayers influenced and guided by the Spirit of God; and to have my own heart deeply affected in and by the work. I will endeavor so to pray THAT OTHERS MAY UNDERSTAND me, and thus be edified and improved by my prayers. And therefore I will pray in a language in the public congregation that may be UNDERSTOOD BY ALL PRESENT, so that all may join, not only in the act, but in the spirit of devotion."

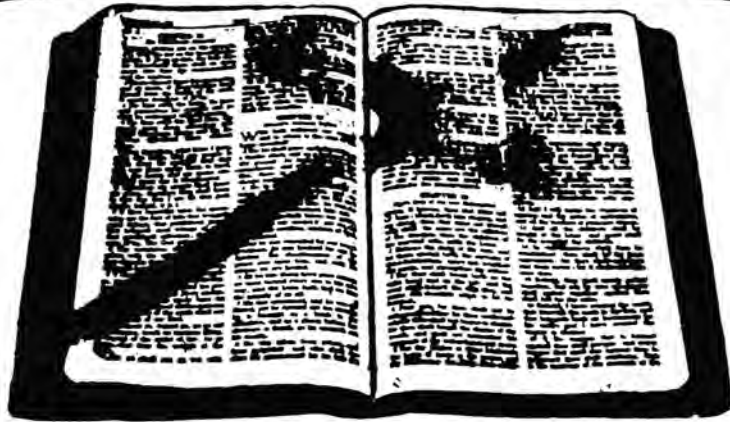
When a brother nods and dozes while others sing or lead prayers he is a robber twice over. He robs himself or spiritual food and at the same time loses an opportunity to speak in song words of admonition, thanksgiving and praise that might do more good than the sermon to be preached.

Also it seems in order to suggest to older men that they instruct the younger men who read or lead prayers in public to SLOW DOWN SO THAT THEY MAY BE UNDERSTOOD. Even though we do not have the problem of unknown languages as they did in the early church the problem remains. We must be attentive and earnest in our prayers and songs. We must speak clearly and distinctly that all may understand. This is basically what the apostle meant when he said, I will pray with the spirit, and I will pray with the understanding also.



Virgil Bradford

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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Benevolence Toward Orphans And Widows

By MARTEL PACE

Charles Darwin thought he had discovered the mechanism through which evolution works when he argued for the "survival of the fittest." If this principle were the guiding rule for all nature we could justify ourselves in discarding the widows, ignoring the orphans and forgetting the aged. Christ's teaching is based on entirely different principles. It is not that the "fittest" survive to improve the race of mankind biologically, but that the "fittest" survive by the will of God to help and aid those who are weak.

I. MEANING OF "VISIT"

The New Testament does not give extensive details on how the needy are to be cared for, but it does give positive command that it be done. The word, "visit" is employed by the King James and American Standard Versions to indicate what Christians should accomplish toward the destitute (James 1:27). This word is from EPISKEPTOMAI - (EPI, upon, over, plus SKEPTOM, to inspect or look after), meaning to visit with intent to comfort and relieve distress. Whenever "affliction" exists then visiting in this sense is not only in order but must be done. Stephen used this word "visit" in describing what Moses sought to do for the children of Israel (Acts 7:23). Seeing an Israelite wronged he defended him. He evidently "visited" with the purpose in mind of giving some aid to his brethren. Visitation, therefore, has to mean not just a visit, but to look in upon the distressed and unfortunate with the intent of providing comfort, relief, and assistance in every way possible.

II. RADICAL VIEWS:

Some radical brethren would limit the responsibility commanded in James 1:27 to individuals and not to the church or congregation. Very clearly it does apply to individuals but was this intended to exclude the church? Such distinctions are unwarranted by the Scripture (I Cor. 11:28.) If James 1:27 applies to the individual alone, then so must Galatians 6:10. If this is true then only individuals are obligated to support the "household of faith" as well as helping "all men." Strange it is that those who argue for Gal. 6:10 being a command to the individual will use Galatians 6:6 as a command to the church to support the preachers! If Gal. 6:6 applies to the church, then so can Gal. 6:10 and also James 1:27.

Surely, what Jesus did by way of benevolence is an example for the church. Christ performed miracles for all, not just his disciples. Christian love must be for all men and not limited. To say to sinners, The Church can preach the Gospel to save your soul but it cannot give you money from the church treasury to feed your hungry body" is not only unchristian, but nonsense. The only limitation being that if there are those (near relatives) who are capable and willing to care for such needy persons, the church is not to be

burdened (I Timothy 5:16).

I. WHAT WIDOWS ARE TO BE CARED FOR?

Paul informs us of certain widows who were to be "enrolled" and supported by the church (I Tim. 5:9-10). Some have assumed that these widows are those to receive the benevolence of the church and that only these may be aided by the church. The qualifications of the widows mentioned are:

1. Reputation for good works
2. Reared children
3. Practiced hospitality
4. Washed the saints' feet
5. Relieved the afflicted.

Verse 9 also says that she must be at least 60 years old. Does this mean that a woman who is 50 years old may not be aided by the church if she is a widow in need? Surely not. Suppose she is a widow but had no children, could she not be aided by the church?

It is evident that Paul is not referring to just any widows who are destitute but to those who would be "enrolled" for serving the church in certain capacities. Before a woman could be employed by the church to perform specific duties (perhaps such as helping to look after older widows and children in need) she would have to meet these qualifications. He was not saying that younger widows who were in need could not be helped. When verse 11 says, "younger widows refuse", Paul did not mean that the church should refuse to help destitute widows under 60 years of age! Younger widows can be just as hungry, cold and destitute as older ones and if possible, should be helped by the church.

However, there may be some wealthy women in the church who can care for poor widows themselves. In which case Paul says they should do so and not let the church be burdened (I Tim. 5:16). Widows are first the responsibility of their near relatives (I Tim. 5:3-4, 8); secondly if any members who are capable and able to assist them, and thirdly they are the responsibility of the church. Those without support should be directly cared for by the church.

IV. WHAT ORPHANS ARE TO BE CARED FOR?

The word 'orphan' in James 1:27 is the Greek word anglicized (orphanos). It is also used in John 14:18 and is rendered 'comfortless' (desolate in the ASV with footnote 'orphans'). The word does not strictly mean therefore, only those children whose parents are both dead, but any child who is in need. If a father no longer supports a child, that child is comfortless, fatherless, and bereft of care. Children who do not receive a father's guidance are destitute indeed. Many such children become the delinquents and social misfits of tomorrow. The church could render a tremendous service by doing more to provide proper care for these

children. There is nothing in the Scriptures that would limit the church to care for orphans whose parents were members of the church.

V. WHAT CAN BE DONE TO CARE FOR ORPHANS

It is undoubtedly best when needy children can be placed in a private Christian home. Such is not always possible, however. In many cases children do not become destitute until they are in adolescence or nearing it; their habits by this time are forming and they are in need of specialized care. Many are already delinquents and the average private home simply cannot cope with their situation. What parent would desire to have such a child to be reared with his own? Perhaps many should, but how many do? How many are capable to handling the difficult situations that can and do arise? It is this writer's conviction that in such cases a professional home is better generally.

In many instances there will be several children from the same family in need of adoptive parents. How many private homes can take in a half dozen or more? Is it right to split up these children when some are old enough to feel deeply hurt by separation from their little brothers and sisters? In this situation an organized home would be best. Whenever children can be suitably placed in private Christian homes this should be done, but the overall welfare of the children must be our first consideration.

Children's homes of the institutional type are not the cold, informal and heartless organizations some have depicted them. A young lady who grew up in SOUTHERN CHRISTIAN HOME and later married a missionary (Lora Ann Oliver Buckley) said that although some considered her deprived and felt sorry for her she never felt sorry for herself. She counted herself fortunate to have had a fine home at SOUTHERN CHRISTIAN. This home, and others like it, guarantees a college education to each child if he or she desires it. How many private homes can invariably do this?

Cottages with 8 or 10 children as a maximum with one parent-couple is unquestionably the best system and is now employed by most of our homes. This more closely approximates the homes they have lost and usually are superior to them. The homes should be homes with all the assurance, love and comfort of a Christian Home. This means that they should not be adoption agencies except for very small children that might be only temporarily housed. At Maude Carpenter Children's Home in Kansas, years ago one little girl hid her smaller brother to keep him from being adopted. This helped convince the supervisors to maintain a home and not a placement service.

More Christian couples need to consider

(Continued On Page 4)

WORDS OF TRUTH

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Our Paper

"Words Of Truth"

The old year of our Lord 1969 is rapidly drawing to a close. I want to say on behalf of myself as Editor of WORDS OF TRUTH, and those who so unselfishly write for the paper, "THANK YOU FOR YOUR COOPERATION." Our readers have been generous in their words of commendation of our paper WORDS OF TRUTH



GUS NICHOLS

Elders and leaders of congregational efforts have also been most helpful in increasing the circulation of the paper. Many congregations send the paper to all the families in the church, (as well as unto many friends out of the church), directly by mail, at 5 cents per copy. The printer bills them the first of each month for the number of copies received by these homes and individuals. Some say they get their best results in this way by reaching those careless and lukewarm and bringing them back to faithfulness in the church. This could not be so effectively done by the old practice of mailing out bundles of papers to a church--to be read and used only by the most faithful in the church--those who attend all the services. Why not send the paper directly through the mail to every home among the members, and include many who do not attend regularly? Also include as many prospects as you wish, or friends and relatives? What better gift could you make to others for the whole NEW YEAR, than "WORDS OF TRUTH"? The paper is published weekly, except in weeks following fifth Sundays. This makes 48 copies of the paper to come into a home, to be read by an average of five people in each home. This is an opportunity for doing good which should not be overlooked.

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The paper is a non-profit good work, with no

one, not even the Editor receiving a penny for his laborious efforts. The whole is a work of faith and labor of love.

HAPPY NEW YEAR

Happy NEW YEAR--the whole year through--and every minute of it--unto all of our readers and friends everywhere.

Did The Early Church Keep Sabbath?

By WAYNE JACKSON

"How Long Did The Early Church Keep Sabbath?" is the title of an article in LIBERTY, a magazine published by the Seventh-day Adventist cult. The essay is an amusing attempt to prove that the church of the Lord kept the Sabbath. It purports to afford "striking evidence that the seventh-day sabbath was widely observed in the Christian Church for centuries." Since such evidence is manifestly lacking in the historical narratives of the New Testament, an appeal was made to certain writings of the post-Niccan age (after 325 A. D.) for an accumulation of the coveted "evidence."

Support for "Christian" Sabbath keeping was secured from the following sources: 1. Socrates (385-445 A. D.) 2. Sozomen (early 5th Cent. A. D.) 3. Athanasius (298-373 A. D.) 4. Constitutions of the Holy Apostles (late 4th cent. A. D.) 5. Augustine (354-430 A. D.) 6. Council of Laodicea (365 A. D.) 7. Jerome (340-420 A. D.) 8. Patrologia, specific author un-named. 9. Pope Gregory I (590-604 A. D.)

It is certainly significant that none of these citations are from sources earlier than the middle of the 4th century A. D., TWO HUNDRED AND FIFTY YEARS after the death of the last apostle! And yet the author brazenly concluded, "The evidence thus shows that the Sabbath was generally observed by Christians during the first four centuries." If the early church kept the Sabbath, one wonders why quotations in abundance were not introduced from writings nearer the apostolic age. Any student of church history knows that the patristic writings are purer the closer they are to the NT era. The truth of the matter is, those documents nearest the NT itself (the ante-Niccan writings, before 325 A. D.) bear unmistakable testimony to the fact that the early church was not authorized to keep the Sabbath nor any other vestige of Judaism. Consider the quotations from writers near the apostolic age.

"Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure. He has, therefore, abolished these things." "Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead." (Barnabas, 120 A. D.) "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving." (Didache, 125 A. D.) "And on the day called Sunday, all who live in cities or in the country gather together to one place... But Sunday is the day on which we all hold our common assembly..." (Justin Martyr, 140 A. D.) "We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition." (Dionysius, 170 A. D.) "On one day, the first day of the week, we assembled ourselves together, and on the days of the readings we abstain from sustenance." (Bardesanes of Syria, 180 A. D.) "He, in fulfillment of the precept, keeps the Lord's day... glorifying the Lord's resurrection in himself." (Clement of Alexandria, 194 A. D.)

"The old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary." "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days." (Tertullian, 200 A. D.) "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's day..." (Origin, 225 A. D.) "The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day." "Our regard for the Lord's resurrection which took place on the Lord's Day will lead us to celebrate it on the same principle." (Anatolius,

270 A. D.)

"...Lest we should appear to observe any Sabbath with the Jews which Christ... in his body abolished." (Victorinus, 300 A. D.) "But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee." (Peter of Alexandria, 306 A. D.) "They (the patriarchs prior to the flood) did not, therefore, regard circumcision, nor observe the Sabbath, neither do we... because such things as these do not belong to Christians." (Eusebius, 324 A. D.)

The observance of special days was characteristic of the Jewish religion and such passed away with the abolition of that system. Christians observe no holy days. Paul declared to those Galatians who were in grave danger of apostasy, "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4: 10, 11) It is true that the Lord's people assemble upon the first day of the week to engage in special acts of worship; still, this is no "holy day" in any official sense. The New Testament emphasizes that Sabbath-keeping is not a regulation by which one is to be judged today. (Col. 2:16) The law containing the Sabbath was canceled when nailed to the cross. (Col. 2:14-16.)

The Sabbatarian groups are thus equally wrong in their perversion of Bible teaching, as well as their misrepresentation of the documents of the post-apostolic era.

Are You Confused?

JOHN WADDEY

The conflicting theories of denominations are confusing. Teachings about Salvation are especially confused. Pastors tell you, Must "Believe on the Lord and you can be sure of heaven". This sounds good, it is easy; it is taught by the majority; but IS IT RIGHT? We are to prove the teachers for many false prophets are gone out into the world. I John 4:1.

Peter says, In every nation, he that feareth God and WORKETH righteousness is acceptable unto him, Acts 10:35. All God's commandments are righteousness, Ps. 119:172.

Jesus is author of eternal salvation to all that OBEY him, Heb. 5:9. He will render vengeance to them that OBEY NOT the gospel. II Thess. 1:8. In view of these INSPIRED statements, Will faith only save? "Ye see that by works a man is justified and not only by faith", Jas. 2:24.

WHAT MUST I DO TO BE SAVED?

1. Peter told those who believe to "repent and be baptized in the name of Jesus for the remission of their sins", Acts 2:36-38.

2. Saul, who believed and was penitent, was told, "be baptized and wash away thy sins", Acts 22:16.

3. A Jailor was told to believe on the Lord Jesus and he would be saved. They then spoke unto him the Word of the Lord and he was baptized that night, Acts 16:30-34.

4. Cornelius heard and accepted the gospel message. He was commanded to be baptized, Acts 10:48.

5. An Ethiopian heard about Jesus and was baptized immediately, Acts 8:36-38.

CONCLUSION

1. Without faith it is impossible to please God, Heb. 11:6.

2. God commands all men to Repent, Acts 17:30.

3. We are commanded to be baptized to wash away our sins, Acts 10:48, Acts 22:16.

This is not salvation by human merit. It is salvation through grace by doing what God says. Christ is Saviour. This is His prescribed way to forgive us. This does not hinder God's grace. This is man's response to Grace.

A doctrine that contradicts the Bible is false. But "Salvation by Faith Only" contradicts, Jas 2:14-24. He that teaches a false doctrine is a false teacher. We are commanded to turn away from such. (Rom. 16:17-18.)

"My Yoke Is Easy"

FLAVIL H. NICHOLS,
Winchester, Tenn.

"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 in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) We are thrilled by this invitation from Jesus! This was no trite saying! He hopes you will come to him. (Jn. 10:10), and is grieved if you refuse. (Jn. 5:40.)

The old-time "yoke" is now a museum piece. It was a neck-harness for oxen. Many were heavy, and some (especially in hot weather) would gall the beasts. As a carpenter, Jesus may have carefully smoothed literal yokes for the animals' comfort.

Jesus offers a "yoke" for our necks, as well as rest for our souls. But he adds: "My yoke is easy, and my burden is light." (Matt. 11:28-30.) He knows a "light" burden and an "easy" yoke will appeal to sinners. But in what ways can Christ's yoke be "easy"?

"EASY" BECAUSE IT IS REASONABLE"

Man's duties to God are described as "your reasonable service." (Rom. 12:1-2.) The American Standard reads: "your spiritual service," but the margin explains: "belonging to the reason." Jesus requires nothing UN-reasonable of anyone. If a boss demanded two days' work in one, he would discourage all employees. When Christ requires man to believe (Heb. 11:6; Matt. 11:27), he is not unreasonable. Sin will ruin man; so Christ (most reasonably!) requires us to turn away from it in repentance. (Lk. 13:3.) But, like all God's commands, this is "for our good always." (Deut. 6:23-24) Any testator who makes a will has the right to stipulate the terms of inheritance from his estate. Christ our "testator" (Heb. 9:15-17) was not unreasonable when he put baptism in his plan of salvation. (Mk. 16:15-16; Acts 2:38.) Also, after the new birth, all of the Christian life is reasonable: "for his commandments are not grievous." (1 Jn. 5:3.) Truly Jesus could say, "My yoke is easy."

"EASY" BECAUSE LORD HELPS US BEAR IT

Our Lord is concerned with how we make out. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Pet. 3:9-11.) "Cast thy burden upon the Lord, and he shall sustain thee." (Ps. 55:22.) "He careth for you." (1 Pet. 5:7.) The Lord makes his yoke "easy" by supplying strength for us to bear it. (1 Cor. 10:14.) Brother Hall L. Calhoun told about a traveller with a heavy knapsack on his back, trudging up a steep hill. Overtaking him, a farmer gave him a ride in his wagon. Later the farmer looked back and discovered the traveller still has that heavy pack on his shoulder. Asked why he didn't lay the sack down, the weary man said, "O! I didn't know you would let my LOAD ride, too!" An old song says, "Take your burden to the Lord, and leave it there." Yes, he will help us bear our "yoke." (1 Pet. 5:7.) This makes his burden "light" and his yoke "easy."

"EASY" BY CONTRAST WITH SINNER'S YOKE

"The way of the transgressor is hard" (Prov. 13:15)—and it becomes progressively harder throughout life! "Evil men and seducers shall wax worse and worse. . ." (2 Tim. 3:13.) James (1:13-15) speaks of "sin, when it is full grown" (Am. Std. Ver.), which indicates sin "grown" on one. The sinner is 'haunted' by the warning: "Be sure your sin will find you out." (Num. 32:23.) Contrast this with the assurance that "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 Jn. 4:18.) Shakespeare made one of his characters to say: "Conscience doth make cowards of us all." Was he familiar with Proverbs 28:1—"The wicked flee when no man pursueth. . .?"

Sinners are laden with the guilt of their own transgressions, and their hearts "condemn" them. (1 Jn. 3:20-21.) As they labor to establish their own righteousness (Rom. 10:1-3), Satan's yoke often fills them with terror. A worldly yoke as one

burdens himself with cares of wealth, fame, and honor (1 Tim. 6:6-10) leaves the soul's yearnings unsatisfied. The sensual yoke of one who labors in pursuit of "divers lusts and pleasures" (Tit. 3:1-5) is made disagreeable by the knowledge that we must reap what we sow. (Gal. 6:7-8.) "Servants of sin" (Rom. 6:17) should know that some lusts and passions leave the body dissipated and diseased. This intensifies the drudgery of the Devil's yoke. Truly, in contrast, Christ's yoke is "easy!"

"EASY" BECAUSE CAN REST WHILE YOU BEAR IT

A sack of groceries can be shifted from one arm to the other. This allows one to rest a while, even as we bear the load along. Jesus assures us: "I will give you rest," and "Ye shall find rest unto your souls." (Matt. 11:28-30.) Like sleep, which 'knits up the ravelled sleeve of rest,' this makes the yoke "easy." But note, please, that Jesus did not say, "Ye shall find IDLENESS." Rather, he promised "rest". In peace of conscience (1 Jn. 3:21) Christians have "rest from the terror of sin. We have "rest" in an orderly soul, "rest" from the power of sin, in temperance and self-regulation. We have "rest" in God, and are tranquil in his love. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Ps. 116:7.) This "rest" begins in the grace of God, and is perfected in glory. But contrast this with the fact that sinners "have no rest day nor night." (Rev. 14:11.)

Loving obedience to God gives us peace of mind. "We have peace with God through our Lord Jesus Christ." (Rom. 5:1) So long as we "walk not after the flesh, but after the spirit," we "in Christ" are free from condemnation. (Rom. 8:1.) This "peace of God, which passeth all understanding" (Phil. 4:6-8) provides "rest" for our souls even as we bear the yoke of Christ. (Matt. 11:28-30.)

YOKE IS "EASY" BECAUSE IS LINED WITH LOVE

Love makes even difficult tasks "easy." Jacob's love for Rachel made seven years of hard work seem as "but few days." (Gen. 29:28.) Mother's love keeps vigil at a sick child's bed, despite the urging of others that she get some rest—but she responds: "I'm not tired." Without grudging or complaining, a man heartily engages in hard, dangerous, work to provide for his wife and children—because he loves them. (Eph. 5:25; Col. 3:19.) "Greater love hath no man than this, that a man lay down his life for his friends." (Jn. 15:13.) This is what Jesus did for us! "Having loved his own. . . he loved them to the end." (Jn. 13:1.) He lined his yoke with his own love for us, when we were unworthy of it. (Rom. 5:6-10.) In return, our love is a measure of our loyalty and service to him. (Jn. 15:21; 14:15.) Those who are truly converted do not find the Christian life an irksome duty: "His commandments are not grievous", (1 Jn. 5:3) because we love Jesus!

LONGER WE WEAR LORD'S YOKE, "EASIER" IT BECOMES

A child has difficulty learning to walk; he often falls; but as he grows, walking becomes one of the easiest things in the world. It is a tremendous job to learn to drive an automobile; but after one learns, driving becomes almost 'second nature' with him. A well-fitting pair of shoes, with wear, becomes increasingly comfortable. This principle is also true of the Christian life: the older we grow, the EASIER Christ's yoke becomes. Anticipation of our eternal reward makes his yoke increasingly "easy."

Dear Reader, will you TODAY accept Christ's invitation? (Matt. 11:28-30.) "He that cometh unto God must believe." (Heb. 11:6.) You must repent. (Lk. 13:3.) Confess your faith in him. (Rom. 10:8-10.) Then be baptized into Christ (Rom. 6:3-5) to wash away your sins. (Acts 22:16.) In loving obedience, and in devoted service to Christ, you will find his yoke is "easy" and his burden is "light." He promised this "easy" yoke and "rest for your souls" only to those who "Come unto me." (Matt. 11:28-30.)

What Are You Worth To God?

By W. GADDYS ROY

All men must praise and honor God. Even the wickedness of man will be made to praise God. The Bible says, "Surely the wrath of man shall praise thee" (Psa. 76:10). Pharaoh's wickedness honored God, but his reward was destruction instead of a blessing (Ex. 14:17-18,23-28). If we want God to use and bless us, we must live and work in God's service instead of the service of Satan.

GOD HAS USED OTHERS

God used Noah to preserve the human family and animal life. God also used him to preserve respect for divine authority (Gen. 6). If Noah had not respected the authority of God in building the ark, it might have been that the Lord would have had to recreate as in the beginning.

Moses was willing to be used by God to lead Israel out of Egypt, and to give God's law to his people. Because of Moses' service to God, he stands in the Old Testament as a figure of Christ (Dut. 18:15; Acts 3:22-23; Rom. 5:14).

Gideon was willing to leave his work and let God use him in leading Israel against the Midianites, and clear the land of them so God's people could continue to serve him. Nehemiah is a splendid example of one whom God could use to set in order acceptable worship and repair the place of service to God.

Jesus told his disciples that they were to be "fishers of men" (Matt. 4:19). They started out with their minds made up to work for the Lord. Paul and Barnabas expressed the real lesson when they rehearsed to the church of Antioch "All that God had done with them" (Acts 14:27).

GOD CAN USE US.

God can use us if we will work. Many members of the church will not work. They are BIRD DOG MEMBERS; they are just sitters. Many members just occupy space in the church, and when they die they will leave no work for others to take up. It should be a delight of all to really get into the work of the Lord and to sacrifice while doing so. The Lord wants "labourers in his vineyard" and not bosses (Matt. 20:1). The servant with one talent was called a wicked and slothful servant, and was condemned because of his inactivity (Matt. 25:14-30).

We have the treasure of the gospel in earthen vessels (2 Cor. 4:7). However, there are certain characteristics which we must have before the Lord can use us in carrying the gospel to the lost. First, we must use wisdom (Prov. 11:30). Jesus said to his disciples, "Be ye therefore wise as serpents, and harmless as doves." (Matt. 10:16). Second, we must be good examples. (1 Tim. 4:12). We must live right ourselves. God does not want a wicked person trying to teach others. God said to the wicked, "WHAT HAST THOU TO DO TO DECLARE MY STATUES, OR THAT THOU SHOULDEST TAKE MY COVENANT IN THY MOUTH?" (Psa. 50:16). Paul cast an evil spirit out of a maid at Philippi. She was telling the truth, but she was not the proper type of character to bear testimony to the truth (Acts 16:16-18). Third, we must prepare ourselves to teach others so God can use us. (Eph. 6:15; 2 Tim. 2:15). We must put on the whole armour of God. (Eph. 6:10-17).

There are other ways that God can use you if you will only let him. God can use your influence. Does your influence cause others to want to be Christians? This is a thought-provoking question, and it will come up again at the judgement (Eccl. 12:13-14; 2 Cor. 5:10). Are you a good example? (Matt. 5:13-16; 1 Tim. 4:12). Do you love the church enough to put it first? (Matt. 6:33) Do you allow your job, pleasure or company to take precedence over the Lord's church? Do you find pleasure in Bible study, prayer, visiting the sick and those absent from Church? Do you give freely of your time, talents and money? (1 Cor. 16:2). Ask yourself this question: How can the Lord USE ME?

Thou Shalt Be Missed No 4

FLAVIL H. NICHOLS,
Winchester, Tennessee

"Thou shalt be missed," said Jonathan to David, "because thy seat will be empty." (1 Sam. 20:18.) There are other reasons why some are "missed," such as a stilled voice, or ears that no longer hear. (See the first three articles under this title.) Every command to PREACH the gospel implies a corresponding responsibility to HEAR it.

HANDS BE IDLE

When death removes some, they are "missed" because their once-busy hands are now idle. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (Jn. 9:4.) One of my father's guiding principles is found in Eccl. 9:10: " whatsoever thy hand findeth to do, do it with thy might."

Work is honorable! Some in our day have clamored for their rights; I'd like to hear many 'demand' their "responsibilities!" While at Thessalonica Paul commanded: "If any would not work, neither should he eat." (2 Thess. 3:10.) After directing that church to "withdraw yourselves from every brother that walketh disorderly" (v.6), he explained: "there are some which walk among you disorderly, working not at all. . ." (v.11.) To such "disorderly" members he wrote: "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (v. 12.) The same apostle wrote to the Ephesians: "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.) Will Rogers used to say that this country needs more DIRTY FINGERNAILS, and CLEANER MINDS! After Adam sinned God ordained: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.)

King Lemuel's mother taught him (Prov. 31:1) the traits of a virtuous ("worthy"—ASV) woman. (vs. 10-31.) Her industry took many forms (vs. 13-20), and is the ideal for womanhood in all ages. The New Testament warns that "She that liveth in pleasure is dead while she liveth." (Tim. 5:6.) They who "learn to be idle, wandering about from house to house;" frequently are "not only idle, but tattlers also, and busybodies, speaking things which they ought not." (v. 13.)

To avoid such, the Holy Spirit directed: "I will therefore that the younger woman marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5:14.) Homemaking is work—and it is honorable work. (1 Tim. 2:9-15.) A Christian woman is to adorn herself "with good works." (v. 10.)

Busy hands characterized Dorcas, who after her death was praised for her good works. "All the widows" wept at her passing, and showed the "coats and garments which Dorcas made, while she was with them." (Acts 9:39.) This Christian lady would be "missed" because her hands no longer toiled! Would YOU be "missed" for this reason? "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." (Tit. 2:14.) Do you "abound" in the work of the Lord? (1 Cor. 15:58.) Christians are taught to "abound in every good work." (2 Cor. 9:7-8.)

"Missed" Because of

What We Give

For lack of support from members who are absent, many churches are not meeting budgets. If you are prospering so that you SHOULD give \$10 per week, but you are absent three Sundays a month, you have kept back from God \$30.00—and are a THIEF! That you are not the first to "rob" God (Mal. 3:6-8) should give you no comfort! Prosperous members who live in modern homes, wear the newest fashions, and ride in late-model automobiles can't lie to God and get by with it! (Look on the parking lot where YOU worship, then tell me with a straight face that "we" are "too poor" to give much to the church!)

If you can be absent even for a justifiable cause (such as illness) and your contribution not be "missed"—it is either a reflection on you (for habitually giving so little that it is not missed); or it is a compliment to you (for having sent to the

treasury what you had "purposed in your heart" (2 Cor. 9:7) to give that day!

"Cheerful" gives BELIEVE that God LOVES such! And liberal gives BELIEVE that we shall "also reap bountifully." (2 Cor. 9:7-8.) We truly BELIEVE that "It is more blessed to give than to receive." (Acts 20:35.)

Should a preacher 'mention' the subject of GIVING only two or three Sundays a year—some members would be absent those very services, especially if they knew this topic would be discussed! Some members are so stingy that they are going to the judgment still owing for the bread and wine THEY used in communion!

When people "first give their own selves to the Lord" (2 Cor. 8:5) they will cheerfully give liberally of their prosperity. When it is necessary for such members to be absent, they will be missed!

"People Of The Book"

In the seventh century A. D., in the city of Mecca, Arabia, a man named Mohammed began to advance a new religion. This religion we know as Islam and is today one of the world's major religions. Its adherents are known as Moslems and its sacred book is the Koran.

Mohammed met opposition when he first began to teach his doctrines and make converts. Mohammed's religion was highly monotheistic (one supreme God), but most of his fellow Meccans favored polytheism (many gods). Meccan merchants thrived on the trade of pilgrims who came to their city to worship various idols. They, therefore, sought to withstand the new religion. Consequently, Mohammed went to Yethrib, a city in northern Arabia, in hopes that he would find more fruitful fields for his labors.

While in Yethrib, the "prophet of Islam" became associated with groups of Jews and Christians who had filtered into Arabia from Palestine. Mohammed was greatly impressed by the high standard of morality these people held. He never criticized them for misconduct. But to Mohammed, the most admirable quality of these people was their devotion to their sacred scriptures. Because of this devotion, he fittingly called them the "people of the book"

This brief historical account raises a question which demands our utmost concern. If Mohammed were to come into our midst, would he be so impressed by our respect for and devotion to our sacred scriptures, the Bible, that he would name us the "people of the book"?

This question can be answered positively only if each of us is devoted to the sacred book of God. You can contribute your part in answering this question by examining yourself and your attitude toward the Bible.

(1) Do you show honor and respect for the Bible when it is read publicly? In the book of Nehemiah we read these words concerning God's people: "And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein . . . from early morning until midday, in the presence of the man and women, and of those that could understand; and the ears of all the people were attentive unto the book of the law." (Nehemiah 8:2,3) What respect these people had for God's word! How they hungered for the law to be placed on their hearts! It was not a chore for them to listen as the law was read, even though they spent half a day in worship. Is this your attitude when the Bible is read in your hearing?

(2) Do you diligently study your Bible? The very fact that you wear the name "Christian" indicates that you profess to be God's child, one who does God's will. But how can you do God's will unless you know that it is? And how can you know what His will is unless you learn it from the Bible? And how can you learn from the Bible unless you diligently and devotedly study it? Peter admonished Christians: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge." (II Peter 1:5) In closing his second letter Peter exhorted: "But grow in the grace and knowledge

of our Lord and Savior Jesus Christ." (II Peter 3:18) The Christian cannot ignore his responsibility to study!

"The Lord is With Us"

JAMES D. BALES

How do we know? Jesus told the apostles when he gave the commission that if they would go and teach the gospel, baptize believers into him, and teach them to observe all things he had commanded, he would be with them even unto the end of the world. (Mt. 28:18-20.) There are other passages in which God, Christ and the Holy Spirit have promised to be with the people. How do we know that God is with us? We know that God is with us the same way we know He has forgiven our sins. How is this? We know it because we have His word for it. He has promised the believing penitent who is baptized into Christ that he will be forgiven. We can, in confidence, accept His word, meet His conditions and enjoy His promises. He has promised the Christian that if he walks in the light, if he is a penitent believer in the presence of the Lord, that He will forgive him of his sins. We have God's word for it; this is more than enough for us. And yet sometimes people feel that they would like some special sign to prove that God is with them. For example, we pray that the Lord will help us to know what to say and how to say it in preaching and in personal work as we endeavor by word and deed to influence other people of Christ. God does not inspire us to speak with the inspiration of the Holy Spirit. We are not infallible. We must give close attention and think out as clearly as possible what we should say and how we should say it. We should pray as if everything depends upon the prayer, and then launch out and work as if everything depends upon the work. We should be diligent in both.

In some cases, where an individual in the excitement of discussion of the Bible, or in some other situation, may feel as if he is sitting on the sideline watching himself as he speaks. He may think that in some way the Lord has taken over. This emotional experience may be undergone in other situations. It is not a sign of the presence of the Lord in the other situation, nor when we are engaged in a religious discussion.

If we think that some assumed special sign is proof that God is with us in such a way that we cannot make a mistake, this leads to such things as the following:

First, it leads us to seek such situations and feelings and if we do not find them we think the Lord is not with us.

Second, it would lead us to think that we are inspired in such a situation that anyone who contradicted us would be contradicting the Lord himself.

Third, it would keep us from learning from our mistakes. For we may make mistakes in situations such as this, as well as from others. Or we may not make a mistake but there might be a way that we could say or do a thing that would be better. But if we feel that we are in some way inspired in such a situation we would hardly think there was any way to improve upon it.

Emotional experience may come and go but they should not be that which we depend upon. We should depend on the word of God. A religious leader many years ago said:

Feelings come, and feelings go,

And feelings are deceiving.

My warrant is the word of God.

Naught else is worth believing.

Benevolence

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adopting a child or children, even when they already have some of their own. There is a greater demand for adoptive parents than ever before. This is not merely practicing benevolence, but should result in saving of souls as well. We must do more to care for the destitute and needy. Jesus made 'visiting' a criterion of judgment (Matt. 25:34-40) and we will be called to account for our failure. The church should be noted as a service institution and Christians for their benevolence.